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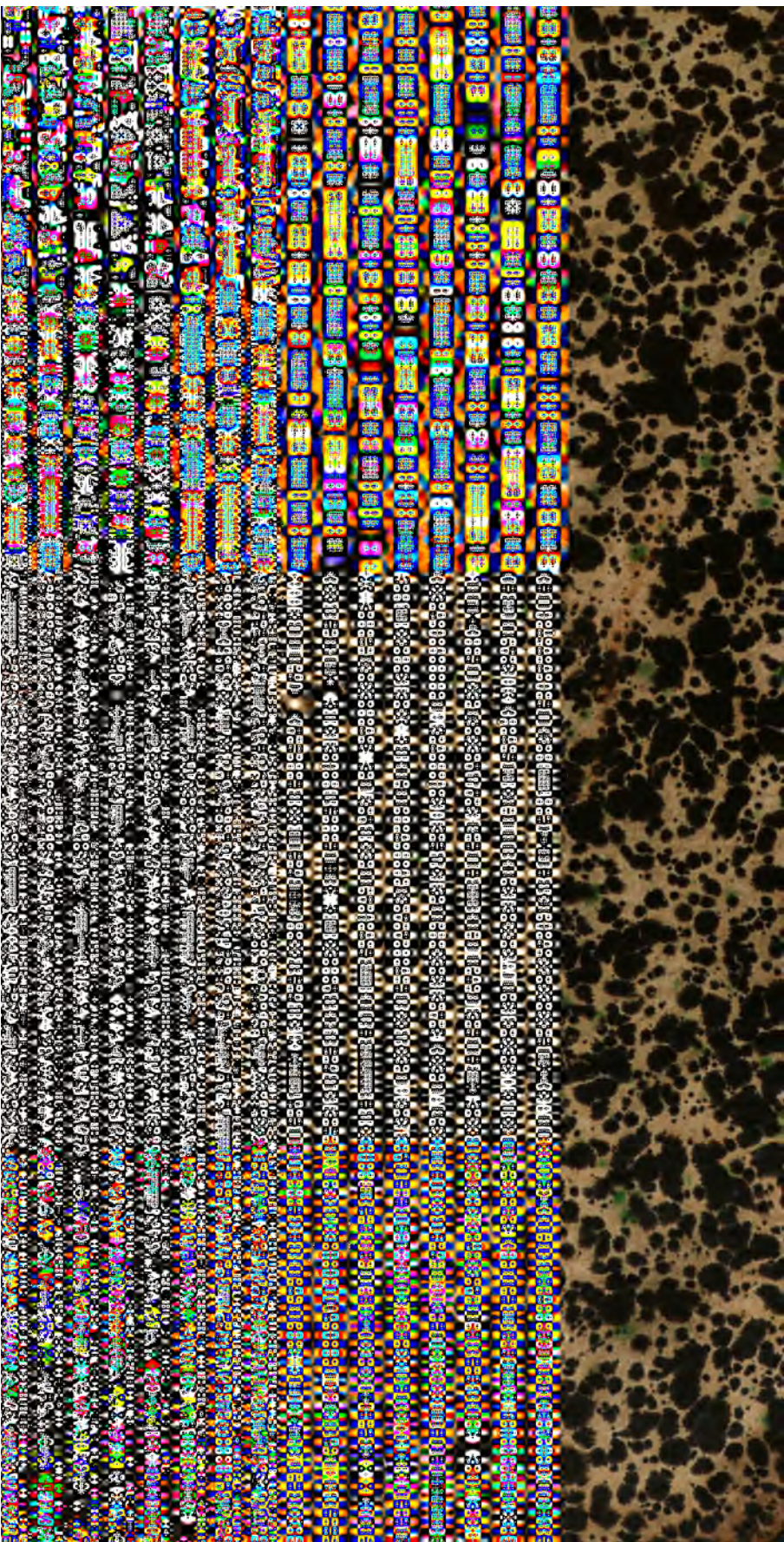
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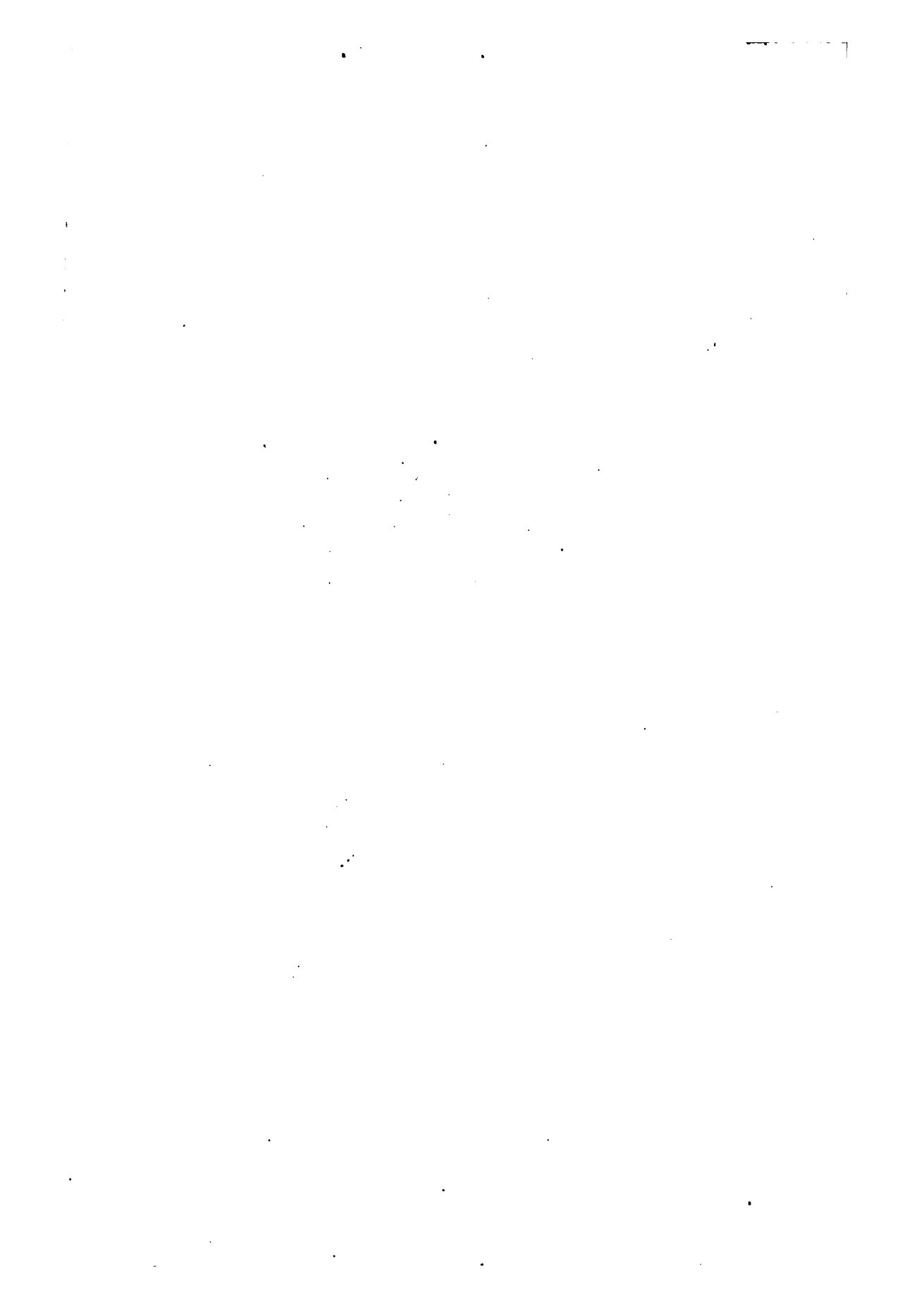


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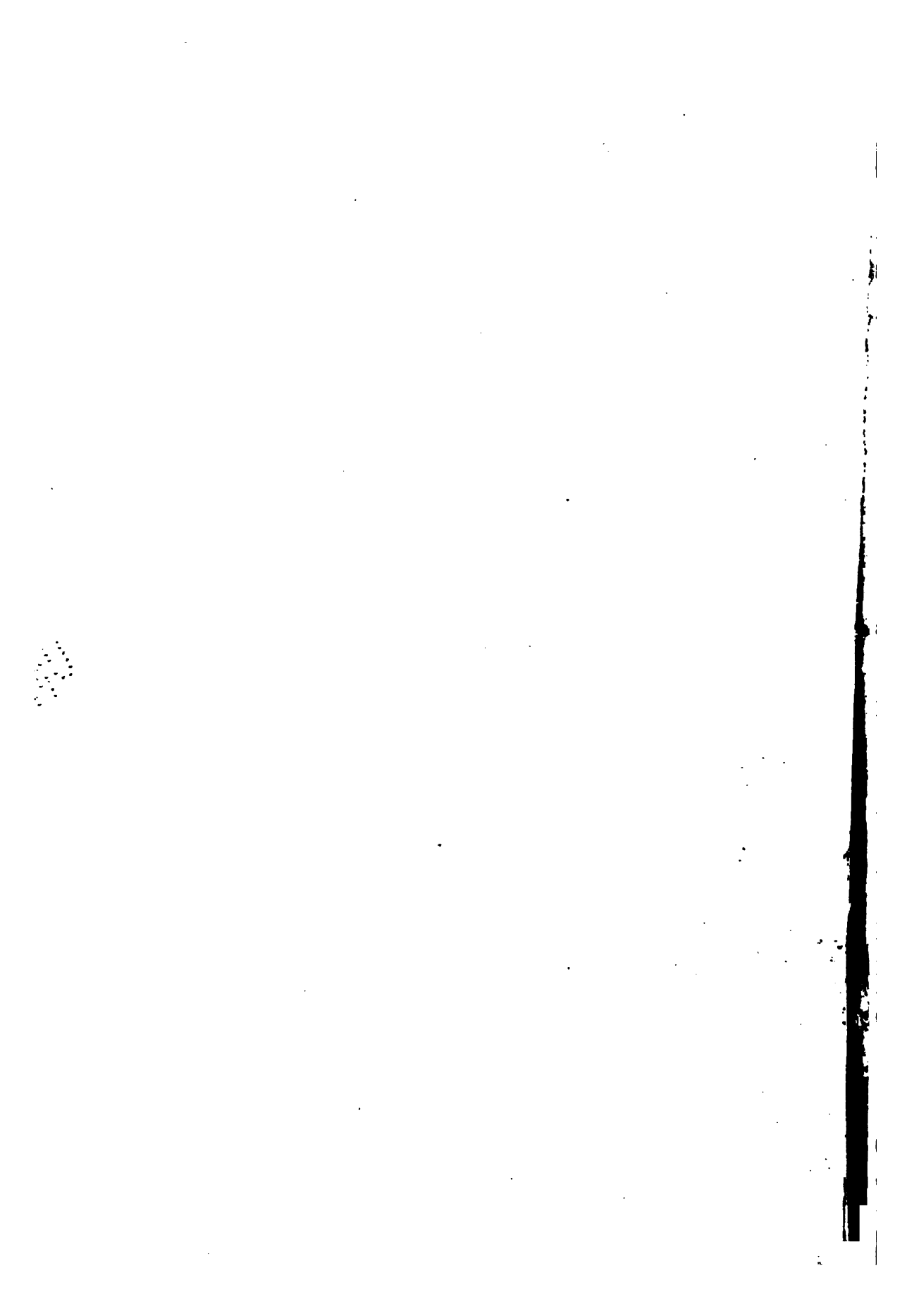
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THE CHURCH AT HOME AND ABROAD.

JANUARY, 1892.

THE YEAR OF OUR LORD 1891 will be counting off its last days when this number of THE CHURCH AT HOME AND ABROAD reaches most of its readers; to its readers beyond the seas it will come after their New Year's greetings for 1892. The year 1891 is, in many ways, a memorable year—happily memorable—a year crowned with God's goodness. To the people of the United States this truth was most felicitously expressed by their Chief Magistrate in his proclamation appointing the national day of Thanksgiving:

It is a very glad incident of the marvelous prosperity which has crowned the year now drawing to a close, that its helpful and reassuring touch has been felt by all our people. It has been as wide as our country and so special that every home has felt its comforting influence. It is too great to be the work of man's power, and too particular to be the device of his mind. To God, the Beneficent and the All-wise, who makes the labors of men to be fruitful, redeems their losses by His grace, and the measure of whose giving is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of this favored nation are justly due.

THIS FAVORED NATION.—There is no hyperbole in those words—no [touch of

extravagance—no mere patriotic boasting. They express a suitable, devout, thankful acknowledgment. "He hath not dealt so with any nation," it may as truly be said of us as it was said of Israel by the writer of Psalm 147.

While the illustration of God's goodness in the bestowment of temporal good has signally abounded toward the American people, "filling our hearts with food and gladness," to the peoples of Europe the year has been principally memorable for what God has not allowed to happen. All human forecastings of the year 1891 failed to give any strong assurance that their lands would not be desolated with more terribly destructive war than ever before was possible. Yet the peace of Europe has not been broken. Their scanty crops threatening famine may be even a preventive of war and thus a blessing in disguise to them. However that may be, it creates such demand for our surplus products of grain and meat as must largely increase the amount of money for the use of which we shall be responsible. Of this increase of pecuniary resources the Christian people of this country—its Presbyterian people—our readers—will have their full share. What would the Lord have us do with it?

Can this question be answered satisfactorily to him or to our own conscience without attentive study of the Treasurers' reports and other financial statements of the agencies of our Church, and the information concerning the condition of her work at home and abroad—its needs and its opportunities—which is authentically given from month to month in our pages? Millions of bushels of grain needed from abroad to feed the people of a country; millions of bushels for exportation after amply supplying all home needs—can we realize the difference? Considering this, not merely in the vast aggregates authentically published, but thinking it down to our individual shares of the difference in comfort on the one hand and cost of living on the other, can we selfishly swallow or hoard all that difference, and leave the Lord's treasuries empty and the families of his missionaries at home and abroad as scantily fed and clad as if drought had blighted the products of the fields or locusts had devoured them?

Where is our gratitude for "the marvellous prosperity which has crowned the year, and whose helpful and reassuring touch has been felt by all our people?"

Has it yet been felt in the treasuries of the Church?—in the homes of home missionaries?—in the hearts of students who wish to be educated for the ministry and cannot without the pecuniary help which the official guardians of *that* treasury are now obliged to refuse them?—in the lowly homes of freedmen who long to give their children the education which in their own youth the laws of the land forbade them, and in the schools from which, for want of room, hundreds of eager applicants are excluded? Has that helpful and reassuring touch yet been felt by the dear foreign missionaries who see the white harvests perishing in open fields—by their native evangelists, teachers, zenana-visitors, pupils eager for such education as none but our Christian schools can give them?

N. B. Will not every reader of this turn at once to the page on which the Treasurer of the Board of Foreign Missions makes his monthly report (page 88) and study it? Compare it, (please) with the directions which the last General Assembly gave to that Board. See page 118 of our August number or, better, the annual report of the Board of Foreign Missions, 1891.

SELF-SUPPORT AND MUTUAL HELP.

"*Help those who need help*" is a law of God written upon human hearts. Like every other law of God which "nature itself teaches," this is emphasized by the Christian Scriptures. We need not cite particular passages, of which there are many, to show this. Frequently formu-

lated in specific directions, the sentiment of mutual helpfulness pervades the whole New Testament.

This is the very animating soul of what we call HOME MISSIONS. The Home Mission work, in all its forms and schemes, is simply the Christian people of one coun-

try helping each other to establish and maintain the preaching of the gospel and all the means of grace which it leads, in all their neighborhoods. If there are any exceptions to this statement, they are the instances in which missionaries are sent by the Church into neighborhoods in which there are at first no Christian people. But these arid spots are so few in our country, and they are sure to remain arid for so few months after the missionary comes, that we scarcely need take account of them.

The foremost and dominant thought in *Home Missions* ever is: "Yonder are a few of our countrymen who need and desire the gospel, the sanctuary, pastoral care and love, just as we have them; and they are too few or too poor to have them without our help. Let us send help to them, just as we would send food and clothes and money, if fire or flood or drought or grasshoppers had made them temporarily unable to supply themselves. And since in our rapidly-growing country this need is sure to be crying from many neighborhoods every year, let us have a systematic method and agency by which to provide for it."

Hence *Home Missions* and *Boards of Home Missions*.

Of these needy neighborhoods there are two classes. We choose to present them now in the opposite order of thought from that in which we are most apt to think of them.

First. There are places in which the gospel has been preached and lived, faithfully and fruitfully, for perhaps a hundred years. In each of them is a church with a precious history—a church in which there are now aged men and women who

were baptised in it as infants, and who, like Obadiah, have "feared the Lord from their youth," from which many strong young men and lovely brides and maidens have gone forth to great cities, to frontier towns, to foreign mission fields, carrying Christian knowledge, Christian principles, Christian character acquired in those old churches, which makes them the salt of the communities to which they go. But, while the new communities and distant fields have drawn away the young manhood and womanhood in which there was so much of "promise and potency" for all that makes any earthly place worth living in, there are no secular forces or opportunities in the old places which can give them continuous growth, or can possibly save them from decline in business and in pecuniary resources. Shall the fire be let go out on those ancient altars? Shall those white-haired mothers and fathers of city merchants and railroad kings, and city pastors and foreign missionaries and college presidents and senators be permitted to sit lonely in their homes hearing no sound of the church-going bell which used to make them and their children glad when it said unto them, "Come unto the house of the LORD?" Surely not, unless we have quite forgotten that holy commandment with the sweet *promise*, "that thou mayest live long in the land which the LORD thy GOD giveth thee." The gracious and righteous author of that commandment and that promise will not bless a scheme of home missions which coldly neglects the old homes from which all its young life and blood have issued as

fertilizing streams issue from obscure springs. If these old churches must—some of them—grow less and less able to support themselves, outliving their ability as surely as younger churches outgrow their need of help, God forbid that we should grudge them that help until we are willing to send our old mothers “over the hill to the poor-house.”

Secondly. It is quite as evident and less likely to be forgotten, that there are many places in our land—young places; remote places—in which there are a few Christian people not yet able to sustain the preaching of the gospel without help from the older congregations out of which they have come. They must have that help or the church will not be planted and its worship and preaching maintained among them. What then? The forces of evil will flow in and take possession. Those will become churchless, Sabbathless, godly communities. Those homes of our children's children will lapse into barbarism. The Presbyterian church is not inattentive nor indifferent to this perpetual appeal to her domestic, patriotic and Christian love. She is not slow nor parsimonious in her giving of money and sons and daughters to home missions. In this grace she needs still to grow and abound more and more. In this magazine we think we can help her most, not by scolding, nor even by exhortation, but by continual presentation of information, facts, opportunities. On this page we desire to invite earnest consideration to that *self-support* to which this second class of recipients of *home mission help* ought ever and earnestly to aspire.

The feeble old must consent to grow more feeble and dependent, and the strong young will rejoice in their increasing opportunity to extend help to them. But the dependence of infancy is to be outgrown; the healthy infant will outgrow it; the generous boys and girls are eager and proud to outgrow it.

Are all big boys and girls generous? Are some willing to stay dependent on parental care and bounty, when it would make them healthier, stronger and happier to take care of themselves and soon to become helpers of the old folks at home?

Are there any home mission churches that hang on in this unmanly and ungodly way to the Board of Home Missions? Those who read attentively the Home Mission Notes which we publish from month to month have not failed to notice not infrequent hints that more of such self-helping virtue (manliness) would be an excellent help to Home Missions; and those who read the Home Mission Letters in our successive issues must know that the most readable, the most cheering, the most jubilant of those letters are those in which home missionaries announce, with thankful emphasis of joy, that their people will ask no more help from the Home Mission treasury, but will hope henceforth regularly and increasingly to send contributions to it. This desire to become independent, this joy in becoming so is a worthy ambition. Let it be constantly encouraged and cultivated.

The wise cultivation and healthy increase of this holy ambition is, of late, presenting a larger manifestation than can

be shown in separate congregations. The representative bodies which ecclesiastically guide congregations are recognizing their responsibility and privilege, and are making most gratifying efforts to realize their privilege and fulfill their responsibility.

The article in our December number, on page 516, entitled *Synodical Sustentation in Indiana*, was a pleasant surprise to us. We were quite aware that the generous ambition to become self-sustaining was cherished by the brethren in that synod; but we did not suppose that they were yet able to undertake it. So decisive a step in that direction we should hardly have dared to advise. But "nothing succeeds like success." It is now evident that any timid counsel would not have been wise. There are some features of the plan set forth in that article, about which *a priori* we should have had grave doubts. But what place or force have *a priori* doubts in the presence of such accomplished facts?

A synod which one year drew from the Treasury of the Board of Home Missions \$5,604, of which only \$3,515.96 was contributed to that Treasury within the bounds of that synod, and the next year draws nothing from that Treasury and raises \$7,976.17 for its own home missions, need not fear criticism from brethren without its bounds, on the plan and method by which it has done it. It has done better for itself without help than it did before with all the help we gave it, and has left in the Treasury of the Board of Home Missions \$3,000, more or less, which would not have been refused if asked for.

Finding so happily how much better

it can walk on its own legs than on the old crutches, no wonder that this vigorous Hoosier Synod joyously tosses the crutches away. But will it now snap its fingers at "*the old folks*," and selfishly neglect to help the younger children? By no means, "The Synod resolved that during the coming year it would aim not only to provide more largely for its own, but place in the hands of the Board at New York a surplus of not less than three thousand dollars."

Our readers are already familiar with the experience of the Synod of New Jersey. When it assumed the whole responsibility for home mission work within its bounds, asking no further aid from the Board of Home Missions, it was thought that it would be doing well to provide for its own field and then send to the general treasury as much as it previously contributed *in excess* of the amount which it drew from that treasury. But, better than that, it contributed more than the *total amount* of its previous contributions. The boy sends home to his parents more money, besides paying for his own victuals and clothes, than he did when they fed and clothed him. All right, they will need it to provide for the younger children as well as they provided for him when he was little. Happy synods that eagerly assume self-support as soon as they are able, and at the same time press forward to help the younger and feebler, with thankful remembrance of the help given to them when they needed it! We are confident that the number of such synods will be much increased before the year 1900.

UNITED STATES OF BRAZIL.—Just two years ago we first placed that title on a page of THE CHURCH AT HOME AND ABROAD (January, 1890, page 5.) welcoming, as all this nation welcomed, that people to the brotherhood of republics. A provisional government, self-constituted, had removed the monarch and the monarchy so skillfully and with such popular acquiescence as to prevent all bloodshed.

“All the world wondered” at so great a revolution accomplished without civil war. The wonder deepened as successive perils were safely passed, and, congratulation grew more emphatic when the provisional government, by cautious but not tardy processes, gave place to a constitutional government similar in all important particulars to that under which *our United States* have lived and prospered for a century.

A few weeks since the world was astonished again to hear that the President of the Brazilian Republic had dismissed the Congress and usurped dictatorial power. For a time reliable communication was wanting, and lovers of liberty regulated by law anxiously waited. Not a month did this painful suspense continue. The usurper was compelled to relinquish the power he had unlawfully assumed, and could not resume the constitutional authority, but must stand aside and see that authority pass to his constitutional alternate, the elected Vice-President. All this without civil war! The army, the navy, the people recognise and obey the lawful authority.

If we can imagine Washington, instead of being the man he was, to have been

capable, in the first year of his presidency, of attempting such an usurpation, are we quite sure that he could have been compelled to retire and the constitutional government have been set forward in its normal course under the presidency of Adams? This is easier for Brazil now, in the light of our great history, than it would have been for our fathers. But even now, if the Brazilian people are capable of this, need we doubt of their future? *God save the Brazilian Republic. God perpetuate and bless the United States of Brazil.*

Before we go to press, comes the news of Dom Pedro's death. No monarch who has reigned in this century, no man who has lived in this century, has died leaving a more stainless reputation. His memory will be held in reverence by the people whom he ruled to serve. None the less have that people, and all American peoples, reason to rejoice that hereditary monarchy has ceased to be possible on this continent.

CHILE, an older South American republic, has been called to a similar trial. A similar usurpation by the president led to civil war between his adherents and those of the Congress. The usurper was defeated and removed himself by suicide. Our prayers are as fervent for Chile as for Brazil. Both need the gospel which we have rare opportunity to give them.

PICTURESQUE HOME MISSIONS.—An excellent idea is that of illustrating by stereopticon views the field and the work of the Woman's Executive Committee of

Home Missions. Rarely have we spent an evening more delightfully than in viewing these pictures, as exhibited by Rev. D. E. Finks. Scenes in the Rocky Mountains, in Alaska, in New Mexico and Arizona are so vividly represented as to make almost the impression of a real visit. The human faces of savage Indians and of Indians Christianized and educated—and then that life-like portrait of the senior Home Mission Secretary—are singularly impressive. Other pictures, illustrating the educational work in North Carolina and in Utah, are no less excellent. Mr. Finks gives intelligent explanations and striking suggestions; but his pictures themselves, if exhibited without comment, would constitute an instructive and impressive lecture on Home Missions, as prosecuted by Presbyterian women.

A MISSIONARY BIRTHDAY CALENDAR.—The Woman's Executive Committee of Home Missions announce the publication of a Calendar for 1892, in which are recorded the names of their teachers on their birthdays, and an appropriate selection for each day of the year. The calendar is very tasteful and attractive, and can be obtained by addressing the Woman's Ex. Committee, Box L, Station D, New York City, and enclosing forty cents—which is the price, including postage.

"Monotonous! — Same Old Story! — Scraping on the Same Old String!"

Such talk as that may keep you from reading the Home Mission Letters in this number. But just you read them this

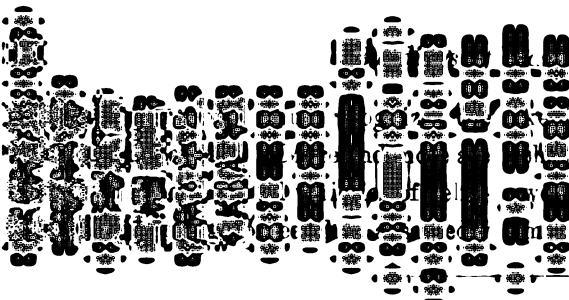
once, and then see if you will talk that way about them.

Look at Oklahoma through that missionary's eyes. Look into great Chicago, at its half-million of unevangelized population, and its great opportunity and peril. Give a few minutes to those plucky home missionaries, preferring hunger and threadbare garments to burdening longer a home-mission treasury so over-burdened. Are any of your children or cousins as likely as not to have their homes where those home missionaries are giving their lives to make the spiritual climate healthy? Read the H. M. letters this time!

HAPPY NEW YEAR.—Some kind and encouraging greetings come to us. The pastor of "the oldest church west of Albany" writes: "THE CHURCH AT HOME AND ABROAD keeps up its interest. I shall try to have more of our people take it."

Think of a Moslem lady seizing a Christian doctor by the skirts of his coat and begging him, *for his Jesus' sake*, to save her little girl nigh to death with diphtheria! Read about it on page 26. Is there not hope for Moslems?

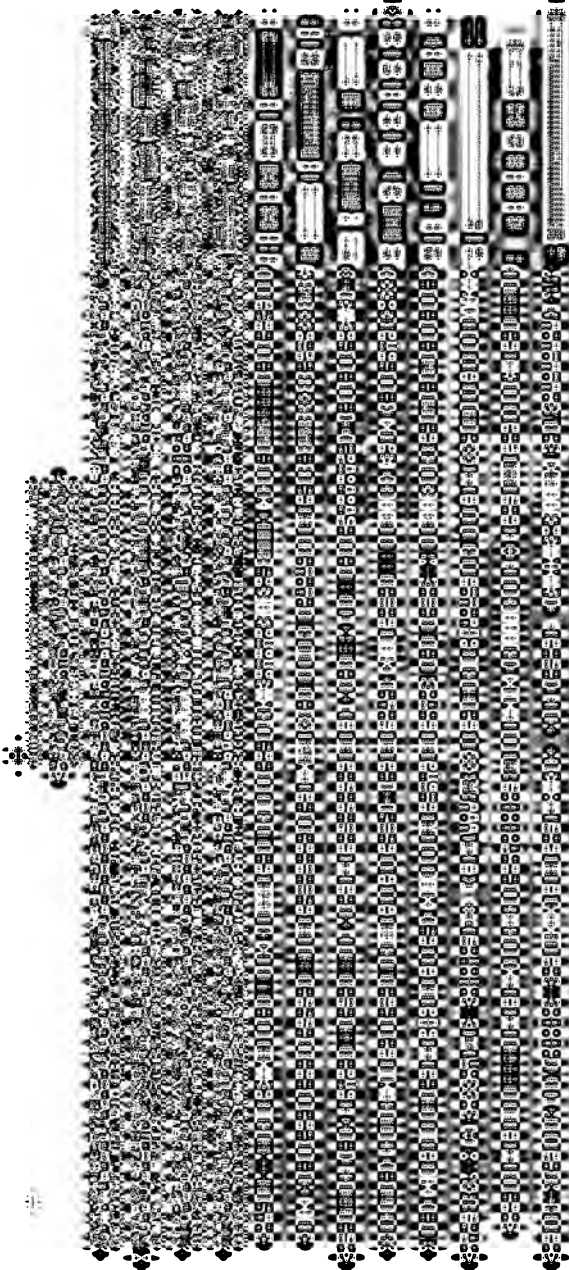
The Calhoun County Republican, published at Rock City, Iowa (Nov. 13, 1891), comes to us with our November editorial, *The Sabbath a Precious Gift from God*, copied into its columns in full. We not only thank that journal for its courtesy, but congratulate its readers on having a



College.

[January,

Sabbath is a noble safe-guard of all
is most necessary for the temporal as
as the spiritual welfare of every com-
munity.



Snyder Home.
Copley Hall.

Sherman Hall.
McCormick Chapel.

Bergen Hall.
"Number Two."



PARK COLLEGE is already well and favorably known to our readers. It already has their love and prayers. Perhaps most of them have known it chiefly in connection with the remarkable personality of its first president, Rev. John A. McAfee, D.D. They will be glad to know more than they do of another equally remarkable man who was his true yoke-fellow, and by whose consecrated intelligence and wealth and wisdom Dr. McAfee obtained the great opportunity for the exercise of his consecrated genius.

So remarkably united in their life, in death they were not divided, both departing from earth within one week—June 6–12, 1890.

Those who have succeeded to the care and control of the institution which God brought into being by means of the united labor of these two remarkable men, have shown their just appreciation of them by a public commemoration, the record of which comes to us in a handsome illustrated pamphlet entitled *Founders' Day—PARK COLLEGE—1875–1891*. From that pamphlet we take the following extracts and cuts.

Two lines of history met at the founding of Park College. One was that of the life of the Hon. George S. Park. Born in Vermont in 1811, he was twenty-six years of age when he first came to the "Platte purchase." In 1844 he laid out the town of Parkville, because he saw there was to be a great city in the Missouri valley. He erected large stone buildings for stores and hotel, and the town prospered. The war stopped its growth, and Kansas City drew the trade expected. For some years these buildings had been idle or only partially occupied.

Education had been greatly neglected in this section, and Mr. Park felt that his property could not serve God and man better than in the work of educating men and women. He, therefore, offered the buildings and certain lands to the Platte Presbytery for this purpose. The Presbytery was not prepared to accept the offer because nothing seemed to be settled hereabouts.

Much disappointed Mr. Park looked about for some other man or body to whom he might commit the work which he felt should be done. It was here that the other line of history met this one.

The new line is that of the life of the Rev. Dr. John A. McAfee. Born in Missouri in 1831, he had been a teacher and preacher during and since his college life. Only five years had been spent outside of the state, and thus most of his interests were centered in the Missouri valley. He was about leaving Highland University, when through the mutual friendship of the Rev. E. B. Sherwood, Mr. Park and he met in Parkville, and compared purposes. They had many things in common. A union of their forces might yield rich results. They united.

Mr. Park gave land and buildings, with lumber and money for repairs. Professor McAfee gave students, his own wisdom and strength and faith. There was no fanaticism about the new plan. It was unlike any other, but it was reasonable. The school was to be essentially Christian. It was to be meek, to grow gradually. Its Bible study was to take precedence over everything else. The original idea did not include a classical course. Students were to be brought to the Sophomore year, and then to be sent to other colleges.

The students for this Christian school were to be gathered from families whose means were not large enough to permit them to be educated in the usual way. These students were to work at some useful

Platte City. Several of the shrewdest lawyers and educators declare it a document so carefully drawn as to be almost perfect for its purpose. A board of trustees was of course a necessity, and conservative but earnest men were selected from among those whose friendship had been proved.

This made it necessary to make the distinction between College and Family, which needs to be carefully observed by all who would befriend and help PARK COLLEGE. The Trustees manage the College. The Family is not chartered, holds no property, is under private management. Students of the College are not necessarily members of the Family, but all the members of the

Family are students of either College or Academy.

The full name given to the institution at its inception was *Park College, for the Training of Christian Workers*. The idea expressed in that name has been dominant thus far in its history.

When Prof. McAfee consented to take charge of the new institution, Col. Park handed him his check for \$500 to facilitate his removal from Highland, Kansas, and afterwards paid all his travelling expenses for years. He had laid down the rule that no debt must be incurred. The principle of that rule is wisely incorporated into the College charter. Some other excellent provisions of that charter are seen in the following extracts:

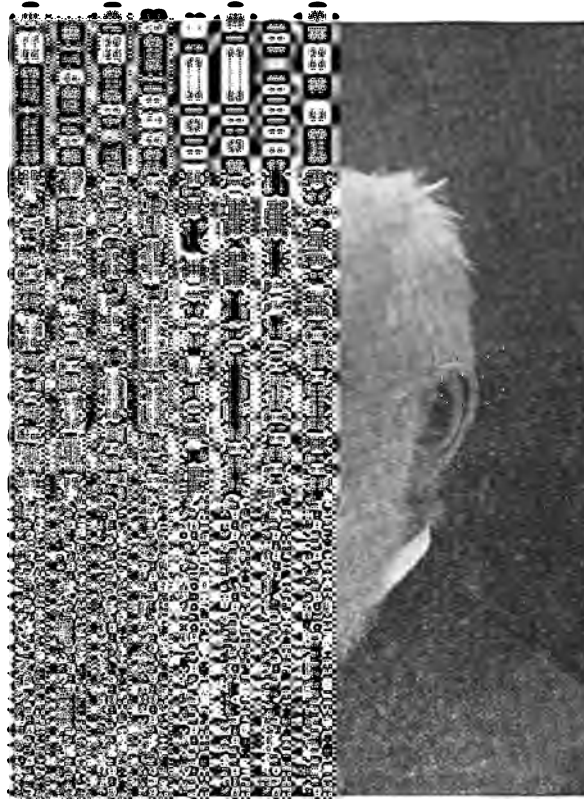


practically engaged in Christian labors of their most successful methods, together with passages of scripture best adapted to each individual minds.

There shall be a full course of instruction in science, literature and art as taught in the best Colleges as far as the funds will permit.

In the Male department there shall be taught agriculture, business management, skilled labor and practical wisdom.

In the Female department, in addition to any of the previous courses of study they may select or the Faculty prescribe, there shall be taught household or domestic duties and management, and culinary arts, accompanied with regular practical and skilled labor and wise arts required in American homes. This practical work is designed to benefit the College and Students. The males by farm, garden and



P. C. TRUSTEES.

ENDOWMENTS.

Watson scholarship.....	1,000.00
Corwin scholarship.....	1,000.00
Giers scholarship.....	1,000.00
Age scholarship.....	1,000.00
Gillett scholarships (1 to 10).....	10,000.00
James E. Hamilton scholarship.....	1,000.00
Parsons scholarship.....	1,000.00
Williams scholarship.....	1,000.00
Edgely scholarship fund.....	10,000.00
Becca Hamilton scholarship.....	1,000.00
Law department (Geo. S. Park).....	15,000.00
Melland B. McAfee fund (from Geo. S. Park)...	5,000.00

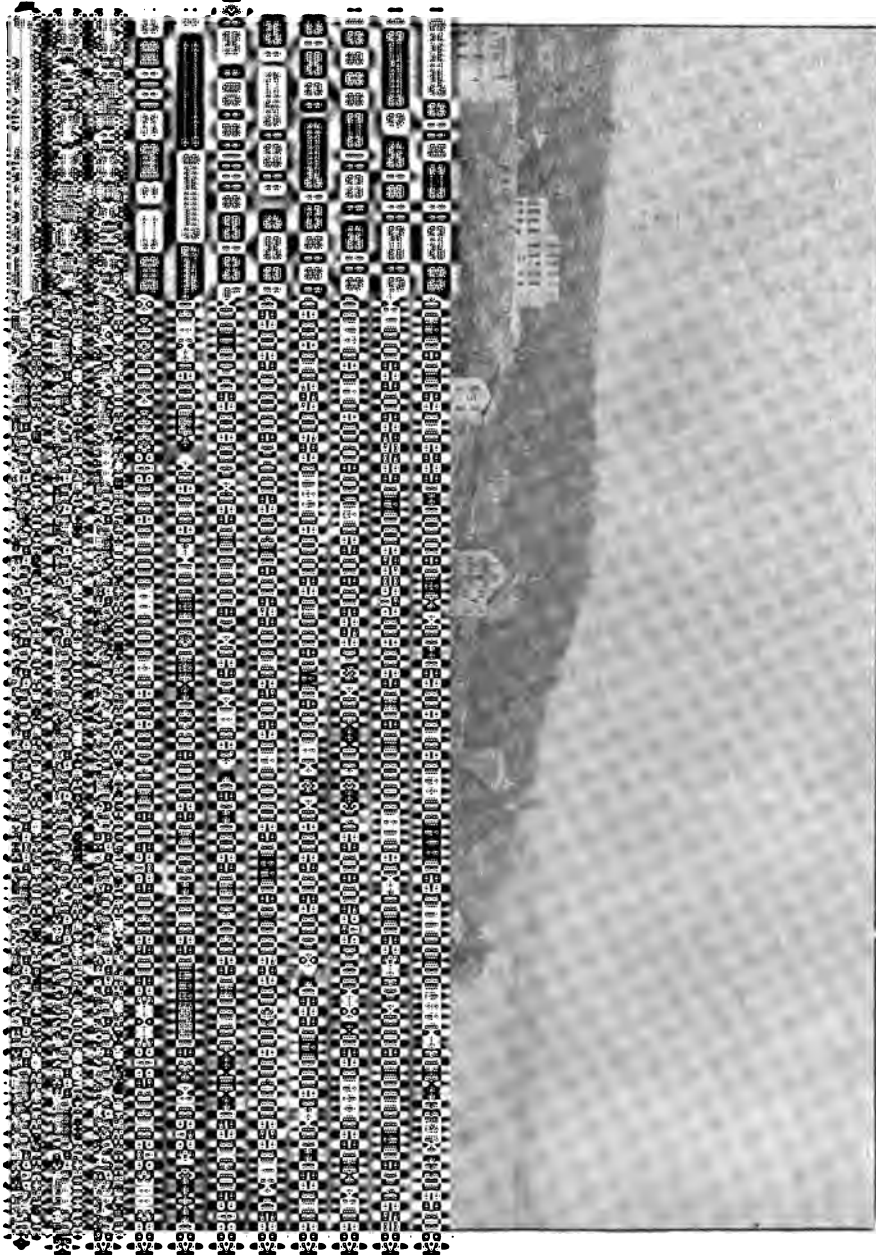
LEGACIES UNPAID, BUT NOT CONTESTED.

Nathan Ford.....	1,000.00
B. Fayerweather.....	50,000.00
Mrs. Parsons.....	10,000.00
William Thaw, balance.....	8,000.00
Provision in will of the late Geo. S. Park.....	20,000.00
Dr. Renick, about.....	350.00
Cash on hand not mentioned in above, Duncan fund, balance.....	900.00
Total assets of.....	408,859.00
Less amount of Gillett funds used in Gillett cottages.....	8,000.00

\$400,859.00

ge.

ver. The following cut shows the buildings of the college on a smaller scale than page 10, and in their proper positions on the bluff, sloping toward the river, and commanding an extensive view beyond it.



THE SABBATH AND RAILROADS.—Mr. F. D. Whitney, the general passenger agent of the Great Northern Railroad, one of the most prominent railway men in the country, says:

The great need of the railroad men is to do away with Sunday work. The law sanctions its abolishment, as does the higher law. Everybody needs a day of rest. The conductor, the brakeman, the engineer or fireman is no exception. The stoppage of Sunday railway traffic would cause no appreciable loss after it became uniformly adopted. The railroad should not be excepted from the operation of the law.

BIDDLE UNIVERSITY.—A minister who is as well acquainted as any one living with our Church's work for the Freedmen, having lately visited Biddle University, writes:

Really, the College is in good shape. The discipline is better than a year ago. The professors are devoting themselves with great earnestness and fidelity to their new work, and I am greatly encouraged about the final result. They are overrun with students more than ever before. The synods of Catawba and Atlanta endorsed the Freedmen's Board and the whole movement very heartily.

HOME MISSION NOTES.

BY THE SECRETARIES.

ONE MILLION FOR HOME MISSIONS.

"*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of \$1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

The *Barre, Vt., Presbyterian*, a bright little journal published in the interest of our church there, tells of the editor's attendance at the Synod of New York at Watertown. He says he found great lack of information among the members in reference to the Synod's work in New England. He continues:

"An elder in a prominent New York city church was astonished to learn that there were any Presbyterian Churches in New England. 'You live in Vermont!

How is it that you come to the meeting of the Synod of New York? I didn't know that we had any Presbyterian Churches in Vermont.'"

We did our best to enlighten the brethren by distributing about two hundred copies of our last special synodical number among them, which we hope that many of them have read and digested. But there is still great need of enlightenment.

We found that some had the mistaken notion that an important part of our work was to bring to, or preserve in New England, the faith of the fathers. We were glad to testify to the orthodox and evangelical character of the great body of our brethren here, and that we find them striving together with us for the faith of the gospel. Just now it does not become us to boast of superior orthodoxy. We are in New England because there are Presbyterians here, Presbyterians "from 'way back," in large and continually increasing numbers. We are not here to cut into any of our sister denominations, but

to work with them shoulder to shoulder, by doing what none can do so well as ourselves.

Our work in New England deserves to be both better known and better appreciated than it is by our own people, not only in the Synod of New York, but throughout our whole church. No part of the entire work of the Board of Home Missions has shown more satisfactory results. Boston Presbytery in nine years has more than doubled its number, both of communicants and of Sabbath-school pupils. The accessions to its churches in one recent year exceeded those of any other Presbytery in the Synod except New York and Brooklyn. The work has involved no intrusion. Brethren of other denominations have repeatedly recognized and endorsed the genuine place and need for our work by generously aiding our struggling churches. The noble Second Congregational Church of Holyoke, Mass., of which Rev. Edward A. Reed, D. D., formerly of New York, is pastor, has aided our little church at its side to the amount of \$7,000. This is the most striking, but by no means the only instance to show the absence on the field of that suspicion and disapproval of our New England work which has been often and loudly alleged elsewhere.

This month begins the last quarter of the Board's fiscal year. The financial question is growing very serious. For the Board, for the church, and, most of all, for the missionaries, it is a critical juncture. The prospect is, of course, not all dark. There is not lacking encouragement to hope that the outlook for the Board's treasury will better and brighten. The year's receipts for current work are \$60,000 larger so far than at the same time last year. But that does not alter the lamentable and paralyzing fact that advanced work is still almost utterly

blocked by sheer want of money, or the other still more grievous and discreditable fact that, for the same reason, the Board is still months in arrears to hundreds of missionaries, who are the sorely suffering creditors of the Presbyterian Church in sums which it has obligated itself legally and morally to pay them, and which they have faithfully and hardily earned.

The Board does not wish to weary and disgust the Church by a prolonged whine about debt. But, on the other hand, the Board *does* wish to go forward; to take up new and open and inviting fields; to end its irksome halt, and press on to do the work which the Church has set out to do. And there is no other way to enable it to do this than for the Church to furnish promptly the necessary funds. Begging and borrowing have been pretty nearly exhausted. Now let the Church, which is the principal in this business, furnish the requisite means to the Board, which is simply its agent in this business. Twenty per cent added to gifts equal to last year's will meet the case—will pay off those miserable arrears, to the unutterable relief of scores of burdened Christian hearts and households, and will enable the Board to resume advanced work. Less than this will not do. This much will measurably suffice. The emergency would well warrant a yet larger increase; but this much the Church should do without delay.

Brethren and friends, in every congregation, in every Sabbath-school, in every young people's society, in every presbytery, the Board of Home Missions most earnestly asks you to gather contributions equal to those of last year, and add twenty per cent to them; and then send them to the treasurer without delay.

The General Assembly recommended a collection for home missions from the Sabbath-schools the Sabbath before

Thanksgiving. Some of these collections have been sent to the treasurer with a good deal of promptness. If any schools have failed to take up this collection, it would be well to fix upon a Sabbath near at hand, and take a collection for that purpose.

The Board has just prepared another and larger leaflet, which we want to send out very extensively to keep our readers informed and awake to our work. The General Assembly recommended a million of dollars for this year for our treasury, which is about twenty per cent. over what we received last year. To give force to this we have prepared this leaflet, showing the large advances made in the work west of the Mississippi river, between the time of the reunion in 1870 and the present date. This is a very expressive and touching exhibit, which we hope none of our readers will fail to read. We wish to send it out largely to synodical missionaries and pastors, and ask them to make use of the facts so presented, and swell our receipts to the requisite amount.

THE SYNOD OF TEXAS (Oct. 31, 1891,) unanimously adopted a minute emphatically expressing approval of the Superintendent's work and his continuance upon his present salary, and commending the Superintendent to the warm sympathy, encouragement and prayers of the Synod and its churches in the peculiar trials that beset his efforts for the upbuilding of the Kingdom.

The following resolution was also unanimously adopted:

Whereas: There has been much mischievous criticism of the office of *Superintendent*

of Home Missions, denying its constitutionality, usefulness and necessity, and

Whereas: Such protests tend to make doubly arduous the already exacting labors of the Superintendent, and to prejudice opinion, to deaden interest and furnish hostility with its keenest weapon, be it

Resolved: That the Synod of Texas, as a result of its thorough experience of this office, and in the spirit of the highest appreciation of its worth to the evangelical interests of the State hereby publishes and records its conviction of the constitutionality, usefulness, practicability and indispensable necessity of its continuance among us.

A letter from the field gives one phase of rough missionary experience as follows:

These fields suffered greatly by not being united. Two ministers were starved out before they could be united. I got them together, but was killed off in the process. Now they are working in unison. Some money is wasted on mission fields; but there are no better returns anywhere in this wicked world. Millennium not here yet.

MRS. ALICE L. BURNET, matron of Girls' Home, Mt. Pleasant, Utah, writes:

I started out one afternoon at the request of the pastor and secured five subscribers for the CHURCH AT HOME AND ABROAD in a short time.

The long-looked for furniture for our new academy building arrived this week, and the school will move next Monday from its present incommodious quarters in the chapel into the beautiful new building prepared for it. The school work is very promising.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

THE EARTHQUAKE IN JAPAN.—From the Japanese press and letters received at the Mission House we learn that the severe shocks extended over thirty-one provinces, and a perceptible disturbance was felt 400 miles from the earthquake centre.

The greatest injury was in the prefectures of Gifu and Aichu, near the centre of the main island. In Gifu prefecture, which has a population of over 900,000, the killed are said to exceed 5,000 and the wounded 6,000. Nearly 50,000 houses (more than one-fourth of the whole number) were destroyed by earthquake or fire, making some 200,000 people homeless.

In one district (Kasaokacho) containing 1,050 houses and over 4,000 people, nearly all the houses were overthrown. Fifteen minutes afterwards the conflagration began, and when it was extinguished, after thirty-six hours, 200 people had been crushed or burned to death.

At Ogaki, a town of perhaps 3,000 people, 600 are known to have perished. These with the wounded are probably half of the whole population. Of twenty-five temples in that town only three remain standing. In the ruins of one of those temples 150 people were buried.

In Aichu the distress and injury were only less than in Gifu. The killed reported are over 2,400; wounded, over 3,000; houses wholly destroyed, over 40,000, and nearly half as many others badly injured.

Not a missionary of our Board, nor, so far as we can learn, of any other, has been killed, and only two, Rev. and Mrs. Van Dyke, of Nagoya, have suffered injury. Mr. Van Dyke sustained a severe cut on the head and Mrs. Van Dyke had

cuts on the head and hand. Both were doing well at last accounts.

From Osaka, Mr. Woodhull writes: "The Bishop of Exeter, with his wife and Bishop Bickersteth, of Japan, were staying in a house that was injured, and the room where, in another half-hour, they would have been assembled for family prayers was crushed in by a falling chimney. A special providence has certainly watched over the missionary community. I have not yet heard of the death of a single missionary, while thousands of others have been killed and wounded. Not a house in the concession escaped injury." The same correspondent tells of two English missionaries who left their house together. As they went a chimney came crashing down, but it fell just between them, so that neither of them was hurt. Mr. Worden, of Nagoya, writes to the *Japan Mail*: "The ladies of the Methodist Episcopal mission were about to leave the building, but, tarrying a moment to secure some clothing, immediately a large mass of tiles fell in front of the door. About forty of the Protestant Christians of Nagoya assembled at the Protestant Methodist school at six o'clock for a prayer-meeting on Wednesday morning. In escaping from the building seventeen were struck by falling bricks and tiles. Two Japanese, man and wife, were killed almost instantly. Mrs. McAlpine and Miss Wimbish, who were just in front of this couple, escaped without a bruise."

Mr. Woodhull writes: "Roads, railroads and bridges are destroyed. In some places the roads are sunk, in other places they are upheaved. I cannot describe the scene in the small villages where medical

help has not yet penetrated, [Nov. 5,] nor tell of the yet unattended dead, wounded and dying, of children searching for their parents and parents searching for their children. The picture is too horrible to be dwelt upon."

Extensive measures for the relief of the distress caused by this terrible calamity have been inaugurated. Surgeons, nurses and medical students from the capital and other parts of the Empire hastened at once to the scene of the disaster. Two surgeons at the Ogaki hospital are said to have attended to 600 patients in forty-eight hours. Large subscriptions have been made, the Emperor and Empress leading with a donation of 26,000 *yen*. The Japanese press, up to November 7, had raised over 13,000 *yen*. The foreign residents have also responded promptly and generously to the call for aid, and we are told that "the various missionary bodies are working with open hands and the utmost zeal." In Gifu over 58,000 persons had received rice from the public relief kitchens up to Nov. 2. Yet notwithstanding the utmost efforts of the government and of private enterprise there will no doubt remain a vast amount of unrelieved suffering, caused not only by the direct devastation of the earthquake, but also by the scarcity, exposure and poverty consequent upon it.

DEATH OF DR. IMBRIE.

The Board of Foreign Missions has met with a great loss in the death of the Rev. Charles K. Imbrie, D.D.

In the year 1854, he was elected by the General Assembly a member of the Board of Foreign Missions. It was then a body of clergymen and laymen numbering a hundred and twenty persons, from all parts of the country, and meeting once in the year. Of this body, Dr. Imbrie was chosen Recording Secretary in the year

1857, and remained such until the reunion of the two branches of the Presbyterian Church in 1870. There was then an Executive Committee of five ministers and four laymen, together with the executive officers who were members of the committee ex-officio, and met with it every week to transact the business of the ever growing work.

In the year 1870, Dr. Imbrie came into the Board, which now consists of ten ministers and nine laymen. The executive officers met with the Board, and set before it, in a docket, the business that is to be transacted twice in every month—and sometimes more frequently. Dr. Imbrie had been long enough in the Board to see its work vastly increased. He was among its most faithful and efficient members. Nothing but sickness, or some engagement with Presbytery or Synod, or General Assembly, kept him away. When matters were referred to him as Chairman or member of special committees, the Board was sure they would receive ample attention. His prayers were tender, earnest, comprehensive and minutely particular. He longed for the coming of Christ, and the spread of His kingdom to the end of the earth. The fact that his son, the Rev. William Imbrie, D.D., is a missionary of the Board in Japan, kept him in living touch with the work in the whole world, and every service to which he was appointed and the general work of the Board, were most earnestly and efficiently performed. The Board will greatly miss his genial presence and most helpful service. J. D. W.

The necrological notice of Dr. Imbrie, giving the prominent incidents of his life with their dates, was sent us by the stated clerk of his Presbytery, and received after that part of this number went to press. It will appear in our next issue. Ep.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

THE GREAT WEST.

Out of the vast empire of the West there is rising a power that is destined, at an early day, to dominate our country. Shall it be Christian? Shall it be materialistic and infidel? Shall the Bible, the Sabbath, the Sanctuary, be recognized as institutions in this land, or shall the sons and daughters of the Church learn to live without them? The West is to-day demanding of us hundreds of ministers, and we are refusing them on the right hand and on the left. The question is solving itself too rapidly. Some disappointed communities have already soothed themselves into indifference. Some churches have sobbed themselves into a sleep from which they will not be easily awakened. Is it the pleasure of the Church that it should be so, or was the Board of Home Missions erected to meet just this demand? The Board is an arm of the Church. Shall the Church stretch out this arm to the help of the needy? If it does, it would require \$1,500,000. Comparing the field before us to-day with the field which was before the Church twenty years ago, if the Board should spend as much pro rata to-day as it did then, it would require a *million and a half*. The Detroit Assembly advanced far enough to authorize \$1,000,000 for both debt and current work. Shall the Board venture to make its appropriations *even upon this basis*?

The basis is too narrow. Shall we exceed it and carry out the original intention of those who erected the Board, and meet the demand? Shall we turn a deaf ear to much that is inviting and spend only \$1,000,000, or shall we fall below *even that* and confine ourselves to the *current receipts*; or will the Church arouse from its slumber, "shake the dew from its garments" and rise to the grandest opportunities of its history?

We can make this land Immanuel's land. There never was a time when our country could have been so economically and effectually evangelized as at the present. Facilities for travel were never so great before, nor cost of travel so small. Communities are now young and accessible, popular sentiment in a formative state. The wealth of the country has reached such figures as to make nothing impossible that money can provide. From ocean to ocean the crops exceed anything ever known in the history of the country. Scores of our churches will this year become self-supporting. But more new ones will call upon us for help, each requiring more at the first than those now receive that are about to assume self-support.

In order to comprehend the vast results accomplished by the Board, let us look at that portion of the Church lying west of the Mississippi river, and note its growth since the reunion in 1870. At that time there were in the whole Church:

Synods.....	84
Presbyteries.....	165
Ministers.....	4,238
Churches.....	4,526
Church Members.....	446,561

West of the Mississippi, there were:

Synods.....	6
Presbyteries.....	29
Ministers.....	529
Churches.....	659
Church Members.....	33,463

In 1891 there were reported in the whole Church:

Synods.....	30
Presbyteries.....	216
Ministers.....	6,623
Churches.....	7,070
Church Members.....	806,796

Of these, west of the Mississippi, there were:

Synods.....	15
Presbyteries.....	72
Ministers.....	1,724
Churches.....	2,323
Church Members.....	144,983

During this period the collections from the churches west of the Mississippi increased:

For Home Missions.....	from \$12,457 to \$131,514
For Foreign Missions.....	" 7,996 " 84,791
Gifts for Congregational Ex-	
penses.....	" 479,224 " 1,816,585
Number of Church Buildings...	596 " 1,780
Value of Church Property....	" 2,736,425 " 10,502,603

It thus appears that the 6 Synods have increased to 15, the 29 Presbyteries to 72, the 529 ministers to 1,724, the 659 churches to 2,323, and the 33,465 members to 144,983, and that while the whole Church has about doubled its membership, the Church west of the Mississippi has increased about five fold. The gifts for Home and Foreign Missions have increased over ten fold, and for congregational purposes about four fold, and for church buildings a great property has been accumulated. Nearly every church in all that great section is the direct outgrowth of the work of the Board of Home Missions.

This statement would not be complete without giving an account of what has been done by the Woman's Executive Committee, most of whose work is west of the Mississippi. Organized in the winter of 1878, their growth since that time has been the wonder and admiration of the Church. Their beginnings were small and met with some opposition until their objects and plans of work

were understood. They now have auxiliaries in every Presbytery and Synod of our Church. Their organization is so compact and in such complete running order that an appeal for any particular object can very soon reach their remotest adherents. Their first report of funds raised was for four months ending April, 1879, and amounted to \$3,138.39. April, 1891, they reported \$338,846.76, an advance of over one hundredfold in twelve years.

Their work in the great section of our land which is specially presented as a subject of our prayers for this month, is among the Indians, Mormons and Mexicans.

During the year ending April 1, 1891, they maintained the following schools:

	Schools.	Teachers.	Scholars.
Among the Indians.....	36	153	2,664
" " Mormons....	34	88	2,258
" " Mexicans....	30	55	1,496

A great many of these scholars are members of the Church; quite a number have become teachers and evangelists to their own people. In the reports of the work of some of these our missionaries give them high praise. Many of them have married and are object lessons to their people in matters of Christian living and home-making.

The teachers sent out by the Woman's Executive Committee are some of the choice ones of the Church. There are instances where large salaries and comfortable and honorable positions have been given up that they might enter this work and go teach these our own heathen the more perfect way. Not a few have fallen asleep, and their bodies rest among the people whom they had learned to love. Only the Master knows the full measure of their toils and sorrows, their joys and disappointments. He also knows the present and future results of their noble efforts.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General summary—week of prayer.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Indians, Chinese and Japanese in America.
AUGUST, . . .	Papal Europe.
SEPTEMBER, . . .	Japan and Korea.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	South America.
DECEMBER, . . .	Missions in Syria.

RELIGIOUS JOURNALISM IN INDIA:—The Government of India finds in the growing journalism of that country, a source of danger from the opportunity it affords for sowing the seeds of disaffection and sedition. In this connection the Church Missionary Intelligencer remarks; “We would respectfully challenge the Government of India to discover sedition in our native Christian press. We venture to affirm that from the days of the Mutiny down, the Empress-Queen has no more loyal subjects East or West, than Indian Christians. We believe firmly that the native Christian press is a stronger bulwark of the British Raj than any army division in our Indian dependency; than any strong place of arms from Colombo to Lahore. This native Christian press is growing in power. It is not generally known that there are in India at least forty native Christian journals, and others of which the editors are Christians. We will prayerfully expect that each Christian journal may be a source of light and spiritual health to countless and increasing readers. An Indian Christian newspaper is an evidence of mission success worthy to be tabulated in the first rank.”

INTELLECT AND PIETY IN INDIA:—The superiority in intellectual standing of the Christian community of India, is clearly

shown by the last report of the Director of Public Instruction in Madras Presidency. The fact is there brought out, that the percentage of attendance upon school is greater among the Christians than among any other of the sects of India. In higher education, the Brahmins, who are much more numerous and wealthy than the Christians, take the lead numerically, yet the ratio of increase, even here, will be found to be in favor of the latter. This is shown by the fact that the number of Brahmins taking the Language Branch of the B. A. examinations decreased by 8 per cent., while that of the Christians increased by 40 per cent. In the same examinations the percentage of successful candidates was also higher among the Christians than among the Brahmins. A writer in the *Madras Mail*, commenting on these facts, says: “It must be borne in mind that these native Christians do not come, as the Brahmin students do, from a literary and cultured class. No doubt the colleges and schools in which they study are well organized, and their primary education is duly attended to; but this will not entirely account for the high relative position they take. The true secret of it is to be found, we opine, in the fact that year by year the number of intelligent wives and mothers is on the increase. Then again, early marriages are less common, and the offspring is naturally becoming physically and mentally superior.”

The Moslem community, which is also much larger than the Christian, finds itself likewise far outstripped in this matter. Only 38 of the undergraduates in the Arts College of Madras presidency were Moslems, as against 243 Christians, while in the matriculation classes the proportion was 28 Moslems to 145 Christians.

In regard to female education, the facts are still more striking. In the higher

examinations for women, 68 Christian candidates find themselves joined by only 5 from all other sects, while of 289 female normal students 216 are Christians.

The report, after calling attention to some of the facts here stated, adds this significant remark: "There can be no question, if this community pursues with steadiness the present policy of its leaders, that in the course of a generation it will have secured a preponderating position in all the great professions."

"AS ONE WHO FINDETH GREAT SPOIL!"
—The eagerness of the people of Uganda for the Scriptures is a striking proof of the true and vital hold which the gospel has acquired there. Only Matthew has thus far been translated into their own language, though the Swahili New Testament is understood by many. Mr. Baskerville writes that over 300 persons gather every day in the church for reading and instruction. A passage is read from the Swahili Testament, translated into Luganda and discussed, the missionary being frequently appealed to for explanation of some difficulty. Only a few copies of the translation of Matthew have yet been received, but those few have met an enthusiastic welcome. Mr. Baskerville thus describes the congenial task of distributing these to the people: "Just fancy Walker investigating one of his boxes to-day found 100 Luganda Matthews. These we are not selling, but lending about. It is really piteous to hear the people asking for books, and we unable to supply them. One said: "I will bring you a cow with calf for books." My boy, Marko, when I showed him St. Matthew in Luganda, said: "I do want to buy one very much." I would gladly have given him one, but that only 100 have come and we are not even selling these. We shall give the Katikiro one,

but the others are being kept for lending purposes. We could sell several thousand in a few days—I might say hours. Won't you send them to us? Prayer-books, too, we want. So few are in the country that I am unable to do more than get the loan of one. I wish you could all have seen the *intense* joy of the people to-day. Thanks unending, some actually dancing and shouting for joy. Never, I think, although with a racking headache and swimming head, have I enjoyed such a day of pure joy before, and now I cannot go to bed until I have tried to send some of it on paper to you. Why, I have over 10,000 shells (the native coin) deposited with me in case more books come up from the Lake, and the others (Walker, at least, I know) have more.

HOSPITAL INCIDENTS.

Medical mission work began at Oroomiah, Persia, full fifty years ago, and has been carried on there well-nigh uninterruptedly ever since. It has been very successful, both in bringing physical help and relief to many thousands who had no other refuge in sickness and in winning a hearing for the preaching of the gospel. At least once in that fifty years the mission in Oroomiah passed through a crisis when, if it had not been for the conciliating influence of its medical work, it might have been utterly broken up and destroyed. But it was saved, and the danger it had encountered only served to reveal the depth of the impression made on those around by the unmistakable and practical benevolence of the missionary doctor. This influence is becoming all the time more widespread. Not only from the city itself, but from all the outlying villages of the plains and valleys around, the Oroomiah hospital draws its patients. Some of them must make a journey of ten or fifteen days to reach the city. All nationalities, grades in society

and religions are represented among them. Mrs. Bishop (Isabella Bird), who has recently penetrated deep into the almost unknown and unvisited wilds of the Kurdish mountains, says: "I found that wherever I went in Kurdistan Dr. Cochran's name and fame were known. I was asked after his health and whether I had seen him, etc."

During the past year the hospital was open daily for eight months and a half, and would have been open longer but that, as the doctor said, "We had to make our vacation longer than usual in order to have the funds hold out." The number of in-patients received was 226, of whom 139 were men and boys and eighty-seven women and girls. Besides these, several thousand were treated in the dispensary, not to mention those seen by Dr. Cochran at their own homes in city and country, nor those under the care of his assistants and the graduates from his medical class. For besides his exacting practice, the doctor gives an hour and a half daily to the instruction of a medical class, who also receive a daily lesson from each of his two assistants. Three were graduated from this class last year, after four years of study, summers and winters. Of these, one remains in Oroomiah to assist Dr. Cochran, one has gone to Teheran and one to Mosul. A new class of six was received.

But the following incidents, narrated by Dr. Cochran, will give a better idea than any figures can, of the nature and usefulness of medical work in Oroomiah. The doctor writes:—

"One of our patients in the hospital was an old man, who for many years had been in our employ as preacher. His home and his field are in the mountains, about six days' journey away. His wife studied under Miss Fiske and he under my father. Freshets last spring carried away his little fields, which he had made with great labor beside the river in the crowded, stony valley, where a field the size of a large room is

considered a very valuable piece of property. Losing his all, and being out of employment this year, he took his family and came down here in the hope of bettering his condition. On crossing the Turco-Persian frontier his party was attacked by Kurds, who stripped the caravan and badly wounded this good man. He was stabbed in the back in three places, two of these wounds penetrating the lungs; received a wound on the side of the head, entering the cavity of the mouth, and was also shot in the foot, the bullet, after shattering several of the bones, lodging in the heel bone. This man is now convalescent, all of his wounds being healed with the exception of a surface sore on the foot. His patience has been the marvel of all around, both patients and attendants. He has lain on his bed with his Bible in his hand, and though suffering from pain and fever, and at first breathing with difficulty on account of the enormous distension of his back and chest from the escaping air from his lungs, yet he had never complained, but rather comforted the other sick in his room and read to them. His wife often called on him. She would stand by his bedside with a roll of wool around her left arm, a spindle or distaff in the other, twisting and winding the wool into yarn for stockings. This she sold to help support her large family.

As an illustration of life among the wealthy in the city, the following is a good example: A child four years old is taken with diphtheria and I am called in consultation. There are but two little children in the family, and therefore, although both are girls, they are much loved by their parents, a Mohammedan Khan and his wife. They send a horse for me with two outriders. From the gate of the house I am escorted with considerable style through the outer, or men's court, into the harem. Here I find the father with his only wife (a rare thing among this class) seated in one of their pretty rooms, the father holding the sick little girl. The walls are beautifully whitened with gypsum, the floor is finely carpeted, and on one side of the room is a fire place with a bright fire of grape-wood burning in it. On the other side is a large brass

tray into which coals from the fire-place are put every now and then. Over this stands a table about two feet high, which is covered with a large quilt and over this a silk spread. Beside this covered table, cushions or mattresses are laid on the floor and back of them large cushions and pillows are piled. Here these people were sitting, with their backs resting against the pillows and the spread drawn over their laps, so as to confine the warmth from under the table. They usually dress their bodies warmly while their lower extremities are thinly clad, so that there is the more reason for drawing this quilt over their laps. There were pretty curtains at the windows and many knick-knacks on the shelves in the wall.

The little child had a large diphtheritic ulcer and a swollen neck. On my second visit the disease had extended into the nostrils and down the throat. The attending physician, one of my former students, and I did all we could,

but the child passed away on the third day. When I called the evening before the child died, the mother took hold of the skirts of my coat and begged me that, for my Jesus' sake, I would do all I could to save her little girl; while the father and his brother sat by weeping like children. A few days after the death I called with one of our gentlemen, and we tried to comfort the parents by telling them that, at least, it was well with the child now. They said, "No, our religion does not give us this comfort. Even children of this age have to be judged for a sinful nature at least." They, however, were glad to hear of our firm belief that the little one was in Paradise.

Other incidents from the pen of Dr. Cochran, illustrating medical work not in the city, but in the country, we hope to give soon in the pages of the CHURCH AT HOME AND ABROAD.

MISSIONS AND LANGUAGE.

P. F. LEAVENS, D.D.

The gift of tongues on the Day of Pentecost was an indication that the gospel would require the vehicle of human language. At that moment it was but an unclothed truth in the world. Our Lord had spoken, indeed; but no one would preserve his Aramaic words. What he had expressed would be brought to remembrance by the Holy Ghost, and holy men would commit it to the language that would serve it best. From Moses to Malachi, Hebrew had been the tongue to announce the will of God. It was a step almost equal to a new era in revelation—certainly a step greatly widening the scope of revelation—when the oracles of God were translated into Greek by the Seventy. The gospels joined that volume, and the first whole Bible was a Greek book. Thence it went into half a dozen Oriental languages;

but the grand stride was taken four hundred years after Pentecost, when Jerome completed the translation into Latin. From Jerome to Erasmus, a solid thousand years, the Latin Bible was the bulwark of Christianity.

The gospel seized the modern languages at the opportune moment in the period of the Renaissance. Luther's translation crystallized the Teutonic elements and made the German—made it not only for religion, but for literature and science, for the part it has played in modern history. The Bible of Wycliffe and Tyndale, sprung from Jerome's, and through him from the original Hebrew and Greek; gave form to the English language, and prepared it for the leadership it has exercised. Similar effect was produced in French, Dutch and the Scandinavian

tongues, to mention no others; and we wonder what would have been the result if the Word of God had not been suffocated in Spanish and Italian. At any rate, from the beginning of the sixteenth to the end of the nineteenth centuries, the peoples whose languages have been permeated by the gospel have stretched forward to the lead, especially in the world-conquering processes of exploration, colonization and civilization.

We have arrived at a time in the nineteenth century when the advance is ordered into all the earth. Stadia of Church progress have been: (1) the Apostles; (2) Jerome; (3) Erasmus and the translators after him; (4) the translators of the present century.

The gospel has hitherto chosen, as by a kind of instinct, the languages which have elements of strength and capacity for cultivation, and it is to be presumed that it will do so hereafter. While we hold that every vernacular is entitled to it, we cannot overlook the fact that only a language with fullness of expression can serve all the purposes of Christian life and thought. It was heroic for John Eliot to translate the Scriptures into the dialect of the New England Indians, but he did not hit the mark like Luther or Tyndale. They stoned up wells which would flow for centuries; he, one which immediately ran dry. All the dialects of North American Indians, on which so much labor has been expended, are inevitably decadent before the advance of English. All the languages of Oceanica are in the same peril; or, if they resist, they are at best insular and forbidden to spread. But when we reach India we fall upon great languages, as well as great races and areas. They have literary capacity. They show flexibility, growth and adaptability. Hindustani, or Urdu, seems to have a commanding position in the north, because it falls upon the ears of one hundred million

of people, is the common speech of Mohammedans, is even now developing and continues to spread. One dares not predict which of the tongues to the southward will gain supremacy over others, but it may be held certain that one or more of them, unless overcome by English, will unfold into a Christian and theological speech. The wealth of thought and holy truth which flowed from Greek into Latin, and from Latin into English must find a reservoir in some Indian language or languages.

In the sacred Orient, Arabic rises to priority. Its genesis as a Semitic speech, its quality as a book language, its use as a religious tongue and its wide diffusion, mark it as a "chosen vessel" for the gospel in the coming age.

In China we have another language, continental in extent; literary, although in a way so far from the paths of Christian thinking; powerful to its own people, even if it be crucifying to occidental organs. If the gospel be the truth for all mankind it will demonstrate its proposition by penetrating, permeating and subsidizing this instrument.

If we should fear that Japanese will be limited because it too is insular, we may remember that in the same way English is, or was, of an island. The facility with which Japanese is lending itself to the gospel betokens for it a great future in Christianity.

Africa is the land of jargon. Not one book-language lifts its voice from the lips of black men. At first glance all seem equally useless. But a closer view is more encouraging. There are certain which rise above the dead level. Perhaps Swahili in the east is the best example. Zulu in the south promises well. Yoruba in the west displays power. They all have received the Word of God. Hausa may be the language of an imperial territory. Enough is known already

to show that a few, copious in vocabulary, flexible in grammar and open to enrichment, will presently offer themselves to Christ.

In the East Indies, Malay is a dominant speech. It may yet wipe out the barbarous dialects of local tribes; or if not, some other will.

Returning to America, below our English-speaking republic, two great Christian languages, Spanish and Portuguese, have possession and dominion. They have a religious idiom and vocabulary. They need an evangelical infusion, to be sure, and then they would be in the position to bear the Word of Life to every nook of the continent where English has not preceded them.

It is a lesson of history that the main current of missions follows the great languages, as the main current of a river follows the deepest channel. Christianity roots profoundly in any human speech through which millions are to think and utter their thoughts. The century after Constantine furnishes an illustration. The lifetime of Jerome, who had to perfect the Scriptures in Latin, was touched by a galaxy of names such as the world has seldom seen at one time. There was Athanasius, the champion of orthodoxy at Nicea; Ambrose, the uplifter of worship; Augustine, the unrivalled theologian; Chrysostom, the magnificent preacher; Leo, the august bishop who awed the invading barbarians; not to mention Hilary, and Martin of Tours, and Basil and the Gregories. The genius of those of them who wrought in the west, turned Latin from a once pagan tongue into a fervid Christian instrument. When Wycliffe was to pronounce the ban between Christianity and English, his seat was Oxford, his environment was the university, from a shrine of learning he put his pen to the business that was to have an effect as long, and as far, as

English should be spoken. When Luther received a charge to impress Germany, he was found at Wittenberg, a university man, supported by scholarship.

Such examples should instruct us of the nineteenth century that the march of Christianity demands in a dozen, more or less, of the clearly great languages the intrenchments and aids of highest learning. We do not forget what has been accomplished by missionaries thus far. We know full well how they have subdued the tongues of savages, how they have inoculated those already cultivated, how they have translated the Bible, introduced common education, and begun in scores of lands the duty of theological training. The Church in Christendom is slow to appreciate the extent and volume of this preparatory service. Still one might make bold to ask the church, especially its scholars, its presidents and professors in colleges, its faculties of theological seminaries, its millionaires or stewards of less wealth, to think of planting Princetons, Edinburghs, Wittenbergs, and Oxfords in the fields of Hindustani, Arabic, Chinese, Malay, Japanese, Swahili, Hausa, and then in the Spanish and Portuguese of America. All science is helpful to Christianity. It needs complete learning in every language that can hold learning. The mere aim to train a band of evangelists to go among pagans reciting the things laid upon their tongues' end by missionaries is not sufficient. Generous culture can be trusted to give rise to a class of independent theologians for China in the twentieth century, as well as it did for Western Europe in the fifth, for Germany in the sixteenth, for England in the seventeenth, and does for America in the nineteenth. Merely mission schools are not enough. Time was when learning at Oxford was confined to the monasteries. The opening of non-monastic

colleges began a new era. Not that it divorced learning from religion, but that it widened learning and gave religion the air and scope it required. Longing for a repetition of the best things in Christian history, we are bound to pray at the present stage of missionary progress, for the Christian university on the broadest plan, in each of the conquering languages of earth.

Christendom is quite able to bestow the boon in a single hour. There is wealth adequate for the endowments; and there are scholars for the faculties. And we should beware of doubting that God is able to touch men's hearts for deeds so high. When He wanted Jerome, he sent two rich Roman women who lavished their wealth in building monasteries at Bethlehem and affording the scholar every possible requisite. When He wanted Wycliffe, He placed not only Oxford behind him, but made John of Gaunt his friend and put him in favor with the royal family. When He wanted Luther, He made the Elector of Saxony shut him up in Wartburg castle. God has the hearts of men in His control, and, on the whole, it seems easier for Him to stir some one to do a princely thing than to move us all together to accomplish ordinary things.

It is becoming usual for a man to lay down a million or two in foundation of American schools. More than once the gift of a million has been made to foster education among the colored people of our own country. The donor who should set aside one sacred million to be the nucleus of a university in each of the ten most conspicuous languages of present mission fields, would exhibit a faith and do an act, such as there has never been till now an opportunity for, since Pentecost. The Church that should rise to, and promulgate, the high and confident conception of thrusting the gospel deep into the heart and blood

of great languages, sure that God will not let His Word return unto Him void, might lift missions to the place of admiration and love they deserve in the souls of all wisest and wealthiest men. The American university which should aspire to be the parent of a university on the other side of the globe, as Cambridge was in some sense the mother of Harvard, would honor itself and glorify Christ.

Let the Presbyterian Church observe its high calling and remarkable opportunities. In Syria it wields the Arabic language. At Beirut it has more nearly a university than we know elsewhere in mission fields. There are faculties of Arts, Medicine and Theology; apparatus for book-making, and an atmosphere and stimulus which produce, so to speak, the Arabic Oxford. No doubt the noble brethren at that post would be glad to perfect the parallel, and the endowments which have proved so profitable might well attract other wealth to their side. In India the Presbyterian Church uses Hindustani. It could not choose a better implement. Its work thus far has been especially educational. There is a most inviting opportunity to repeat the experiment and success of Beirut. In China the Presbyterian Church has a distinctly leading place in matters of education, translation, publishing and all that is scholarly. There is no occasion to envy imperfectly trained itinerant evangelists. Historical precedents favor the deep and thorough methods. It would be to the highest praise of the Church to give China an equipped Christian university. As to Japan our place is likewise defined. A Japanese Oxford, planted to-day, would bear fruit to-morrow. In Spanish America, Mexico is in the condition where all Europe lay when the universities were called into life. One on that soil, administered in the

interests of evangelical Christianity would be a fountain to refresh wide moral deserts. In Brazil the beginning is made which deserves instant success, for the benefit of all regions accessible to the Portuguese language.

These six great spheres offer advantages which might well excite the ambition of a Church that boasts of learning and wealth.

Nor should we overlook the value of Persian, one of the most refined of languages; or the significance of a stand in Siam as bearing upon the evangelization of Farther India; or the foothold in Africa, that might easily be made the stepping-stone from which to leap to the choicest post on the Atlantic side of the continent.

HOW THE MONEY IS SPENT.

REV. F. E. HOSKINS, ZAHLEH, SYRIA.

Churches everywhere are asking for facts. By "facts" are meant in many instances, although not of course in all, some account of our expenditures and of the results in figures. I wish, therefore, to make a simple statement—not of what we would do, but of what is actually being done in one little corner of the great field of missions—and tell my readers also just how much it costs. I am not presenting this station as a model, nor do I claim that others may not do more in similar circumstances. Knowing something, however, of money matters in churches and societies at home, I do not fear comparison.

Zahleh is the youngest and smallest of the five main stations of the Syria Mission. Into its treasury there came last year (May, 1890–May, 1891) the sum of \$6,550. None of this sum has been used in buying building-lots or in building; but it has all been expended in the work of preaching and teaching. Nor has it all been expended in one spot, but has been distributed over a territory seventy miles long by an average of ten miles wide.

Less than \$2,000 has gone to the two American families in Zahleh for salaries and rents and repairs. The mission owns nothing in the town of Zahleh but the plot of ground covered by the four walls of the church.

Thirty-three hundred dollars has been paid as salaries to thirty-six native preachers and teachers. Of these three give all their time to preaching and touring; twenty-one discharge the double function of preaching on Sunday and teaching all the week; one is the keeper of the book-store; four are assistants in the larger schools, and give help in the Sunday-schools; while seven are young women engaged in teaching the school for girls, and in Christian work among the women. These workers are located in Zahleh and seventeen out-stations, where preaching was held every Sunday and teaching every day in the school year and in many places every day in the year.

Of the remaining \$1,250, \$350 was expended in assisting thirty-five boys to enter college and boarding schools, from among whom we expect teachers and preachers in the future. The help extended was proportioned as nearly as possible to the actual needs of the pupils, in some cases being less than \$3, and in no case more than \$33. One hundred and sixty dollars was paid in educating in the Theological Seminary two men who had already taught several years and have now come back to teaching and preaching again. Three hundred dollars was spent by the missionaries and their helpers in touring among the villages and schools, and in

the removal of native families and workers from place to place. The feed of three horses is included, and these faithful animals have been no mean auxiliaries in the spread of gospel light. Three hundred dollars went for rents and repairs of thirty-five buildings, of which nine are the property of the mission, seven being churches, one a school and one a dwelling. Five villages furnish eight buildings at no expense to the mission, making forty-three in all. The remaining \$140 was disposed of in postage and messenger, medicine and miscellaneous, including stoves, benches, clocks, bells, blackboards, chairs, maps, etc., for twenty-three schools, and the expense of eighteen Sunday-schools.

The whole money transactions of the station amounted to \$8,500. Nearly \$500 was collected from the native brethren and paid over to the college and seminaries for higher education. Five hundred dollars' worth of books were bought and sold at no expense to the mission except half the salary of the keeper of the bookstore, the American Bible Society paying the other half. This society also paid the salary of a colporteur. Private funds were used to help out the regular mission work, and for many objects that find no place in the regular appropriations of the Board.

There are in the station two ordained American missionaries with their wives, a corps of 36 native helpers, not mentioning families, who sustain preaching regularly in 19 centres, with visits for evangelical work to more than 50 villages. In these 19 centres are two organized churches with 155 members, 23 schools, and 1 bookstore. Our thirty-five buildings are just so many Christian light-houses, and our three horses have enabled us and our native helpers to visit thousands of homes into which the

light of the Gospel would not otherwise have gained entrance. Fifty-five boys and girls have been taken from their homes and sent away to Christian boarding-schools, while more than 1,200 have entered our day-schools, in which the centre of all the teaching is the Bible. Thousands of books, large and small, have been put into bookless houses, and the Scriptures have been read and scattered in nearly every one of two hundred villages and hamlets. Native interest and co-operation, exclusive of charity and church work, has been secured to the extent of nearly \$1,000, which has gone into schools and books, and all this work and machinery at an actual outlay by the Board of \$6,550! Not one cent has gone to orphan asylums or to any secular charity, or to government officials, but all has been used in the work of *preaching* and *teaching* the Gospel!

Will my readers please ask themselves what does "retrenchment" mean for any station in such a case? In the year ending May 1, 1891, it meant to us painful economy, the actual cutting off of workers, the diversion of private funds from proposed work, and in the end *personal* debt to no small amount. For here in our Zahleh field, if we close up an out station, the Government and other hostile influences will oppose and almost certainly prevent our reopening; hence, although the word came to "retrench," we held on to every out station with the *hope* that this coming year would bring the appropriations back to the old figures. Now the word comes of a more cruel retrenchment. We need at least \$7,200. A retrenchment of \$80 will close a girls' school, for we must close inside before we close up any out-station. A retrenchment of \$200 will close a centre, extinguish a very bright light, give satan and our enemies a cause of rejoicing,

and undo what has already cost money, and prayers, and toil, and tears.

More than this. The rearranging of the mission fiscal year compels us to run along for two months before we can know what we are to have for the whole current year, and since we cannot discharge workers without notice it is four months virtually before we can square our expenditures with the altered conditions and then the whole retrenchment intended for twelve months must be "sweated" out of the remaining eight months of the year.

Moreover, retrenchment will cut our tabulated results in a very unfair way. There is in every mission or station an initial and permanent expense that cannot be retrenched; for example, the expense of carrying men and women to the fields and of providing them with houses and a fair support; hence the cut comes on those very lines of work that most directly yield visible fruit, and give an encouraging character to the published results of the mission year. Further than this, even the same amount of work cannot be accomplished in this station, in coming years, without an increase in the expenses. The cost of life in Syria, as in so many other countries, is advancing. The style of living among all classes is changing rapidly, owing to the influence of education and emigration. Our little class of workers must have a fair living, or they will emigrate to other lands where they can obtain it. The truth is that in many cases as a result of the very education we give men and of their elevation thereby, they are no longer able to live upon what we can offer them. And they are not to be blamed for this change of taste

and aspiration. "Self-support on the field" might be a very legitimate answer in many circumstances, but self-support will remain at a very low ebb here—I speak for Zahleh—for many years to come. More than half our church-members are away in Egypt, America, Australia and other places; perhaps 6,000 of the bone and sinew of our people have emigrated from the various villages, while the condition of the fellaheen [peasants] is constantly becoming more and more desperate, and there is no prospect of change for the better.

Then let the people of the home land remember that in addition to the hostility of a non-Christian government, and the vigorous opposition of the nominal Christian sects, we have in almost every out-station of our field the active enmity of the Jesuit missionaries. Wherever we open a school there they come also. Once last year and once again this year they have rented the house from over our heads. They are responsible for the threat that in a certain number of years there will not be a Protestant in all Syria, and they are making efforts in a certain way commensurate with their boast. If we must retrench, and retrench, it would be more kind for the churches to call us home, and spare us some of this needless pain and chagrin. But this must not be. Let the whole work go on as it was before without retrenchment, with a moderate but constant increase in our appropriations from the Board, corresponding with the natural and unavoidable increase in running expenses, and the result—a reformation in the Oriental churches—is as sure as the sunrise and the truth of God's own word.

A LIFE GIVEN FOR THE MOHAMMEDANS.

On the fourteenth day of May in Muscat, the decayed capital of Eastern Arabia, died a man of whom it has been said that "he distinctly gave his life for the Mohammedans." *The Free Church of Scotland Monthly* says concerning his decease: "Christianity has lost its greatest missionary to the Mohammedans since Raimund Lull." *The Church Missionary Intelligencer* feels that his death "will be a shock indeed to the whole Church of Christ."

In respect to the circumstances, it is a dramatic close to a varied career, and cannot but call attention with loud voice to Arabia as a mission field. Indeed the signals beckoning to that land are becoming many, and hearts in divers quarters are powerfully prompted in its behalf. We cannot but think that it is the natural sequence in the order of Providence, to the perfecting and distribution of the Arabic Bible, and therefore germane to our own missions in Mohammedan lands.

Thomas Valpy French was an Oxford graduate and a Fellow in the University. In the year 1850, at the age of twenty-five or thereabouts, he went to India under the auspices of the Church Missionary Society.

The circumstances of his decision might be instructive to some young man now struggling with the same question. "He determined," says his son-in-law, "that if a tutorship were not offered him within two years (from his election as Fellow of his College in 1848) he would give himself up to missionary work. At the end of two years he did so, and was not drawn back even by receiving, the very day after doing so, the offer of a tutorship from the Master of his College.

He was associated with the Rev. Edward C. Stuart, who is now bishop of Waiapu,

New Zealand. The young men were assigned to Agra, the oldest field of the Church Missionary Society in India, and commissioned to complete its equipment by building up a college. Funds were at hand. Here Mr. French wrought eight years, and the result was St. John's College. In that period occurred a famous Mohammedan controversy. The eminent Dr. Pfander led the Christian side, and among the *moulvies* on the Mohammedan side was the now distinguished Dr. Imad-ud-din, a Christian clergyman, of Lahore. It gave to the youthful missionary a complete schooling in the Mohammedan question.

The mutiny of 1857 convulsed Agra, and Mr. French displayed his spirit by refusing to take offered refuge in the fort unless he could bring his native Christians with him.

Failure of health brought him home soon after, but when he was about to return in 1861 a novel call came to him. The band of noble Christian officials who then governed in the Punjab desired a new mission opened in the Derajat, on the frontier of Afghanistan, with the object of meeting the traders and wild adventurers who descend through the passes from Central Asia. In this perilous and delicate undertaking Mr. French was joined with the Rev. Robert Bruce, now the vigorous leader of Church Missionary Society Missions in Persia. While he was considering the summons to this work, Mr. French said he had been greatly impressed by the simple inscription on a tablet in Exeter Cathedral: "This man put his hand to the plow and never turned back." The sentiment was engraven on his own heart. Though compelled again by broken health to return home and even to spend five years as a parochial clergyman, yet in 1869 he is on his way again to India. This time his com-

mission is to found the Lahore Divinity School. An eminent prelate characterizes his correspondence during this period as "those noble letters from Lahore, so zealous, so thoughtful and so bold."

Again in England, he enjoyed for a while the parish of St. Ebbe's, Oxford, and from there he was taken in 1877 to fill the high office of Bishop of Lahore. Those who follow missions closely know well the energetic, independent and thorough-going career of Bishop French for ten years. In 1888 he accomplished an extended tour of Persia, coming into contact with both the Church Missionary Society and the American Presbyterian work, and making up, with his previous and subsequent travels, a pretty complete study of Mohammedan fields. He relinquished his position in 1887 in order to bestow himself more devotedly as a simple missionary to Mohammedans; his peculiar views as to the evangelical standing of the Oriental Christian Churches, especially the Greek Orthodox, inclining him strongly toward exclusive work for Moslems. Ardently he desired the Church Missionary Society to open a station at Muscat with himself as the agent, and when the Society could not see the way clear to assume the responsibility, he set forth on his own account. He traversed North Africa, preaching from Carthage to Cairo, and from thence sailed for Muscat.

Here is a bright picture of the man (he is now sixty-six years old) as he embraces his opportunity for a single day at Hodeida: "Under an arcade, as the sun was to be feared, I got a little congregation together, some learned, others unlearned, and addressed them for over an hour, eliciting the opposition of one or two of their educated men. For the first time in this part of my journey my mouth seemed a little opened and heart enlarged to witness for Christ, and a few

seemed really struck and interested. I tried to get entrance into a mosque or two, as of old time into Afghan mosques with Gordon and others, but failed to find the proper Imams within. I secured the lower steps of a flight leading up to the private residence of a high Turkish officer, in rich uniform, a general of the army here, not knowing whose steps I was occupying. However, the old gentleman came down (as a Roman centurion in old time might have done) and took seat, with a few others, on his own doorstep and listened with singular docility and thankfulness, and begged my blessing on his office and his fulfillment of its arduous duties. After the first leave-taking, he sent down to me a beautiful walking-stick of lemon wood, so I had to mount the steps to express my gratitude and acknowledgment of his singular courtesy and friendship. Then came a still more affectionate and enthusiastic leave-taking, and warm kissing of hands, to Maitland's astonishment. I certainly never experienced such kindness and friendship from any Turkish official before in any quarter. I trust the message may have struck his heart. Anyhow, he gladly accepted a copy of the whole Bible—this in one of the most bigoted of Arab cities.

Arriving at Muscat, Bishop French would not embarrass the British Consul by asking his aid or intervention on behalf of a Christian missionary, but acknowledged his obligation for "quarters belonging to the American Consul, who is agent for a New York house of business"—(Christian thanks are due to this New Yorker who was not forgetful to entertain strangers, and thereby entertained angels unawares).

The eager apostle thus defines his plans: "My present purpose still is to find my way, if God will, when the real hot weather sets in, into some of the hills in the interior

where I may be wholly for the Arabs. I have sent for a tent of a small but substantial kind from India for this purpose." Meanwhile he laid out his strength for the people at hand. "His whole time," writes a brother, "from morning to night was spent in preaching in the open air, some being attentive to the word, and some receiving it with jeers and contempt. His intervals of time were spent in prayer and meditation, and a translation into Arabic of St. Hilary on the Trinity. His diary reads like an apostolic missive. I never knew a man so humble, so self-sacrificing, so perfectly heroic for his divine Lord."

The schemes of Bishop French were futile so far as the literal result. He yielded to the effect of sunstroke, and in human loneliness gave himself to God. One has said of him that Henry Martyn was his *beau idéal* of a missionary; and, if as precious influence arises from this lonely death at Muscat as has arisen from that other lonely death at Tocat in 1812, the world will be greatly enriched. And is there not some spiritual relationship of this translation at Muscat to the death not long ago at Aden of young, noble, consecrated Ion Keith-Falconer? And is not God leading on toward the evangelization of Arabia and all Arabic-speaking lands?

The figure of Bishop French is likely to stand forth prominent, great as is the host of modern missionaries—the scholar; the master of many languages; the teacher; the preacher; the bishop; a man of outspoken opinions; a propagandist, too impetuous perhaps for his contemporaries; humble in habit; of the spirit of those whom all regard as holy. An old comrade writes justly: "To criticize such action as his would be to criticize that of St. Paul and Raimond Lull

(whose life perhaps most resembles his in this respect), and that of Henry Martyn. To attempt an itineration of Arabia within the tropics, in a tent in May, by a worn-out man of sixty-six may by some be counted unwise." And well his friend quotes thus from the Wisdom of Solomon: "We fools accounted his life madness; but he is numbered among the children of God and his lot is among the saints."

Another fellow-missionary has written a beautiful tribute, of which the following is the greater part:

Where Muscat fronts the Orient sun,
'Twixt heaving sea and rocky steep,
His work of mercy scarce begun,
A saintly soul has fallen asleep:
Who comes to lift the cross instead?
Who takes the standard from the dead?

Where, under India's glowing sky,
Agra the proud, and strong Lahore
Lift roof and gleaming dome on high,
His "seven-toned tongue" is heard no more.
Who comes to sound the alarm instead?
Who takes the clarion from the dead?

When white camps mark the Afghan's bound,
From Indus to Suleiman's range;
Through many a gorge and upland sound
Tidings of joy divinely strange.
But there they miss his eager tread.
Who comes to toil then for the dead?

Far from fair Oxford's groves and towers,
Her scholar Bishop dies apart;
He blames the ease of cultured hours
In death's still voice that shakes the heart.
Brave saint! For dark Arabia dead!
I go to fight the fight instead.

The new dispensary so loudly called for and so greatly needed at Tripoli has been authorized by the Board, and will soon be erected.

CONTRIBUTED ARTICLES.

JAPAN.

JOHN GILLESPIE, D. D.

Japan is a land of surprises. It is so unique that it is difficult to describe its distinctive features. Approached from the west it presents a magnificent panorama of natural beauty, with here and there some striking phase of Japanese life. A prominent feature of the landscape is the conical hills which rise in every direction, their terraced sides yielding a rich harvest of rice and other agricultural products. Every inch of space seems to be utilized. When it is remembered that two, three and at times even four crops are gathered from the same soil in a single year, the problem of sustaining thirty-eight millions of people is solved. Agriculture, however, is sorely handicapped by the land tax, which frequently absorbs the value of the entire rice crop, the staple product of the farm. The experience of Japan is not such as to commend the "single tax" scheme so earnestly advocated by some political economists.

One of the first things which impresses the traveller from the west is the fishermen in their native boats or sampans. The boats are clumsily constructed craft propelled by sails or oars, the latter being operated mainly at the stern after the fashion of sculling. The fishermen present a singular appearance. They wear but little clothing, most of them having only a loin cloth, while their bodies are tanned by sun and weather to about the color of terra cotta. They live in villages which nestle under the hills along the shore and add greatly to the picturesqueness of the scene. The one feature of the

landscape forever to be remembered was the magnificent view we had of Fuji Yama as we sailed up the beautiful Bay of Yeddo (now Tokyo). All the morning we had strained our eyes in vain to catch a glimpse of this far-famed mountain, which rises twelve thousand two hundred feet above sea level, and which is sometimes seen a distance of one hundred and twenty miles. But he had covered himself with heavy clouds and persistently refused to reveal his glory. To our inexpressible delight, however, just as we were entering the bay the clouds parted and the monster mountain stood before us in his unveiled grandeur. What a scene it was, the clouds playing on the summit and slopes of the mountain with here and there patches of snow like gems of beauty artistically set. Even the closer view we subsequently had as we swept around the base on the railway train, did not surpass, if it even approached the view from the bay. No wonder pilgrims who know not the true God toil up the steep ascent that they may worship on the summit.

When our ship made fast to her buoy in Yokohama (there are no docks in Japan), the scene was ludicrous beyond description. The sampans, with their less than half-clad crews, fairly swarmed around us. Such shouting and sculling and pushing, as each crew strove to get nearest the ship's ladder to secure passengers! Happily, we were spared the necessity of testing these strange craft, through the thoughtful kindness of Dr. Hepburn and the courtesy of Admiral Bellknap, of

the U. S. Navy, in command of our Pacific squadron. We could scarcely believe our senses when the Doctor, fresher and younger-looking than when at home two years ago, and Mr. Pierson stepped on board and invited us to a seat in the Admiral's steam launch; and in this fashion we first set foot on Asia.

We spent but two weeks in Japan—all too short a time in which to see a tithe of what might have been seen with profit. Thanks to Dr. Knox, a comprehensive plan, sketched for us in advance, enabled us to use every moment to the best possible advantage, and the promptness and cordiality with which we were met by our missionaries at every stage of the journey reduced the annoyance of travel to the minimum, and put us in the way of refreshing rest and fellowship. Everything interested us, for everything was new and strange: the narrow streets with their quaint lilliputian shops; the jinrikishas—the coaches of Japan—hurrying to and fro, for the coolies attain wonderful speed and can maintain it for a mile at a stretch; the curio stores with their treasures of art, mostly hidden from sight and only produced on request; shrines where infinite patience and consummate skill have wrought marvels in carving and lacquer work. These and other things equally fascinating met us at every turn. The two things most worthy of record, however, are those which concern mission work—the spiritual needs of the people and the provision made to meet them. Notwithstanding the evidences of advancing civilization, we were everywhere impressed with the thought that we were in the midst of a heathen people. Buddhism and Shintooism have little to show but superstition and degradation as the outcome of their centuries of power in Japan. By the way, the government has recently decreed that Shintooism is not a religion at all; so that when Christian officials con-

form to certain prescribed ceremonies hitherto regarded as pertaining to a kind of religion, they are simply observing ceremonies of state which have only a civil significance. The popular worship of Buddha is nowhere seen to better advantage than in the Asaksa Temple in Tokyo. As we passed through the massive gateway, a large flock of doves were flying about, picking up food thrown to them by visitors, an illustration of the Buddhists' care for animal life. On each side of the entrance proper stands a hideous looking idol. One of them seems to be the special patron of jinrikisha men, for quite a number of the straw sandals worn by these coolies were tied to the iron grating enclosing the idol, said to have been placed there by those who had sore feet. A mammoth one was tied higher than the others, and was understood to represent a large petition. Passing into the main compartment of the temple, we were confronted by a shrine, where men, women and children were paying their devotions, if such a term can be applied to their heartless and hurried formalism. They toss a small piece of money, perhaps not more than a tenth of a cent, into an immense box five or six feet long, place their hands on their head, mutter something in a low voice, such as "Save, O eternal Buddha," and then give place to others. To the right of the central shrine stands a wooden image much worn by being rubbed by worshippers. A person with a sore hand rubs the hand of the image, and one with a sore eye the eye, etc., in hope that the affected part will be healed. It was painfully ludicrous to see hanging in a conspicuous place, not far from the central shrine, a neatly framed advertisement in English of a Japanese brewery! Buddhism may be dying, but it is not dead. We saw a temple in process of construction in Kyoto, which was begun in 1880,

and is yet far from completion. Millions have already been spent on it; but it says little for the generosity of the people to learn that money has been collected for the enterprise for the past sixty years. Coils of rope made entirely or at least covered with human hair, and which have been used in the construction of the temple, lay upon a covered porch. The hair is said to have been the gift of Buddhist nuns, who cut their locks and presented them to the temple. We afterwards learned that a good deal of it was the combings which the women in a certain district had carefully saved for years.

If Buddhism and Shintoism were the only enemies to be encountered in Japan the mission enterprise would move forward with comparative ease, notwithstanding the persecutions which the former institutes against Christianity. The isms imported from Christian lands are still a serious factor and lay heavy burdens on our missionaries by distracting the attention of the Japanese. It is believed, however, that these antagonistic forces have reached the maximum of their influence and that a healthy reaction is setting in. Missionaries in different parts of the empire take different views as to the outlook of foreign missions. Those in and around the capital where foreign influence has been a potent factor, are of the opinion that there is a marked improvement in the attitude of Japanese Christians toward foreign missionaries, while the anti-foreign feeling in general remains unabated. We found in the cities west of Tokyo two or three hundred miles, Nagoya, Kyoto, Osaka, Kobe and Nagasaki, a more hopeful feeling as a rule. The anti-foreign feeling had never been very strong and it was gradually disappearing. This estimate seems to be borne out by the attitude of the people toward mission schools in the east and west. In the Tokyo region the attendance is somewhat discouraging

and some Japanese friends think that it will be worse still. In all the other places named above, we found the attendance larger than for a year or two past. Our own missions east and west, are well equipped for educational work, and cannot fail to prove a great blessing to Japan as the anti-foreign feeling dies away. Missions are steadily placing Japanese in charge of educational institutions where the proper persons can be found, the foreigners continuing to teach and to retain a modified supervision. Some of the strong missions in the field have gone much farther in this direction than ours, and the outcome of the experiment is awaited with interest.

The number and character of self-supporting churches in Japan is an element of strength and hope. We visited four such in Tokyo and two in Osaka. All were ministered to by pastors, in every instance graduates of the Meiji Gakuin. One of these in Tokyo is composed of three small churches, which had each been dependent on a mission for support until "The Church of Christ" was organized. Another is composed largely of students in attendance on the Imperial University and private schools. Of this the President of the late Diet and the Chairman of the Committee on the Whole are members.

No part of the work is more promising than that which our noble Christian ladies are doing among the women of Japan. They have access to the homes and touch life at its very centre. In city and country the latch-string is out, and our missionary ladies assured us that their house-to-house work was limited only by their time and strength. Of course a working knowledge of the language is indispensable in this kind of effort. Several of our ladies, with the approval of the Mission, have recently turned their attention more exclusively to this work and others would gladly follow could they be relieved of

other duties. Japan is still mission ground. Notwithstanding the difficulties which surround the foreign missionary in the empire he is sorely needed to direct and sustain. The Japanese Church, even

forty thousand strong, cannot yet undertake the vast responsibility of her own self-development and of evangelizing the millions which are still sitting in darkness.

THE PRESBYTERIAN CHURCH IN THE COLONY OF VICTORIA, AUSTRALIA.

REV. D. E. JENKINS.

The Presbyterian Church in this colony celebrated its Jubilee in a very enthusiastic way during the early part of August, 1889. We may date the settlement of the colony of Victoria from the landing of Edward Henty at Portland Bay in 1834. Rev. James Olow landed with his family in December, 1837, and held the first Presbyterian service in what is now the colony of Victoria. An application had already been made to the Presbytery of Sydney, N. S. W., for a permanent minister, and the Rev. James Forbes, from Scotland, was appointed to the work. Mr. Forbes formally began his work in February, 1838. From this the Church of Victoria dates its birth.

To establish a Presbytery, it was necessary to have a few more ministers sent out from the home church of Scotland. Without raising any false hopes or blinding any one as to the difficulties of the work, Mr. Forbes succeeded in inducing a few young Scotch ministers to go out to Victoria, promising them only a fair and square opportunity of doing genuine, hard and necessary work, even though it were at the cost of hardships. In June, 1842, the first presbytery, consisting of six members, was formed in the present colony of Victoria, then still a part of New South Wales. The history of this church has ever since been one of sturdy growth in the face of many discouragements, difficulties and

disappointments. That hardness is a glad result of enduring hardness, the history of this growth shows in a remarkable way.

The disruption of the church of Scotland in 1843, could not fail to have its effect on the young dependent church in Victoria. In something less than three years after the disruption, the Victorian church experienced a split into two factions, the one adhering to the establishment, the other to the Free Church party. It was seen, however, in the course of a few years, what a hindrance it was to have the forces of the church thus disunited and scattered. Accordingly, in 1859, the two above mentioned factions, together with the United Presbyterian congregations, united into one Presbyterian body. The growth and fruitfulness of the church demanded this. It was also a union of hearts and desires, the results of which have abundantly shown its propriety. The Presbyterian Church of Victoria is thus a united one, without the capital *U*. In 1888, there were about 200 ministers, about 150 of whom were settled over charges. There were 484 separate congregations and preaching points, making up about 200 charges. The value of the church properties was about \$5,085,510. Add to this the General Assembly's property in the way of schools, colleges, etc., worth \$1,087,500, and the total value

of property becomes \$6,173,010. The capital of the various funds such as Infirm Ministers' Fund, Church Erection and Sustentation Fund, etc., amounted in 1888, to \$1,036,620.

Whereas the actual membership of the Victoria Church did not exceed 16,525 in 1888, we may regard it as more than ordinarily wealthy. It is a peculiar fact that a very large proportion of church goers in this colony are not members, but simply "adherents" as they seem content to call themselves. The adherents are just about double the membership.

The Presbyterian ministry of Victoria has always been and is now prevailingly Scotch, although of late years quite a number of young ministers have been completely trained in Victoria. A sound scholarship marks the ministry, but anything like pulpit oratory is almost unknown. Argumentative and critical essays not uncommonly take the place of a sermon.

The evangelistic work of this church may be considered under four heads:

1. *The work of establishing and building up congregations* in the towns and country districts, which have been and are continually being settled by Europeans and their descendants. In this work the Methodist and Episcopal churches have made more progress owing to their more systematic efforts. A few years ago there were large districts right in the midst of growing populations and rising townships almost totally unsupplied with divine ordinances and preaching. The Presbyterian church, at the time neither strong nor wealthy, made a bold effort to meet this need by appealing to the Home (i. e. Scotch) churches for thirty additional young ministers, and a fund of \$15,000 was raised for outfit and passage money. So successful was the scheme that in five years the church just doubled its strength and numbers. This work has been sup-

ported from four pecuniary resources. (1) City churches have undertaken the initial expenses of mission churches until they have risen to the rank of self-supporting charges. (2) Bequests like the Brodie Bequest have been made. (3) A Pastoral Aid Society, started by some benevolent gentlemen, paid \$150 a year to ministers who would undertake extra services on alternate Sundays at neighboring school houses or preaching posts. (4) The Church Extension Fund.

A salaried minister has been put in charge of this home mission work and strenuous efforts are being made to meet the needs of new European settlers.

2. *The evangelistic work among the Chinese.* Thousands of Chinamen were drawn to Australia by the discovery of gold. Not more than half as many are in Victoria now as were there in former years. The present number is about 12,000. A number of Chinese converts are engaged in this work among their own countrymen. A Chinese Seminary has existed for a number of years in Melbourne. Young Chinamen are here trained at the expense of the church. Several have educated themselves and are now laboring among the Chinese miners. Some of the church's students have returned to China. There are now, however, six Chinamen whose whole time is given to this work under the guidance of the Presbyteries.

3. *The work among the aborigines.* In Victoria itself this work is no longer so pressing, for through disease and drink the number of the aborigines has been reduced to something under 800. It is said that the wearing of clothes killed them, as they kept them on continually and slept in them whether wet or dry.

The Presbyterian church was the first to begin mission work among these black fellows and hard work too it was. The author of "Tom Cringle's Log" says that the Australian native is outside our race

—has no share in Adam's curse and no need of a Saviour. "They should be left alone." Charles Kingsley describes them as the most degraded of human beings and at the very bottom of the scale of men—"if, indeed, they are to be called men."

Believing, however, that Christ died for even such as these, the church in 1861 began an organized work and secured, very fortunately, the services of a Mr. Hagenauer, a minister of the Moravian Missionary Church. The Presbyterians have concentrated their evangelistic efforts upon the blacks of the Kamayuck station on Lake Wellington. Mr. Hagenauer's own description of the condition and life of these natives as he found them, is briefly as follows:

Those not acquainted with their former abominable and cruel habits, would scarcely believe that the description of heathen life as given by the Apostle in Romans was the correct picture of the life of the aborigines in former days. They were slaves to their lusts and passions, which, working with their superstitious and cruel nature, made them ever ready to shed blood. Without settled homes, they wandered about from place to place in a most miserable and depraved condition, adding to their native vices drunkenness and other evils learned from white men.

The different tribes, either from superstitions, family quarrels, or from the violation of tribal territory and the sacred surroundings of their dead, were in continual warfare; and their fear of revenge by secret enemies was terrible to behold. Their awful howlings for many days and weeks before and after the deaths of their friends, which told but too plainly that they were "without hope" in the world, were most pitiful; and the disgusting

scenes in connection with their nocturnal corroborees, their jerails and other performances, cannot be fully described: to which add the tormenting customs to which some of them were subjected at their peculiar native feasts, but especially the barbarous treatment of the females by their tribal lords.

Writing a few years ago Mr. Hagenauer said:

Things have wonderfully changed. The old manners and customs have disappeared. The war-paint and weapons are seen no more. The corroborees have ceased long ago; the women are treated kindly and the lamentations and bodily inflictions when death occurred, have given place to Christian sorrow and quiet tears.

Suffice it to say that what has been done forbids us to set any narrow limits to the possible moral, spiritual and intellectual attainments of these blacks.

4. *The more distinctively Foreign Work.* This has been almost entirely confined to the New Hebrides. The autobiography of Rev. J. G. Paton has instructed us all in the history of this mission. Mr. Paton became the Victorian missionary in 1865.

There are now thirteen or fourteen missionaries in the Hebrides supported by the Victorian church and we understand that soon two sons of Mr. Paton are going to this work. The blood of the murdered Williams and Gordon has made this soil sacred to the church. Let us in America do what we can by, at least, preserving these islands from the encroachments and domination of the French. The different powers should unite to preserve their independence now that they are so far Christianized.

MR. WILLIAM BAILEY, of Denver, Colorado, sending names of subscribers to our Business Superintendent, writes:

This makes twenty-five subscribers I

have obtained for the CHURCH AT HOME AND ABROAD. I have canvassed, all on foot, over several miles of territory. Am seventy-nine years of age. May have two or three more January 1st.

THE WELSH CALVINISTIC METHODIST CHURCH.

WILLIAM HENRY ROBERTS, D.D., LL.D.

The great doctrines of grace known by the name of the Calvinistic System, have always been maintained with vigor, in that portion of Great Britain called the principality of Wales. Though Pelagius was of British blood, as his native name of Morgan would indicate, yet neither Pelagianism nor Arminianism have flourished among the ancient Britons or their descendants.

The word Methodist in the name of the Welsh Calvinistic Church describes not a form of doctrine, but methods of Christian life and work. It was first applied with this latter significance about 1730, to certain pious students at Oxford University, England, who sought to direct their daily life by Biblical rules and regulations. This original meaning of the term still applies in Wales. Welsh Presbyterianism, however, is older than the Methodist movement, both in Wales and in the United States. Presbyterians of Welsh origin settled in the Colonies before 1700, and the first candidate for the ministry educated at the expense of our American Church, was the Rev. David Evan, who ministered to the Welsh settlers in the Great Valley, Chester Co., Pa., one of whose descendants is Dr. Wm. E. Moore, of Columbus, O.

The origin of the Welsh Calvinistic Methodist Church in Great Britain, is to be traced to the labors of such ministers as the Rev. Griffith Jones of Llanddowror, Carmarthenshire, who is styled the "Morning Star of the Methodist Revival." One prominent feature of the evangelistic work of this distinguished minister, was the establishment, in 1730, of a system of Sunday-schools in which both children and adults were taught to read the Scriptures. As rapidly as any of the scholars became competent to instruct others they

were employed as teachers. In a ministry of some thirty years, Mr. Jones was instrumental in teaching more than 50,000 persons to read, the text-book being the Bible. This work of religious instruction was continued and extended by the earnest ministry of Howell Harris, Daniel Rowlands and Howell Davies; the former a layman and at one time a member of the Holy Club at Oxford; the two latter clergymen of the Established Church. Revivals of religion came naturally in the footsteps of these evangelists, and the converts were organized into societies. The first Society was formed at Erwood, in Brecknockshire in 1736, four years prior to the organization of any Society by John Wesley, and, by the beginning of 1739, thirty Societies had been organized in South Wales alone. The first General Association was held at Watford, Glamorganshire, January 5 and 6, 1742, two years and a half prior to the first convention of English Methodists gathered at London. The Welsh Church is, therefore, in origin independent of, and in organization prior to English Methodism.

From 1751 to 1762 the denomination grew but little, owing to internal dissensions, occasioned by differences between the two leaders, Harris and Rowlands. In 1762-63, a great revival welded the divided Societies into an enduring Union. The year 1785 was signalized by the accession to Methodism of the Rev. Thomas Charles of Bala, whose great work was the organization of the denominational Sabbath-schools. These are in one respect similar to the circulating schools established by Griffith Jones, for they include adults as well as children in their membership; a peculiarity which has caused the Rev. Dr. John Hall to say that "The Welsh are born in the Sunday-school;

live in the Sunday-school, and go to Heaven from the Sunday-school." One important and far reaching result of the establishment of the Welsh Sunday-school system was a demand for Bibles in the Principality beyond the means of supply, and the consequent formation in 1801 of the British and Foreign Bible Society. The initiative work of this now world-wide organization, which has translated the Scriptures into more than 300 languages and dialects, was the publishing of an edition of the Scriptures in their own language for the use of the inhabitants of Wales.

The Welsh Calvinists clung to the Established Church until 1811. Formal separation from that church was forced upon them by their rapid growth. Communion in the few parish churches having "Methodistic" rectors, became impossible to a body numbering its members by the tens of thousands. Therefore, the General Associations, held at Bala and at Llandilo Fawr, in 1811, ordained twenty-one persons to the office of the ministry, and adopted a Presbyterian polity. It is note-worthy that the Committee appointed by the General Association for the purpose of formulating a system of government, though composed of persons who had been reared in the Episcopal church, nevertheless, after careful study of the New Testament, reported that the polity delineated therein was Presbyterian, and that loyalty to the Word of God required its adoption. This decisive step led to the withdrawal of a number of the Episcopally ordained ministers from the connection, but the defection did not check the progress of the denomination. In 1813, the Home Mission Society was organized for work in the English districts bordering upon Wales. In 1823, a Confession of Faith was adopted, the doctrinal standards of the Church until that time having been the Thirty-nine

Articles of the Church of England, "Calvinistically understood." In 1839, a Theological School was organized at Bala, and in 1842, another at Trevecca. The work of Foreign Missions was carried on until 1840 in connection with the London Missionary Society; but since that date the Church has maintained missions of its own in India, in Brittany, among the Breton kinsmen of the Welsh, and in London among the Jews. The last step in organization was taken by the constitution of the General Assembly at Swansea, in 1864. The Church is a member of the Presbyterian Alliance, and is in numbers, in popular influence and in Christian work, the foremost Presbyterian Church in Britain, outside of Scotland. Stevens, in his history of Methodism, graphically describes it as the source to Wales of that "extraordinary religious progress by which a chapel dots nearly every three square miles of the country, and over seven-eighths of the population are found attending public worship some part of every Sabbath." The Church consists at present (1891) of 25 Presbyteries, 2 Synods and a General Assembly, with 1,012 ministers, 1,439 churches and 142,051 communicants. Some of the peculiarities of its polity as compared with that of other Presbyterian Churches are the following: Ruling elders are nominated by the congregations, but cannot be installed until approved by the Presbytery; all the ruling elders are members of the Presbytery; ministers are ordained by the Synods upon recommendation by the Presbyteries, after five years' trial as probationers; the Church buildings are the property of the denomination as a whole.

In the United States the Church is yet more recent in origin than in Wales. Welsh emigrants connected with the Calvinistic Methodists began to enter this country about 1776, and worshipped for many years with the Welsh Independents

The first Calvinistic Church was organized at Reimsen, Oneida Co., New York, in 1826, and about 1828, a Presbytery was formed. In 1838 a denominational monthly was established, called "The Friend from the Old Country," which is still published, and which has not only paid its own way, but has also frequently yielded a balance above expenses for use in Mission work. There is nothing which can be a substitute for the hearty interest of a denomination in its own publications. One of the editors of this magazine was the father of the writer, the Rev. William Roberts, D.D. In 1845 fraternal relations were entered into with the Old School General Assembly of the Presbyterian Church.

The denomination is strongest at pres-

ent in the States of New York, Pennsylvania, Ohio, Wisconsin and Minnesota, and its General Assembly, established in 1870, meets triennially. The statistics in 1891 showed 19 Presbyteries, 6 Synods, 124 ministers, 192 churches, and 12,514 communicants. Doctrinally, the Welsh Calvinists in the United States agree with their brethren in Britain; but in polity they are in some respects more nearly assimilated to the American Presbyterian Church. A large element in the Presbyterian Church in the United States of America finds its root in this earnest and active denomination. Welsh names such as Chidlaw, Davies, Edwards, Evans, Jones, Morris, Rice, Roberts and Williams are not infrequent in the list of its ministers.

OFFERINGS VERSUS COLLECTIONS.

REV. OLIVER ADDISON KINGSBURY.

The people of my pastoral charge were assured at an early stage of our relations, that as long as I remained their pastor I would never ask them to "take up a collection" for any of the Boards of the Church. Was this disloyalty? Was it the intention to keep our money within our own bounds? to stretch forth no bountiful hands beyond our own borders? Not at all. The intention was to impress upon their minds the fact that giving is an offering to the Lord. The money that is put into the treasury of one of the Boards, is put there—at any rate ought to be put there—not for the Board's sake, but for Christ's sake. The form in which we do a thing often has an important effect upon the thing itself. An act that is really kind may be done so grudgingly, so coldly, as to remove all the fine flavor from it.

It may be asked if there is not here a distinction without a difference, if a rose by any other name would not smell as

sweet? It seems to me that the distinction is an important one; that it touches the root of the matter. The rose is a rose, the queen of the garden, and it would not smell as sweet if you called it hollyhock or sunflower. There is a real difference between "taking up a collection for the Board of Foreign Missions" and making an offering for the Lord's work through the agency of that Board. Names are things sometimes. Of course we are used to the expression, "taking a collection," and some of us mean the deeper and real thing by it. But the educational power of phraseology is to be considered; so is the educational power of repeated acts or forms. One of the ripest Christians I know, a man full of benevolent impulses and whose life has been marked by beneficent doing, once told me that he had received a new conception of the dignity and importance of the act of giving through the practice of his pastor of invoking, in a special prayer, a blessing

upon the Sabbath offerings. The act was something more than the mere dropping of a coin into the plate—it was putting money into the Lord's hands for Him to use.

There is need that this idea should be impressed upon our congregations. It is needed for the people's good. They need to have the larger thought that comes through such a conception of giving. It ennobles the gift that the human intermediary, however honored, is lost sight of, and the gift is made directly to God. The human element always comes into view when we speak of a "Board." We cannot help thinking of the brethren—beloved and esteemed, to be sure, but still only our brethren—at 53 Fifth Avenue or 1334 Chestnut Street. It is different when we make an offering for God's work, even though it goes through the hands of those same beloved brethren, beloved and revered the more, the more we realize that they are only recipients *for God* of what we give to *Him*. The man who gives to God has his heart warmed in the giving as it is not warmed otherwise. He is more inclined to accompany gift with prayer, and so receives more benefit in the giving than when God is less distinctly associated with the act. He is like David and his people when they contributed liberally for the building of the temple—they "rejoiced in offering."

This idea, moreover, impressed upon the people, will put more money into the Lord's treasury. Conscience will make a man give more to the Lord than he will to a Board. This is certainly true of the

average of our congregations. We must have them in view in the arrangement of our plans for carrying on the Lord's work. Let the pastor's announcement be somewhat in this fashion: "We have the privilege this morning of making our offering for extending the gospel through our own land. The Board of Home Missions is the channel, but our offerings are made to the Lord." The thought is impressed on the minds of the people that the Lord himself is looking down into their pocketbooks. They reason with themselves that it must be a matter of conscience. No stinted gift will satisfy that conscience. On the other hand, he whose means are small and who can offer but very little, is assured that the Lord knows the heart's desire, and estimates the offering by the scale of love, and blesses it accordingly.

It is time that we all turn from *taking up collections* to *making offerings*. There is more than a difference of name here; there is a difference of principle. At any rate, by a difference of name, we shall the more easily and effectively inculcate the real principle that ought to underlie all use of money—the principle of stewardship. We are stewards—every one of us—for God. We use some of the means which He has put in our hands for the maintenance of our households and ourselves, and we offer a due proportion upon His altar for distinctively religious work. It is not a "collection" likely to be meagre; it is an offering, out of a loving heart and a believing soul, to a loved and loving God.

A venerable minister, who speaks of himself as "a worn-out fellow-laborer," says:

The Church is beginning to see the gray dawn of what is to be the glorious sunrise,

which cannot be many decades away. May God make the CHURCH AT HOME AND ABROAD an agent of His own to accomplish great things in awakening the Presbyterian Church to the part which she has to perform.

AN OFFICIAL VISIT.

REV. W. O. ELTERICH, ICHOWFU, SHANTUNG, CHINA.

Our station was honored lately by an unusual visit, namely, that of the Hsien Kwan, or district official at this place. The occasion and purpose of this visit were as follows:

On Sunday night our compound was entered by a thief and the servants of Dr. Johnson were robbed of all their possessions—all the money which they had saved up, together with their clothing, amounting altogether to about \$50 in value. The thief was very bold, as the one servant was sleeping in the room at the time. The helpers reported the matter to me on Monday morning, and advised that the matter be reported to the district official, who took charge of such affairs. Accordingly a written information was drawn up containing a list of the stolen articles, and respectfully begging the official to attend to the capture of the thief and the regaining of the stolen goods. Along with this information our cards were sent, in order to be certain of securing a hearing.

What, then, was my surprise and consternation when, in the afternoon, our two principal helpers came to me and announced the result of the information. They related that when the servant presented our cards to the official he spoke of them disrespectfully, wanted to know who we were, what we were doing here, why we had not made known our presence in the city to him sooner, etc., and finally said he would call on us in person. As a rule, the official himself does not attend to such an affair as this, but gives it in charge to a subordinate, and the subordinate usually sends an officer to look after it. It would have been quite an honor if the subordinate had called on us, but that the official himself should express his intention to visit us was the highest honor he

could pay us and showed he had some purpose in view.

I was the only gentleman on the place, Mr. Chalfant and Dr. Johnson being out itinerating. I was able to speak only a little of the language, and almost perfectly unacquainted with the native etiquette due on such an occasion. Besides, the official did not seem to be in a very good humor, as he felt himself slighted at our not having called on him since his recent introduction into his office at this city. Those of our number who had arrived last Fall had sent in their cards to his predecessor in order to pay their respects, but he was not aware of this fact and hence thought we had transgressed the native custom in this respect. What little time remained before his coming was employed in getting as much information as possible on points of etiquette so that his reception might be respectful. He finally arrived at our gate, accompanied by a crowd of retainers attired in their motley garb. I went out to the second entrance to meet him. I saw a well-dressed person approach, his head covered with a finely woven straw hat of the shape of an overturned bowl, the top being ornamented with some red fringes, a glass button and a long peacock's feather streaming out behind—the insignia of his office. I invited him to Mr. Chalfant's guest-room. I expressed my regrets for having troubled him on such a small affair and thanked him for his coming (lit., said he had wasted his heart.) He asked my name, age, time of arrival, etc. He then entered into an animated conversation with the two native helpers whom I had invited to assist me in the reception of the Kwan. He spoke of our not having called on him, and said he knew he was to protect us since we were under the

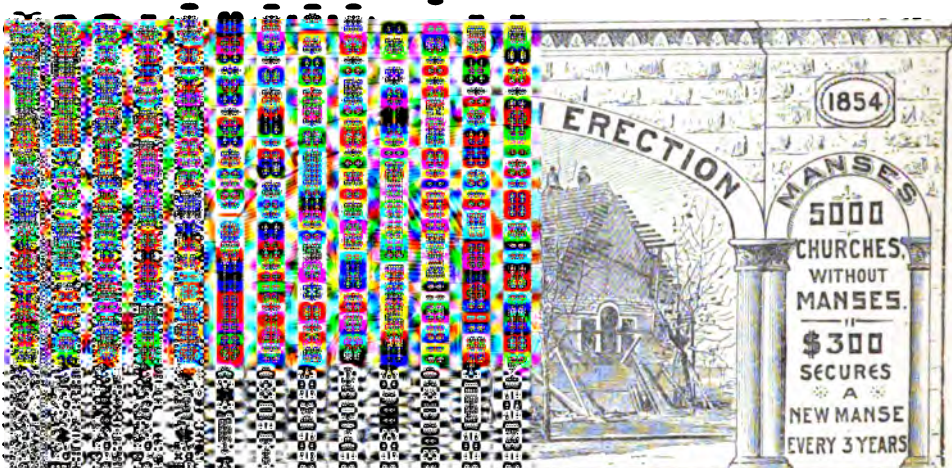
care of the emperor. He spoke in very flattering terms of America and the Americans and their friendly relations with China. He asked to see the place of the robbery, and when conducted around and shown the remainder of our premises he appeared much pleased. He seemed much interested in our piano, especially when Mrs. Elterich played a few pieces for him. At Mr. Chalfant's he was much taken with the contents of a book-case and wanted to know all about the books. He asked many questions as to what we ate, what we did, etc., and left shortly after. I escorted him to the second entrance; the street was crowded with people curious to see an official visiting the foreigners. A poor mat-seller who did not arise at the approach of the Kwan was promptly arrested and sent to the *yamén* (court) to be punished with two hundred blows for this breach of etiquette. The following day, Mr. Chalfant and Dr. Johnson returning from their trip, we consulted about the matter and thought it best that we call on the official in person and thus show our appreciation of his visit. We therefore sent a letter to him stating why we had not called on him before, since we had paid our respects to his predecessor; that our passports had been examined and found correct, and that we had not thought it proper to call on him unless we had an occasion to, since it might give rise to discussion among the people. We expressed our high appreciation of his visit and, to show our respect, would like to call on him in person if it suited his convenience. In the afternoon we set out in sedan chairs and were borne in great state, by four bearers apiece, through the streets of the city to the *yamén* or court. Arrived there we were led by some underlings to a kind of guest-hall where, strange to say, we had to wait for the arrival of the Kwan, who appeared rather embarrassed when he met us.

Through some mistake we had probably been led in too soon, as our whole treatment was such as showed that this lack of respect could not have been premeditated. Our interview was quite entertaining. America and the Americans were again the chief topics, and they were praised by the Kwan in unmeasured terms. We were also asked about our Church and the Church in general. The Kwan gives one the impression that he is brighter and more energetic than the common run of Chinese officials. Our visit did not last long and we left, being escorted by the official through the different yards, past his soldiers drawn up in array, even as far as the outer gate. These were marks of special respect. At the outer gate a large crowd had gathered, and the official having invited us to call again bade us Good-bye. The visit of the Kwan and the attention we received at his hands showed that, like all the officials since the recent riots, he had received stringent orders to protect us as foreigners, and in order to prevent any trouble and cause the people to respect us he opened up this friendly intercourse. We think that these visits will be of great benefit to our work—will remove prejudice, and if nothing more, will at least secure us freedom from molestation. Already several of the officials' secretaries have called on us and several of the *literati* in the city have expressed their desire to call upon us as soon as convenient.

Since writing the above we were honored by receiving several presents from the official. The ladies each received a beautiful, painted silk fan, and we gentlemen a pair of scrolls apiece, with characters on them containing quite appropriate sentiments.

We hope to open a chapel in the city before long and begin active work there. We have been most providentially led and the Lord is prospering our work and giving us favor in the sight of men.

SECTION.



lot and build his own house, whether larger or smaller—the church, if it would provide a home for the family of its pastor, must do the same.

Thus it is to be expected that the demands upon our manse fund will constantly increase. It has been so in the past and it will be so in the future.

For the three years preceding the present, the applications were respectively 30, 39, 52, while in the first two-thirds of the present year there were 45 applications, which would indicate a total for the year of nearly 70.

So large a number exceeds our resources. The manse fund now stands at \$36,000, and under the plan that provides for the turn of loans in three years, it is evident that about one-third of the fund, if everything works satisfactorily, will be available for new loans each year. But the applications already received ask for \$8,000, which is one half as much again as the entire available sum for the year. Thus there is pressing need that additions could be made to this most useful and beneficent fund if this department of our

work is to accomplish the measure of good that its opportunities promise.

There is a like need that the contributions to the general fund should be largely increased if we are to meet the demands of the current year. Every effort is made to expend the money at the command of the Board, judiciously, equitably and economically, but the simple fact remains, that after all is said and done, the funds are not sufficient to go around. We are obliged to cut down the amounts asked for and this in many cases where the act means the imposing of new and real hardships upon some one—too often the struggling, self-denying pastor who has already contributed to the building fund far beyond his means. A pastor in asking for the necessary papers to obtain the amount of the appropriation adds:

"I regret very much that you saw fit to make the grant \$350 instead of \$400. That means for me to contribute a part, and maybe all, of the \$50 myself, which will involve not only inconvenience, but a real sacrifice."

The solution of all this difficulty arising from inadequate means seems so simple that the wonder is that it is found so difficult to put in practice. At present all of our funds come from less than one-half of the churches upon the roll of the Assembly. To be sure many of those that contribute nothing either to this Board or to any other are very weak—some indeed in such state of suspended animation that they are practically *dead*; but aside from these there are numbered among those who give no aid many churches much stronger than the majority of those that unite to maintain the work.

In the present exigency is it asking too much of our brethren, pastors of these non-contributing churches, brethren many of whom can testify from personal experience of the value of the work of this

Board, that they shall at least present the matter to their congregations and give them an opportunity to come to our assistance?

An increase of *twenty-five per cent.* in the annual receipts would relieve the immediate pressure; an increase of *fifty per cent.* would permit an advance along the whole line.

ILLUSTRATIVE CASES.

The following are some of the cases that came before the Board at its last meeting. They will illustrate the wide range of the work geographically and the variety of its characteristics:

1. WINNECONNE, WIS.—This church, with twenty-three members, asks for \$350. It is not a new church. Four years ago its edifice was burned to the ground, and the loss was so great that the people were almost discouraged. Now it has aroused itself to build and the outlook is again bright.

2. DEER CREEK, OK. TER.—Asks for \$600. This is one of the young towns of that new and wonderful territory. A neighboring pastor writes: "We want to complete the building this fall. The church there needs a place of worship badly. They are almost all carpenters and will put it up in a short time. We have under our control all that part of the country, and when once we have a house will hold it all for the future."

3. EL MORO., COLO.—A church of twenty-eight members in a thriving village where the only other church is Roman Catholic, asks for \$550 to complete a \$1,600 house.

4. IDAHO FALLS, IDAHO.—Needs \$400. One hundred miles to the nearest Presbyterian Church. The only other church is Baptist. The Methodists are uniting with the Presbyterians and aiding them.

JASPER, MINN.—A town of 500 people with no church excepting ours. In the neighborhood are good quarries and excellent farm lands. I know of no place more needy or where money will do more good. The people are poor, but willing to do their part as seen by the fact that there are over seventy-five

names upon the subscription list. The town is Protestant, almost entirely so. Needs \$700 for a \$1,900 edifice.

6. KOWETAH, I. T.—A little Indian church asks for \$25 to move their small chapel which, a few years ago, they themselves built. They will do all the other work themselves and need the \$25 to pay the carpenter.

7 and 8. LA LUZ AND LOS VALLES, N. M.—Chapels in which schools are held under the direction of the Women's Executive Committee of Home Missions. Under our special chapel plan, this Board unites with the Executive Committee in giving the needed assistance, \$500 and \$400 respectively.

9. OAK GROVE, WIS., asks for \$250 to complete a \$750 building. The circumstances are very interesting. Until last winter this place has been without religious privileges. The family of a leading man was accidentally poisoned, and one child, a girl of seventeen, died. Her death deeply impressed her father. To his wife he said: "It is better than we deserve. We have forgotten God." To his neighbors he said: "We have been living all these years like heathen, and worse because we know better. It must be stopped. We must have a Sunday-school for our children and a church for ourselves, where we can hear the word of God and keep the Sabbath." And they said, "We must." He gave the land and the bulk of the money, and with his son has done most of the work upon the building. He organized the Sunday-school, got the congregation together and invited a minister to preach. He is now the elder of the church.

10. VACAVILLE, CAL.—This church, which asks for \$1,000 to complete a building worth \$4,500, illustrates the value of our arrangement for insurance. Seventeen years ago it received a grant of \$500. Last summer the original building was burned. As it was kept insured by the Board to the amount of the grant, the money was promptly recovered, and will be returned to the church as part of the new grant it now asks, to enable it to complete the larger building that its present size requires.

Such cases show that there is no want of variety or interest in our work.

FROM THE CHURCHES.

MAINE, MINNESOTA;—We feel very grateful indeed for the money which enables us to pay all our debts and puts us in shape to finish and furnish our little building. Our people have worked very faithfully in the erection of this house of worship. One man, our leading carpenter, has already worked forty days on the building; others have done nearly as well. I have worked with the men fifteen days; it encourages them very much to have their minister with them when they are at work. I act as their purchasing agent, architect, contractor, secretary, treasurer and man-of-all-work. It is threshing time now and most of the men are off trying to earn some money to buy shoes and clothing for their families for winter, so that there is not much work being done at the building at present; only some boys are lathing on wet days. The children are striving each one to raise money enough to buy a chair for the church; quite a number have already given me their money, and quite a number more have their chickens ready and the potatoes ready to sell for that purpose. I buy all their poultry and vegetables, and pay them the money so that each may have a sitting in the church. And so the work of the Master goes on with us, little by little, but surely.

MISSION WOOD, GRAND RAPIDS, MICH:—Having received at your hands the sum of \$500 to aid us in the construction and completion of our new and enlarged church edifice, we would express our appreciation of your good-will. It has enabled us to do that which, in our straitened circumstances and the limited means at our command, we should have been unable to do.

SELLWOOD, OREGON:—We dedicated our little chapel at Fulton last Sunday, for which the Board gave us \$750 last Spring. We are very grateful and more than pleased that all expenditures are met and cash remains for further needed improvements.

PORTLAND, OREGON:—For that splendid donation will the Board please accept our sincere

thanks. The gift was most timely and liberal and has now put us where we "owe no man anything." We pray for a blessing from the great Head of the church upon the Board.

PALATIAL CHURCHES.

We find in an exchange the following statement: "Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls to preach the Gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times."

Here is a voice that calls attention to the tendency of the times to make church edifices places for the display of art and for the gratification of æsthetic taste, to the neglect of a duty of the first importance, the carrying of the gospel to the common people. We quote further: "Some one will say, 'Remember the alabaster box of ointment that one thought was wasted on the Lord.' Ah, yes; we remember. Would there were ten thousand women with their alabaster boxes going through the streets anointing the feet of foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor. That would be Mary-like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and the great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the Gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord, and come down to plain preaching, by the foolishness of which it has pleased God to save them that believe."—*Church Building Quarterly*.

BUILDINGS COMPLETED WITHOUT DEBT IN OCTOBER, 1891.

State.	Church.	Value.
Colorado,	Colorado Springs 2d,	\$3,100
Illinois,	Carterville 1st,	1,100
Indiana,	Mt. Moriah of Pleasant Valley,	1,150
Indian Ter.,	Hanson,	500
" "	Limestone Church in the Creek Nation,	250
Iowa,	Bayard 1st,	1,875
"	Milo 1st (Manse),	2,400
Michigan,	Munger 1st,	1,580
New York,	Otego 1st (Manse),	1,200
Oregon,	Dallas,	3,850
"	Dallas (Manse)	1,800
"	Portland 4th,	9,479
"	Myrtle Point 1st,	2,150
Pennsylvania,	Suterville,	2,700
S. Carolina,	John's Island Bethel,	550
"	Melina, Sardinia,	2,115
Tennessee,	Bethel of Kingston (Manse),	1,100
Wisconsin,	Green Bay French,	3,000
"	Bohemian Hope, Town of Gibson (Manse),	710
		<hr/>
		\$ 40,609
Previously reported since April, 1891,		171,819
		<hr/>
		\$212,428

BUILDINGS COMPLETED WITHOUT DEBT IN NOVEMBER, 1891.

State.	Church.	Value.
Arkansas,	Cotton Plant (Colored)	\$1,575
California,	Newhall 1st,	1,850
Indiana,	Monon,	1,500
"	Muncie 1st, for Westside Ch'l,	1,150
Iowa,	Conway,	2,000
Kansas,	Highland 1st (Manse)	2,000
"	Sylvan Grove (Manse)	970
Minnesota,	Slayton,	2,250
Missouri,	Macon 1st,	5,663
"	Joplin 1st for Tuckahoe Ch'l,	500
Nebraska,	Scottville,	900
Ohio,	Ottawa 1st (Manse)	1,500
Oklahoma Ter.,	El Reno 1st,	1,100
"	Westminster at Pleasant Hill,	725
Oregon,	Fairview Smith Memorial,	2,250
Tennessee,	Knoxville, Bell Ave,	4,750
Texas,	Seymour 1st	3,300
Wisconsin,	Oxford,	950
"	Winneconne,	1,650
		<hr/>
		\$36,082
Previously reported since April, 1891,		212,428
		<hr/>
		\$248,500

COLLEGES AND ACADEMIES.

MINISTERIAL LOYALTY.

It is much discussed among us of late. It is worth discussing, for loyalty is a noble thing. The word comes through the French from the Latin *lex*, law, and means being "faithful and true to the lawful government, unswerving in allegiance." Another form of the same word is "leal," and "the land o' the leal" is heaven. Loyalty is a heavenly quality, the faithfulness so commended in the Holy Book. We are testing ministers' loyalty by their allegiance to our Church's past as embodied in its doctrinal standards. Very well so far; but is that a sufficient test? Must not loyalty be leal also to our Church's dynamic present and to its potential future?

The Church's dynamic present. Our Church is a power for the spread of the kingdom. Is doctrinal soundness in belief and preaching sufficient proof of that minister's loyalty who does not heartily co-operate in the Church's magnificent scheme of Christian beneficence? When the Church says, as it said last May, "The time has come for an earnest effort to lift this cause of College Aid to a higher plane of contribution among our people. . . . We insist on Sessions regularly and urgently presenting the claims of this . . . Board;" is he loyal, however orthodox, who does not present this cause? Why should the Assembly meet at expense of time and money to consider and determine such matters if its ministers are not to be loyal to its wisdom?

The Church's potential future. Everybody knows that our Church's future depends largely upon her supply of educated consecrated ministers. Without large increase of ministers the Church cannot adequately extend, if it can even

maintain, its work at home and abroad. The Board of College Aid was founded to increase the supply of ministers; it is doing it; how efficiently it shall do it depends of course upon how much money the Church shall commit to its stewardship. Is he loyal to our Church's future who does not "regularly and urgently" present this cause to his people?

Why should doctrinal soundness be counted a chief test of loyalty? It commonly costs a minister nothing; indeed, unsoundness would be every way fatal to his interests. But to present, "regularly and urgently," this cause, when the stingy will grumble, when even the liberal complain of "so many collections," when the minister fears that a large contribution will endanger his meagre salary,—that is real proof of unswerving allegiance to his Church. It tests not only the depth but the largeness of his loyalty: to be true to one's own parish is easier than to lift up one's eyes upon the world-field, and to have clear vision of its yet distant future. But a man who lives and works for a kingdom invisible and eternal should not find it hard to regard the present and future of the Church he has promised to serve, and to be leal and true to it with an unswerving allegiance which, costing self-sacrifice and cross-bearing, deserves to be called loyalty.

The Secretary of the Board of Aid cordially invites resident or travelling Presbyterians to call at the Board's rooms, 23 Montauk Block, 115 Monroe Street, Chicago, or to correspond regarding the Board's work. He will be glad to preach on the work of the Board for churches about to make their annual offering for its treasury.

EDUCATION.

The Rev. A. M. Thompson presented the cause of education before the Synod of Missouri at its late session in a manner so telling that that body requested its publication. That portion of it appertaining directly to the State of Missouri has been published in "The Mid-Continent." The remaining portion, being of a more general character, is given below in a somewhat condensed form.

"We glory in the fact that the Presbyterian Church has been signal for recognizing the necessity of an educated ministry. We glory that even under the present pressure she is reluctant to let down her original requirements. Strong intellectual, as well as spiritual, equipment is the more needed in these days of advancing research, of drifting thought and of science, some genuine, some highly critical and much falsely so called. A minister that is properly equipped cannot be readily extemporized. Forecast the developments of the three following decades by those of the three past decades, and how immeasurably increased appear the demands upon the qualifications of the candidate. More than ten years, rather than less, would be required to fit him for his responsibilities. And for assisting in such preparation a little thought will suffice to show how essential the Board of Education is. Christ called his first apostles not from positions of affluence, but from the humbler abodes of toil and poverty. He does so still for the most part. Look, for example, at the candidates now under care of the Presbytery of St. Louis. There are thirteen of them, and not one from either a home of affluence or from a large and wealthy church. Eight are from our German population and only five from our English-speaking

churches. Three are ministers' sons and seven are sons of farmers. Were these young men dependent upon their parents alone, not one of them, in all probability, could secure the liberal education required. Were they thrown upon their own resources they would be obliged either to give up the ministry or to enter it through some other denomination not so exacting as ours. Or in case they persisted they would in all likelihood have their usefulness crippled by defective attainments and impaired health occasioned by the struggles and hardships through which they would have to pass. The same statements apply to candidates from the Presbyteries of Kansas City, Ozark, Palmyra and Platte; also to a large number of candidates throughout the whole church. They can be prepared for their high office only by aid of the Board of Education, and if this be so, then the claims of this Board upon our increased interest and larger benevolence are established.

Consider next the needs of the church. The scarcity of ministers in these regions is known sadly and too well. They are needed both in our foreign mission work and our home mission fields throughout our small villages and country churches. But if I read aright the facts of the church's life in our country, these very churches will in the next century become the source of influence and power throughout their neighborhoods. Correspondence with one hundred of the leading business men in the cities of Cleveland, Detroit and Chicago reveals the fact that over four-fifths of them were from forty to sixty years ago developing the character and hardening the tissue that is to-day supporting the churches, in these our newer villages and country communities.

The call thus coming for more ministers is now receiving its response. During the last year 30 more candidates were taken under care of the Board than during the year previous, while 86 were refused for want of funds. During the last five years the number of candidates aided by the Board has advanced from 638 to 869—an increase of 231—but this increase does not meet the exigency. We had 1,231 vacant churches reported to our last Assembly. Of our 869 candidates under care of the Board (taking no account of the others) many are near the beginning of their course of education and cannot be ordained for several years to come. But could every one of them be put into our vacant churches to-day, there would still be 370 churches unsupplied. But poor as this showing is, it is better than our actual condition. During the last year we ordained 245 ministers and received 90 from sister organizations, making in all 335. But we have to deduct from this gain 131 deceased and the 35 dismissed, making our actual increase during the year only 169 ministers, while at the same time our churches increased by 176, and this, too, in face of the fact that we have 1,231 vacant churches.

In the foreign mission field the demand is greater to-day than ever. Though the supply is larger here as well as at home, it is not by any means adequate. According to the statistics lately published there are to-day in the whole heathen world less than 3,500 ordained foreign

missionaries—a little army against a host hundreds of millions strong. Of these only 210 are sent out by our Presbyterian Church. No wonder the call is loud for more men as well as for more money.

But is it replied we have unemployed ministers, and why are they not in our vacant churches? The reason for this I am not here to explain. Perhaps there is too much of vacancy in some of these ministers themselves. But supposing we could set every man now out of the pastorate at work in it, we would still have 947 vacant churches, not to speak of the new fields, at home and abroad, reaching out their hands to our church for help. And still in spite of these facts some brethren refuse to see that there is a present and prospective dearth in the ministry, which renders the present retrenchments of the Board of Education ominous, if not positively disastrous."

[*To be continued next month.*]

RESPONSE FROM AN ELDER.

In response to your circular telling of the pressing need of the Board of Education addressed to the elders, I take great pleasure in handing you the enclosed check for \$160.60, the avails of a special collection taken yesterday, in addition to our annual contribution already sent. Use it to stimulate the other churches to do the like. Rely under God upon the elders and you will come out without debt.

We will rely and hope for the promised results.

THE PRIVILEGE OF PREACHING THE GOSPEL.—From a report on Education for the Ministry, presented to the Presbytery of Philadelphia by Rev. S. W. Dana, D. D., we are permitted to extract the following passage:

We ought to be on the alert in watching

for young men of the proper gifts and graces whom we may induce to feel that "woe is unto them if they preach not the Gospel."

In addition to praying and preaching and private conversation, much depends upon our general tone and spirit whether our influence tells against our high calling. There are men

who are continually growling and grumbling and whining in the pulpit. They go through life with a martyr-like expression, virtually saying to their fellow-travelers, "You are having your good time in this world; I expect mine in the next." We need Christian manhood and Christian heroism in the pulpit. There may be poverty and distress in some instances; there will be heart aches to all of us; but we are to endure them as good soldiers of Jesus Christ.

We need to have more enthusiasm for our high work, and to let our people know—old and young—that there is no other privilege so precious as that which God has conferred upon us.

The last time that the Rev. Albert Barnes

preached in the pulpit of the Walnut Street Church, a few weeks before his death, as he looked upon the departing congregation, he said to me, *There is no work on earth which compares with that of preaching the Gospel. The longer you live, the more you will feel it to be so.*

Nearly twenty-one years have passed since then, and every year the words of that noble man of God have been more than verified in my own experience. If we think and talk less of our hardships and more of our privileges, if we move to our work with full confidence that God is with us, others will be won by that spirit, and some of the choicest young men of our churches will be ready to take our places when we are gone.

MINISTERIAL RELIEF.

THE BOARD A NECESSITY.

In the "Autobiography and Memorials" of Dr. Samuel Irenæus Prime, edited by his son, Wendell Prime, D. D.—a book of rare interest which should be in every minister's library—the following passage occurs:—

A few years ago I was travelling in company with Hon. William Strong, who has recently resigned his seat on the bench of the Supreme Court of the United States. We were then going from Brooklyn to Philadelphia on a mission from the Presbyterian General Assembly, and were discussing the systems of ministerial education and the support of candidates. I remarked:

"My father was a country minister; his salary never exceeded six hundred dollars. He had five sons and two daughters; to all his sons he gave collegiate and professional education, and to his daughters the best opportunities. And he never had a dollar to help him, or one of his children, that he did not earn."

"Judge Strong answered: "My father was a country minister, and the only difference between his experience and your father's was,

that he had eleven children, for whom he did the same."

This passage is interesting, not only for the glimpse it gives into "ye olden time" when the style of living was so plain and inexpensive that ministers upon small salaries could, with comfortable economy, raise and educate large families; but it brings vividly before us these distinguished men—one as eminent in the State as the other in the Church—each, with pardonable pride, testifying to the sturdy independence of his father, a "country minister, whose salary never exceeded six hundred dollars," but who "never had a dollar to help him, or one of his children, that he did not earn."

But neither Dr. Prime nor Judge Strong underestimated this work. On the contrary, of all the eminent men of our Church, no two could be found in heartier sympathy with its object and aims. Their public testimony to the necessity for the existence of "The Board of Ministerial Relief," and the duty of the Church to contribute liberally to

its treasury, has been frequent and emphatic.

Dr. Prime was Chairman of the Standing Committee upon Ministerial Relief in two General Assemblies of our Church—1882 and 1884—and both of his reports show his intense sympathy with the great and sacred work of this Board. In his report to the Assembly of 1882, he dwelt upon the “privilege” as well as the “duty” of the Church “to relieve the wants of suffering ministers, or their widows or orphaned children.” Says he: “It is not a burden laid upon us. It is a duty indeed but more than that; it is a sweet privilege, as it is for strong sons to sustain the trembling limbs of an aged father, or of fond daughters to minister to the mothers who bore them.” And he rejoices that “the churches begin to understand the work of this blessed Board. Year after year its power of blessedness grows with the growing heart of the Church, and last year the stream flowed in with a broader and deeper current than ever before.”

Referring to the fact that, owing to their small stipends, so many ministers' families “have gone down with the faithful pastor into the valley of the shadow of poverty and then of death,” he pleads for them in eloquent words: “All these have suffered for Christ in the ministry of the Word,” he affirms, and he then asks: “Is there a work more dear to Christ and His church than the care of those who have thus suffered for the church and Christ?” But he refers, with grief, to the amount of contributions from the churches (then, as now) so inadequate “to meet the applications with such a measure of assistance as the church ought to give cheerfully to its ministers who look to it for bread.” He says:

Some large Presbyteries, with wealthy churches in them, actually are beneficiaries of the Board themselves, taking out of this

treasury large sums and putting in smaller by far! And were it not that (in some bright cases, which the eye of Him who sitteth over the treasury sees and marks with a smile,) a few Presbyteries pour in largely while they draw out nothing or less than they put in, the treasury would be bankrupt and the aged and poor would starve!”

The report urges upon “the heart of the Church, that these, our brethren, are a part of the household of faith, to whom we are bound by all the ties of the divine kinship to be fathers and brothers in their time of need;” it insists that “Every Presbytery should have a Relief Committee;” and that this Committee “should take care that every congregation and every Christian in the Church, and every minister in the Church, gives something every year to maintain and comfort these sons and daughters of the Lord Almighty, that their gray hairs may not go down in sorrow to the grave.”

The same earnestness and enthusiasm for the cause pervades his report to the Assembly of 1884. He says:

This cause, always near the heart of the Church, rises in its affections year by year; and, as the gifts of the Church and of individuals testify, the past year has been more abundant than any one preceding it. The amount of money given has increased, and the number of families cared for has increased. More requires more; and, as the number of those asking for aid has increased, so has God inclined the hearts of His children and given them the means to minister to those who, in the service of the Church, have come to want.

As in his previous report, Dr. Prime calls attention to the “remarkable difference between the contributions and the drafts of some of the Presbyteries: they draw out far more than they pay us!”—though he does not overlook the fact that “some Presbyteries with little wealth may have a number of disabled ministers, and require more money than they can contri-

bute." He says: "The report put into our hands contains an earnest appeal to each and every church to make an annual collection to this most interesting and important object. And why not? Is there a minister or ruling elder who does not recognize the privilege and the obligation of supporting in their infirmities those who have given their health and strength to the Church, and now are neither able to work for the Church nor themselves?" And this appeal is followed by the expression of an earnest hope "that every church will feel it to be a solemn duty and a sweet privilege to support this Board."

Judge Strong was a member of the Centennial Assembly that met in Philadelphia in 1888. At a meeting of the Elder-Commissioners, called to consider the special subject of Ministerial Relief (a report of which is given in the Appendix to the Report of the Board to the Assembly for that year), he spoke as follows:

"A Presbyterian minister died some years ago near eighty years of age. He was in the ministry for more than fifty years when, mainly through failing eyesight, he was laid aside from the duties of his sacred office, and at the close of his long and useful life he would have been entirely destitute had it not been for his sons, who were able and glad to take care of him. Had it not been for them, he would have been a fit subject for a poor-house; yet he had faithfully labored as a minister of the Gospel for more than half a century, and under his ministry great numbers had been converted and brought into the Church. This is only one of the many cases I have known where long and faithful services in the Presbyterian Church have been rewarded by an old age of poverty. Surely nothing appeals more to the sympathy of the human heart than the sight of an aged and honored minister left with no means of sup-

port except that which comes from charity. I rejoice therefore in the effort that is now being made to secure a permanent provision for them which, though altogether inadequate, is still something to relieve the worn-out ministers who have given their lives to the service of the Lord Jesus Christ. I rejoice at every effort which is made by individuals and churches to complete this Centenary Fund, and I regret that the entire million dollars has not been raised during the year. It should be carefully considered by the churches. There is no man or woman, in whose heart is the love of Christ, to whom this cause does not appeal with the strongest convictions of duty."

These words are golden; and they have a special interest and significance when read in connection with the reply to Dr. Prime in the conversation quoted above.

But the readers of this magazine will doubtless recall the vigorous plea made by Judge Strong during the Centennial year (in *THE CHURCH AT HOME AND ABROAD*, December, 1887) on behalf of the disabled ministers of the Church. "Most of them," he says, "greatly need assistance. The scanty support which they have received from the churches to which they have ministered has not enabled them to make provision for ruined health or for the needs of old age, or for the comfort of the wives who have sympathized with them in all their labors and self-denials. They cannot help themselves. To help them is not charity; it is payment of a debt due to them from every Christian man and woman." Our space forbids further quotations, but the entire article is one worthy of the head and the heart of this eminent jurist and "beloved Elder," and should be read by every member of our Church. We shall be glad to send it to any address that may be forwarded to the office.

PUBLICATION AND SABBATH-SCHOOL WORK.

PAPERS FOR THE PEOPLE.

It is with great pleasure that the appearance of the first number of the PAPERS FOR THE PEOPLE is announced. Much to the regret of the Board the commencement of the publication of this long-promised series has been unavoidably delayed. It is sincerely hoped that hereafter a paper may be presented to the public from month to month that will prove both interesting and profitable.

The first number of the series, the one already published, is from the pen of the Rev. Arthur T. Pierson, D. D., the distinguished divine who is now so acceptably supplying the pulpit of the Rev. Mr. Spurgeon in the City of London. It is entitled THE CREDULITY OF INCREULITY, and it is true to its title. It sets forth with singular power the credulity of those who deny or profess to doubt the existence of a personal God, the Author of Nature and of the Bible. The second Paper, which is already in the press, and which will appear early in January, was prepared for us by the Rev. Howard Crosby, D. D., LL. D. It will have special interest, not only because of the topic which it so ably treats, but from the fact that it was one of the last articles written by that distinguished and devoted servant of Christ. The paper is entitled CONFORMITY TO THE WORLD.

THE MAN OF UZ.

This little volume, by Prof. S. A. Martin, of Lincoln University, is another added to the list of interesting and helpful books that have been published recently by our Board. "To the Young People's Societies of Christian Endeavor this book is affectionately dedicated as a token of admiration and hope;" and, from

the story of the Man of Uz the author draws "Lessons for young Christians from the life of an ancient Saint."

The Book of Job, though always of peculiar interest to the scholar, is mysterious and unintelligible to the majority of Bible readers. Prof. Martin opens it up, and lets us see into it in a most delightful manner. Of course he does not pretend to do away with the mysteries contained in the book, for it is all about God's mysterious providences, which no man can fathom; but he shows how the book tells about God's mysterious providences in a very practical, intelligible way. The reader will be surprised to find how practical, how natural, how familiar the Book of Job really is. It is like coming to know the kind heart and genial nature of a man whom we used to consider stern and severe and distant.

In his opening paragraph Prof. Martin says: "It is a great world-drama, untrammelled by time or place or other accident. It tells of an experience which, in all of its essential features, might be yours or mine, or any man's. It never loses its interest, because it treats of questions that are as old as human history and as common as human tears." How true this is, he so admirably shows in the pages that follow that the reader is sure to find much light and comfort and help in his own life from the Man of Uz.

GIFTS FROM CHRISTIAN WOMEN.

The ladies of the Presbyterian Church have sent out to the missionaries of this Board two hundred boxes and barrels of clothing for destitute children. The plan adopted this year is more comprehensive than that of 1890. Then, the clothing

was collected and forwarded for only colored children at the South. This year, it is sent to poor white children in the West, Northwest and central West.

The Sabbath-school Missionary receives the boxes and barrels, and carefully and judiciously distributes the garments, giving a detailed account of what has been received and how it has been distributed. It is estimated that already clothing has been sent to relieve the needs of over 3,000 poor, ragged little ones.

LOW PRICED ORGANS FOR MISSION SABBATH-SCHOOLS.

Since the adoption of the plan by this Board by which a mission Sabbath-school can obtain a fair organ, delivered at the nearest freight station, for the lowest possible price at which it could be purchased from the manufacturer, forty-one such instruments have been ordered and sent.

This Board goes out into the highways and hedges and compels the perishing to come in; it clothes the naked; it teaches them concerning the unsearchable riches of Christ; and it aids them in uttering melodious songs of joy and thanksgiving. Is not this Christ's own work?

SABBATH SCHOOL EXTENSION.

—The superintendents and Sabbath-school workers of the Presbyterian Church have responded grandly to the call for the united movement for Sabbath-school Extension. Whole cities are being canvassed. For instance, Seattle, Wash.; Frankfort, Ind.; etc. The Presbyterian Superintendents' Association, of Philadelphia, unanimously endorsed the movement, and appointed a committee to carry it into execution in that city. Requests for canvassers' books and cards are being daily received.

SYNODS AND S. S. WORK.

SYNOD OF WISCONSIN.—The following report of one of our most faithful missionaries is of interest as indicating not only the nature and extent of the work performed, but also one of the modes employed of giving information on those important points to the persons having immediate charge of the field. It should also be remarked that the fact that such reports are made is one of the best guarantees to the Eastern churches that the work reported has been faithfully performed.

TO THE CHAIRMAN OF THE S. S. COMMITTEE OF SYNOD OF WISCONSIN:

This report embraces work done from 1st Sept. '90, to 1st Sept. '91, as follows:

1st. Sunday-schools organized	10
2d. Sunday-schools reorganized	8
3d. Number of Teachers	50
4th. Number of Scholars	493
5th. Sunday-schools added	61
6th. Sunday-schools visited and aided	75
7th. Books sold and given away	571
8th. Pages of tracts and papers given away	57,970
9th. Bibles and Testaments given away	147
10th. Families visited	809
11th. Addresses delivered	250
12th. Miles traveled	5,926
13th. Collections received	\$56 00
14th. Libraries given to Sunday-schools	16

Two Sunday-school Missionary Churches have been dedicated to God's service, and another is about to be erected.

SYNOD OF MINNESOTA.—It is with delight and with gratitude to God, that we lay before our readers the following extracts from the report to the Synod of Minnesota, of its Standing Committee on Publication and Sabbath-school Work. It is proper to remark that the Board has already taken action toward supplying the need of Scandinavian literature to which attention is called in the last paragraph quoted:

Number of schools organized,	84
Number of schools reorganized,	62

The total membership in these schools was 4,353, of which 498 were officers and teachers.

The number of families visited was 3,676, and among these families 66,106 pages of tracts and religious literature were distributed, in addition to the Sabbath-school publications put into the hands of the children. In connection with this work our missionaries have visited, addressed, and in other ways encouraged 222 other schools. They report that such schools as are under the immediate care of Presbyteries, are nearly unanimous in the use of the Westminster Helps.

CHURCHES ORGANIZED.

Your Committee are rejoiced to report that four Presbyterian churches have grown out of the work during the year, besides the establishment of several new preaching stations. . . . Our Synodical Sunday-school Missionary assures us that, but for the debt of the Home Board making new work temporarily impracticable, several other new churches would have been organized.

LABORERS EMPLOYED.

During the Summer months eight student-missionaries have been employed. . . . The reports from nearly all quarters commend in high terms the labors of the student-missionaries. In three instances at least their labors have been phenomenal of happy results.

SCANDINAVIANS.

The work among the Scandinavians deserves our special attention for its encouragements and needs. The reports specify that a certain Missionary has had seven schools in charge which were carried on mainly by Norwegians. The best school organized by another Missionary is carried on wholly by Danes. The work of the student, Mr. Sellie, in Red River, among his own people, has been cheering and hopeful. But, encouraging as is the work among our foreign population, it is greatly clogged by the want of a Sabbath-school literature in the language of those among whom it is done.

PRESBYTERIAN SUNDAY-SCHOOL • WORK IN NEW YORK CITY.

One of the grandest Sunday-school meetings ever held, was that arranged for the Sunday-school Committee of New York Presbytery, and held in the Metro-

politan Opera House, Thursday evening, November 19.

The meeting was addressed by the Rev. W. Merle Smith, D.D., Rev. H. T. McEwen and Rev. A. F. Schauffler, D.D. A choir of one thousand voices was directed by Dr. R. H. Palmer. The programme was a model; the conduct of the meeting was, in every respect, excellent. We reproduce the following interesting statistics which appeared upon the last page of the admirable programme:

"NUMBER OF SUNDAY-SCHOOLS."

Episcopalian	85
Presbyterian	72
Methodist	68
Baptist	46
All others.	104
Total	375

"Total enrollment of scholars in the 375 schools, 123,000; scholars in public schools, 307,809.

"To this must be added scholars in private schools, and children who attend no school; a vast army unevangelized."

"ENROLLMENT OF SCHOLARS AND TEACHERS IN SCHOOLS OF NEW YORK PRESBYTERY."

1887-88	24,925	1889-90	26,025
1888-89	25,346	1890-91	26,178

"Gain in four years, 1,253 or 5 per cent. 1½ per cent. per year."

"The Presbyterian Sunday-schools of New York City contributed in four years for all objects, \$96,154."

"The Presbyterian Sunday-school of New York City gave to the Presbyterian Board of Publication and Sunday-school Work:

1887-88	\$563	1889-90	\$1,036
1888-89	516	1890-91	1,141

"Total \$3,256, or 3¼ per cent. of the entire amount raised was given to support Sunday-school Work in the United States! ! !"

"The Presbyterian Sunday-schools of New York City contributed to the Sunday-school Committee of the Presbytery in four years, \$1,819; or 1½ per cent. was given to further Presbyterian Sunday-school Work in the greatest Sunday School Home Mission field in the United States!"

OFFICIAL COMMUNICATIONS.

FROM SYNODICAL SUPERINTENDENTS.

DR. S. B. FLEMING, *Synod of Kansas*.—Kansas is rapidly passing from that period of her history when she can be reckoned as a distinctively Home Mission field. With the exception of the western part of our State, this is undoubtedly true. During the past two years Kansas has contributed largely of her population to the Territory of Oklahoma and the great Northwest.

The increase to our churches by profession of faith was 301 more than the year previous, and a total gain in the Synod of 708 communicant members, making now 23,561 in all our churches.

Our contributions to the Board of Home Missions were \$702 in advance of last year, making a grand total of \$7,563 in the Synod to this cause. Should there not be a decided and hearty effort made to swell this sum to at least \$10,000 for the coming year? When we remember that \$1.45 from each communicant member of the Synod per annum would relieve the Board of Home Missions entirely and give us a small margin with which to undertake new work, it would seem that there ought to be no flagging of energies until, as a Synod, we come to self-support.

EMBARRASMENTS.

The condition of the treasury in New York has forbidden needed advance to be made in the way of organizing churches where help would be required from the Board of Home Missions. I have conformed to the instructions of the Board because Kansas now offers no new field that may be organized without securing this help.

This same condition of the treasury has greatly embarrassed the work in hindering the supply of our struggling churches. To ask men to go out into the places where the people are poor and the Church through its great agency, the Board of Home Missions, unable to pledge an adequate support, has been peculiarly trying.

I am convinced that henceforth the best work that can be done in the older portions of the Synod, is for the Presbyteries to urge individual

churches to self-support, and where this cannot be done to so group our churches and locate our men that we shall, as speedily as possible, have many more self-sustaining groups of churches. This has been so far accomplished in the Presbytery of Highland, that now they are only calling upon the Board of Home Missions for \$600.

RECOMMENDATIONS.

1. That as a Synod we most heartily endorse the movement on foot throughout the Church to celebrate the 400th anniversary of the landing of Columbus in a grand Memorial Offering to Home Missions. We regard this to be an appropriate direction for our loyal enthusiasm to take, and as a Synod will do all we can toward the realization of this timely object. 2. That as a Synod we make a united and earnest effort to raise within our bounds, during the current year, \$10,000 for Home Missions.

REV. ALEX. WALKER, *Synod of Missouri*.—Missouri has quietly grown from the fifteenth to the fifth position among the sisterhood of States, having now a population of 2,697,000. In many things she stands in the front rank. Her financial credit, educational facilities, law-abidingness of her people as well as her fruit, grain, animals, minerals, quarries, lumber, manufactories and numerous railways, crops and good prices for them, the whole State is feeling the pulsations of continued prosperity.

CHURCH MEMBERSHIP.

There have been added on examination 1,326; on certificate, 1,082; total additions, 2,408. Yet there has been only a net increase of 410, our whole number being 17,109. All the presbyteries show a healthy advance in amounts sent direct to the Board. Kansas City shows an improvement of \$775.95; Ozark, \$237.59; Palmyra, \$188.20; Platte, \$283.82; St. Louis, \$1,853.07. White River gave nothing directly. The total amount sent was \$10,885.33, being \$2,728.53 more than last year, and the largest

sum ever given by the Synod to this worthy cause. Of the above sum the ladies' society gave \$4,104.17, an increase over last year of \$246.67. The Sabbath-schools gave \$556 85, being less by 85 cents than the previous year. Only two Synods west of the Mississippi River gave more, Pacific and Iowa.

The amount granted by the Board was \$15,408.85, being \$28.90 less than last year. Next year is the 400th anniversary of the discovery of America. Big towers and expositions are projected, and a feeling is prevalent that big things for Christ and His work should be attempted also. Some persons could give, perhaps, only 50 cents, but in our membership there are a good many who could easily write a check for \$500 or \$1,000 and never miss it. Brethren, let us try what we can do; where there is a will there is a way. "The liberal soul deviseth liberal things, and by liberal things shall he stand."

CHURCHES BECOME SELF-SUPPORTING.

Of the following churches some were vacant for a considerable time, and under former pastors received aid; and some of them decided to be self-supporting prior to last year's meeting. For honorable mention and encouragement to others to do likewise, I deem it proper to give their names as follows: *Trenton, Chillicothe, St. Charles, De Soto, Poplar Bluffs, Warrensburgh, Neosho, Ash Grove group. Maryville Second*, started out self-supporting, and the same is true of *Sedalia Central, Westminster, of Carthage* and the *West Church, St. Louis*. The *King City* group announced self-support, but by a recent change in the grouping, that consummation will likely be deferred. There are several churches receiving no aid, and will not ask for it, although they are not paying adequate salaries, and their pastors are nobly staying with them, hoping, praying and working for a better state of things. A considerable number are rapidly approaching self-support.

CHURCHES BUILT.

West church, St. Louis, at a cost of \$15,000; Webster Groves, at a cost of \$23,000; Grant

City, at a cost of \$2,800; Linwood, Kansas City, with lots, at a cost of \$7,000; Macon City, at a cost of \$4,500; Tuckyhoe chapel near Joplin, at a cost of \$800; Lagonda, at a cost of \$1,600; Osceola, built sometime ago but dedicated free of debt this year, at a cost of \$6,000; Colored church in St. Louis, at a cost of \$2,800. Total, \$63,500.

GENERAL REMARKS.

I am not aware that anything has been done for the 12,000 *Bohemians* in St. Louis. The colored churches and schools in Arkansas are well supplied. The last census shows that there are 150,000 colored people in Missouri; about 50,000 less than was supposed. There has been an increase of only 8,000 in ten years in this State. With the completion of projected railways, and the organization of new churches in their neighborhood, groups can be formed, preaching supplied to them and an opportunity given them to take on a new lease of life. The trend of population is decidedly toward the larger cities, towns and mining regions. Take the Joplin district for example. Here we have not only the strong First church, but South Joplin organized, and Sabbath-schools and preaching stations at Blendville, Tuckyhoe, Lone Elm and Empire. The Webb City and Aurora districts might be worked up in the same way if we had the means. Many towns of from 1,500 to 6,000 people have no Presbyterian preaching, and many loyal hearts would be glad to welcome us. The same is true of portions of Kansas City, St. Louis, St. Joseph, Springfield, Hannibal and other cities. There are many country districts and villages that should be cared for by us, and could be developed into strong churches, but it is exceedingly hard to get ministers to go to such places.

REV. THOMAS C. KIRKWOOD, D. D., *Synod of Colorado*:—The work of the year may be tabulated as follows:

Your missionary has taken part in 181 business meetings, has preached 157 sermons, has made 89 missionary addresses, has paid 14 visits

to missions, has paid 45 visits to Sabbath-schools, has traveled 26,817 miles and has written 2,007 letters. The year that has passed has been an era of church building. It has been my privilege to attend dedication services held at Huerfondo Canon, Aspen and Bush, and the laying of corner stones at Denver, 28d Ave., Denver Central and Greeley. Other enterprises are under way at Rocky Ford and Colorado Springs, second, in both instances are they nearly completed. Plans are arranged for El Moro and Saratoga which may be realized before the next meeting of Synod. We are literally claiming the fulfillment of the promise, "Go up to the mountain and bring wood and build the house, and I will take pleasure in it and I will be glorified, saith the Lord."

The financial condition of the Board of Home Missions, though more cheering this year than last, has rendered our work more difficult than it would otherwise have been.

In spite of all hindrances we have organized eight new churches, all of which give large promise for the future, and some of which are doing wonderful things at present, while we are meeting in a church that has never received a dollar of aid from any of our boards; it is pleasant to note that it no longer stands alone in this enviable position. The church at Hastings, Colorado, has sustained its own minister from the first.

A very gratifying advance has been made in the matter of contributions to our Board of Home Missions during the year. Never in the history of my connection with this Synod have I seen so much interest taken in the matter of securing support for the grand instrument of good in needy fields. The churches have outdone themselves. Some have given that have not been able to do so before. Our Mexican people have caught the spirit and propose to be contributors to the fund that has done so much for them. One of these churches, La Luz, rightly named "The Light," has, for more than a year past, been in large measure supporting its own minister, who is also one of their own elders, and a student of Del Norte college, and

in our special course for the ministry of the Word.

The women of the Synod have also been exceedingly diligent in raising funds for their department. Their report, when it comes to us, will show a marked advance along several lines. The reflex influence of their societies and individual efforts have had an admirable and telling power for good over many of our weaker, as well as nearly all our stronger churches.

The Mexican work of our Synod should have special mention. We have about thirty thousand of these people in our bounds whose spiritual welfare seems to have been given over to our care. About one half of these are in the great San Luis Valley and to the west of it, while the other half is to the east of the mountains, in that vast empire that extends from the grand canon of the Arkansas to the Kansas line, and from the Arkansas river to the south line of the State.

This is our foreign mission field at home. The language, the customs, the religion of the people are all foreign.

In the vast State of Wyoming we have only seven churches. It is true that this territory is not thickly populated and may not be for some time to come, but there are people there that should have the church of their choice.

REV. R. N. ADAMS, D D., *Synod of Minnesota*.—Notwithstanding the financial depression extending through the greater part of the year, permanent advancement has been made.

Eight churches were added to our roll, with an average membership of thirty-one. Twenty new points were taken up and served with occasional preaching. Fourteen hundred were received on profession of their faith and 1,200 by letter. Fourteen houses of worship were completed and dedicated within the year and twelve more are in process of erection, all but three of which are now being used.

We have made some progress, too, along the line of manse building. The number of manses has been increased by four, and three others are in process of construction. We are in need of

eight men, and can promise a salary of \$800 to each. Young men with small families can live on that very well. A man with the missionary spirit will find a broad and fruitful field in Minnesota.

As compared with former years, our Synod is well manned. Most of our missionaries are young and vigorous men, and the efforts of our pastors-at-large are being felt. This new element in our work will tell much more this year than it did in the year just closed. We have labored hard to advance our work among the Scandinavians and Bohemians, but the difficulty in securing reliable and competent men still confronts us. We have two Bohemian chapels—one at Angus in Red River Presbytery, and one at Montgomery in Mankato Presbytery. The First Swede Church in Minneapolis, and the Church of Samaria in Duluth Presbytery, have each a neat house of worship completed this year.

During the past year not much progress has been made in the Twin Cities, but we hope for much better things this year. The movements on the part of the Alliance of Minneapolis have greatly enlarged our expectations. At its first meeting of the year, held in the First church, the command "forward" was clearly given.

Our last Synod, held in St. Paul, was pre-eminently a business Synod. The two-fold theme of the Presbyteries and of the Synod was *larger gifts* to the Board, and *more economy in our use of the money* appropriated to us.

In Duluth Presbytery I organized two churches this week—the *Union Presbyterian Church of Moose Lake*, with eighteen members, and the *First Presbyterian Church of Willow River*, with fifteen members. That makes ten churches organized within the limits of my commission.

We anticipate a larger advance in the work next year than we have ever made. During the quarter just closed I have been employed upon the field every Sabbath, and have held evangelistic services, and done much travelling through the week.

REV. H. P. CARSON, D.D., *Synod of South Dakota*.:—When I made my report to the Synod one year ago the material phases of the work were trying. The greater part of the Synod was suffering from drought and consequent crop failure, and that succeeding a previous year even worse. Our churches and congregations were being diminished by removals and weakened through financial losses as never before. The faith and pluck and perseverance of our workers, bearing up wonderfully in the ordeal, were encouraged by reviewing the successes of the past and discovering new success despite discouragement. Their hopes seemed to rest more entirely upon God, and they to expect that He would hear their prayers and bless their continued labors for a rich spiritual harvest.

To-day both the material and spiritual phases of the work are encouraging. Over the greater part of the Synod a most bountiful material harvest has been realized and the spiritual harvest has not failed, although the unfavorable material circumstances continued through all but the last three months of the synodical year, and we have had a smaller force of workers engaged in the work than last year. The whole work of the Synod has advanced. Our accessions from the world have been larger than ever before, as indicated by the number of baptisms, the total membership of our churches and Sabbath-schools has continued to increase, as has also the total of their contributions to Home Missions, to Foreign Missions, to Sabbath-school Work, and to Aid for Colleges and Academies, while keeping up to the average of former years to the other Boards, and the aggregate outlay of the churches and congregations of the Synod for church work and building during the year has exceeded by over \$6,000 that of any previous year in the history of the Synod.

Our church work takes on more of permanency and efficiency in plan, arrangement and results, and so strengthens and grows upon the foundations already laid.

HOME MISSION LETTERS.

ILLINOIS.

REV. JOHN WESTON, *Presbyterial Missionary, Chicago*.:—Nearly nine-tenths of our population is foreign or children of the first generation of foreign parents. Not more than one-sixth of the 1,300,000 are touched by our Protestant churches. Counting 400,000 as Roman Catholics, one-half of the population is practically heathen. While they are building in the business part of the city, structures twelve, fifteen and twenty stories high, there is a sad lack of church buildings. I am sure there is no home mission field to compare with this great city. It is also a foreign field; foreign people are here from every land under the sun, with their ignorance and sin.

Most of our churches are now equipped with good, faithful ministers. It is of the utmost importance that the churches be kept constantly open. Churches are a little like bicycles: they do not fall as long as they are kept going.

Harvey, a suburban, manufacturing, temperance town, in one year has grown to a population of 8,000, and is still on the increase. But you have to discourage new work on account of the crippled condition of the treasury. Alas! what are God's people thinking about? Think of it! This city has increased, it is estimated, within the last year, 100,000, and must we do nothing for them?

REV. SAM'L. C. HAY, *Woodstock, Illinois*.:—Our Church has seemed to have a very important and distinctive "mission" thus far, and has stood heroically for the defense of Gospel truth. A very important part of our work has been to neutralize error and "earnestly contend" for the fundamentals of evangelical truth.

Our Y. P. S. C. E. is carried on with a good deal of enthusiasm, and our other Young People's Society has raised some \$75.00 toward the re-seating of the church.

I am at present making a special effort to awaken a deeper interest in the social prayer meeting and also to increase the attendance of

the Sabbath-school. Todd Seminary, which has been such a help to us in the past, has met with some financial reverses and may not be able to do much for us in the future. We have, however, decided to relieve your Board of any further demands from us, even if the pastor has to exercise a more rigid economy. We owe you a debt of gratitude for your kind help at a time when the pastor would have sunk into irretrievable debt had it not been for the remittance from New York.

I shall not forget the genial courtesy which your honored treasurer has shown in all the years of our correspondence.

At our last communion five united with the Church, two on profession and three by letter.

SELF-SUPPORT.

REV. H. A. TALBOT, *De Pere*.:—We have determined to get along without asking further assistance. If we fail we are going to fail in making an honest effort to take care of ourselves. We are very grateful for the aid so kindly granted us during the past two years, and we can assure you that the Board of Home Missions will ever have a warm place in our hearts. If we do not send you as liberal a contribution as we did last year, you will know it is because we are striving hard for our own support.

During the past year we have received eleven by profession of faith and four by letter. We have lost a number by death and change of residence, but on the whole we are gaining.

Rev. T. S. Johnson, of Beaver Dam, Wisconsin, writes a pleasant account of "the pleasant little town of Winneconne, a few miles west of Oshkosh." The Presbyterian Church there dates from 1850, beginning with eleven members, and has held on its way through various vicissitudes until now.

Mr. Johnson writes: It was a dark time in Winneconne when the old church burned down. There

was no minister, no church, and most of the people said it was of no use to try to do anything. Yet there were a few faithful men and praying women who had confidence in the promises of God, and kept up the Sunday-school in the public school building, and had religious meetings where one or another read a sermon, and had house-to-house prayer-meetings, and socials where they gathered money for a building fund. For four years they struggled, but they kept up the meetings, and if the elders were old and feeble, the good sisters and the young people came up to the help of the Lord. They resolved to arise and build a neat and comfortable house of worship. They got the money together, and with \$350 from the Board of Church Erection and \$1,450 from the people and their friends, they erected a very neat and comfortable house of worship, 30x40 feet, with a wing 18x20 feet, all finished and furnished with cathedral glass and tower, and dedicated it free of debt Nov. 6, 1891. There were no happier people in Wisconsin than those who had given of their poverty and self-denial for that dear little church on the banks of the Wolf river. It was the outgrowth of their love and devotion for the Master and the interests of His kingdom, and it was beautiful in their eyes. The elders and elect ladies who had labored and prayed so long could only think of one greater blessing to ask of the Lord, and that was a glorious revival and the conversion of friends and neighbors.

Through these years of anxiety and service the church has only enjoyed occasional preaching from neighboring pastors. It is their desire now to have a minister, and it will be a grand place for some faithful man of God to enter in and carry forward the work of the Lord among a people hungry for the bread of life.

MINNESOTA.

REV CLARENCE G. MILLER writes thankfully and hopefully of *Swan Lake* and *Marshall*, both of which are under his care. At the former, where "the congregations have been large all summer," in October he had the valued assistance of "Rev. N. H. Bell, our pastor-at-large,"

in services continued through one "precious week," in which "the Spirit was present." At their next communion they received into their church eight new members by letter and six on profession of faith. "These were young people, the youngest a girl of seventeen years." "They all come out *clear* and *clean* on the Lord's side." How much better this than a much larger number of whom he could not speak so decisively! May he long enjoy these helpers of his ministry, and they grow strong and mature under his pastoral care. In the five months since he took charge of that church, its membership has increased from thirty-seven to fifty three. They are not in debt. They pledged him \$500 per year, and are keeping the pledge faithfully. They "need new hymn books," and would thankfully accept "a second-hand communion service," which any older church may wish to replace by a new one. That would be a beautiful gift from any older church to a new little sister. Not a bad one would a new set be from one person. That little flock has made this good start, not by having in it any "moneyed givers," but by "persistent and hard tugging." "This is Swan Lake's first endeavor, and by the end of the year they will have raised nearly \$700."

At *Marshall* "our work is just begun. Church organized June 28, 1891; thirty-two members; at least six to be received at next communion; forty-seven at Sabbath-school last Sabbath and thirty-five at Y. P. S. C. E."

"Pushed about, hither and thither, all summer, for a place of meeting," they naturally rejoiced in the expectation of occupying their new building, November 15. What a glad *Thanksgiving* they must have had! The new building, with its ground, was to cost over \$2,000—"a plain, square structure, twenty-four by forty-eight feet, to be seated with chairs"—intended by and by to be the lecture-room, when a larger church shall be built. To get such a building has cost such a little flock "quite a struggle." They are very thankful for the aid of the Board of Church Erection—"a good grant, just \$100 less than we asked. Of course, we *have* to dedicate free from debt." How glad

they will always be that they *had to!* Debts save the lives of churches by *keeping out of them*, just as the little school-boy said that "pins save a great many people's lives by *not swallowing them*."

OKLAHOMA.

REV. C. H. MILLER, *El Reno*.—My first year's work in Oklahoma is ended. At first my field comprised Kingfisher and El Reno. At Kingfisher I found a little congregation with a building sadly out of repair and a small Sabbath-school—I think seven were present the first Sabbath. The people welcomed me with open hearts and went to work with a will. The church was repaired, painted and papered, and new lamps and pulpit furniture secured. A Ladies' Society was organized, which has done good work. A Mission Band is also conducted by Mrs. Kalt, which holds and develops interest among the little folks. A special series of meetings was held and sixteen adults were received into the church. In all, twenty-two have been added to our number, including some fine young men.

El Reno is the next county seat south of Kingfisher. Here I found everything in the new,—no Church organization, no building, no ladies' society,—nothing but a half-dozen working, praying, hoping Presbyterians. Jan. 19, we organized with 19 members and in July we took steps to build a church. The corner stone was laid Aug. 11 amid great rejoicing, and we adopted as our motto David's words, "I have set my affection toward the house of my God."

Before another month passes by we hope to dedicate and enjoy an out-pouring of God's gracious spirit. God bless the Board of Church Erection!

We have had a great struggle to raise funds to carry on the work here, but I am blessed with a loving, loyal, consecrated little band of workers, and we soon will occupy the nicest, coziest little church in Oklahoma.

Pleasant Hill is a county settlement 24 miles from El Reno. One day in July, after preaching in El Reno in the morning, I drove down to this place and found a congregation waiting. I

organized a Church (Westminster) with 17 members, and also a Ladies' Aid Society, and wound up by raising a subscription to build a church. Next week the building will be ready for use. This is a fine country and we have an open field. The Sabbath school numbers often over 70 scholars.

Riverside is another settlement 18 miles from El Reno. Here I organized with 14 members. A Ladies' Society was established and a fine subscription raised toward building a church. It will be complete in thirty days.

At *Union City* I organized a church with 17 members. This place is 8 miles south of El Reno. We have a Sabbath-school of 50 members, and as there is a building available I thought best not to build at present.

Brother Wallace Young has assumed charge of the churches Westminster, Riverside and Union City. He is building the church at Westminster, working with his own hands, like Nehemiah leading the forces that build for the Lord.

In addition to the above points I have preached at four other points as often as I could. At one place ten rose for prayer and seven were converted, we trust, as the result of one sermon.

I wish I could stump these two counties and rally our scattered Presbyterians. Can't you send me a middler next Spring to fill my pulpit? If you will let one take my place during his vacation, I will see what good I can accomplish in following up our Sabbath-school missionary and assisting him in reaping the harvest the Presbyterian Church ought to gather in. Kingfisher demands a man; our interests require a pastor's full time. Till one is secured I will do the best I can.

Looking back over the year I thank God for His goodness. We have not had an easy time—sickness and death have visited our little home. Our darling baby sleeps on the bleak prairie and our hearts ache with pain. Yet we forget all this when we turn to God. He has not forsaken us and His promises have been yea and amen in Christ Jesus. Upon Him we lean, in Him we trust.

CALIFORNIA.

REV. W. P. TEITSWORTH, *Gridley*.—Sabbath morning, August 23, the first bell rang for church; the second bell was a fire-alarm. Instead of preaching I hastened to fight the fire. In less than two hours our church was in ashes. The congregation had gathered, and many tears were shed, but not enough to quench the flame.

In looking back over these ashes, I notice that during the year now past, thirteen members have been added to the church, and one adult and six children have been baptized.

Battling myself with fires, hard work, slow pay, here and in your Board, I now leave this field for another. I have not one word of complaint, although the barrel is empty and I am well-nigh threadbare.

God bless our Church in all her departments of work, and make her more and more a power for His glory.

[Will He, if she does not bring in her tithes, that there may be meat in His house? Will not He hear the cry of laborers reaping her fields, while she keeps back their wages?—ED.]

HOME MISSION APPOINTMENTS FOR NOVEMBER.

W. Fryling, Globe of Fall River,	Mass.	G. E. Hunt, Harbor Springs,	Mich.
N. McLeod, Beekmantown,	N. Y.	S. E. Vance, Eau Claire, 2d,	Wis.
C. J. Hastings, East Constable and Westville,	"	C. Slack, St. James, Westminster,	Minn.
P. A. Schwarz, Melville,	"	L. McIntyre, Balaton and Lyons,	"
A. W. Sproull, Sea and Land of N. Y. City,	"	J. Godward, Ashby, Evansville and Elbow Lake,	"
J. S. Root, Emmanuel of Rochester,	"	P. B. Norman, Bethany and Elim stations of	"
C. L. Jefferson, 2d of West Chester,	Pa.	Minneapolis, Scandinavian,	"
G. G. Smith, Newton and stations,	"	J. D. Todd, Oronoco and Chester,	"
J. B. Woodward, Covington,	"	W. J. Mitchell, Steele and Sterling,	N. D.
A. C. Thomson, Frostburg,	Md.	J. H. Kerr, Sheldon, 1st,	"
W. H. Edwards, Lewinsville and Vienna,	Va.	J. E. Vance, Binghamton,	"
H. Kelgwin, Presbyterian Missionary,	Fla.	J. Mordy, Hoople, Crystal and West Park,	"
W. H. Webb, D. D., Crescent City,	"	R. C. Mitchell, Minot and station,	"
G. S. Rice, Sorrento and Seneca,	"	H. P. Carson, D. D., Synodical Missionary,	S. D.
H. McConnell, Rockford and Unita,	Tenn.	B. Vis, Holland, 1st,	"
J. M. Alexander, New Salem,	"	M. Noerr, Hot Springs, 1st,	"
J. S. Eakin, New Market, 1st,	"	F. W. Stump, Artesian and Forest,	"
J. O. Pierce, Wilmington,	Ohio.	A. M. Work, Brookings, 1st,	"
J. C. Glover, Northfield,	"	W. H. Clatworthy, Blunt and Onida,	"
B. J. Brown, Lima, Main St.,	"	M. N. Adams, Sisseton Agency,	"
H. B. Miller, Doylestown and Marshallville,	"	A. C. McCauley, Bridgewater and Canistota,	"
J. E. Carroll, Brighton,	Ill.	T. B. Boughton, Parker and stations,	"
R. K. Wickett, Carterville and Vergennes,	"	J. H. Carpenter, D. D., Shelby,	Iowa.
H. S. Jenkinson, South Chicago, 1st,	"	W. J. Young, Des Moines, 6th,	"
D. Volz, Chicago, 1st German,	"	J. M. Wiggins, Derby and Hunnerton,	"
G. A. Fulcher, Chicago, Bethany,	"	M. E. Todd, Dubuque, 3d,	"
C. B. Gillette, Homewood and Glenwood,	"	W. Weaver, Coon Rapids and Dedham,	"
S. M. Thompson, Libertyville,	"	R. E. Flickinger, Fonda,	"
H. Hanson, Oquawka,	"	T. L. Sexton, D. D., Synodical Missionary,	Neb.
W. H. Halsey, Macon, 1st,	"	W. E. Basset, Norden,	"
S. Benson, Williamsville, Union,	"	J. Roelse, Hanover, German,	"
D. Howell, Synodical Missionary,	Mich.	J. Gilmore, Shelton,	"
J. R. Jewell, Fenton,	"	J. V. Griswold, Blue Springs and Barneston,	"
W. Whitfield, Marlette, 2d, and Lamotte,	"	B. F. Sharp, Gresham, 1st,	"
T. W. Bowen, Crosswell,	"	J. H. Grimm, Firth,	"
S. N. Hill, Vassar,	"	W. R. Adams, Utica, 1st,	"
C. C. Sink, Brockway, Fremont and station,	"	J. C. Sloan, Rushville and White Clay,	"
J. M. Davies, D. D., Immanuel of Grand Rapids,	"	R. H. Fulton, Gordon and Clinton,	"
J. A. Kennedy, Lake City,	"	J. G. Spencer, Papillion and La Platte,	"
W. J. Rainey, Bethany and Riverside, Bethany of	"	A. Walker, Synodical Missionary,	Mo.
Clam Lake and station,	"	W. H. Hyatt, Kansas City, Third and Mellier	"
J. Thompson, Mackinaw City,	"	Place,	"

W. Coleman, Brownington and Deep Water,	"	F. L. Arnold, Westminster, of Salt Lake City,	Utah.
J. F. Watkins, Jefferson City,	"	P. Bohback, Hyrum and Millville,	"
D. Brown, D.D., Macon,	"	T. M. Gunn, D.D., Synodical Missionary,	Wash.
C. B. Rodgers, La Grange and Canton,	"	S. S. Meyer, La Camas, St. John's	"
W. E. Hall, New Cambria,	"	R. H. Parker, Cosmopolis,	"
W. J. Lee, D.D., St. Louis, McCausland Ave.,	"	F. V. D. Garrettsen, Kent,	"
S. B. Fleming, D.D., Synodical Missionary,	Kan.	K. J. Duncan, Ellensburg,	"
F. H. Gamel, Harmony and Wright Mission of Wichita.	"	C. C. McCarty, Cedar Grove, Spring Lake Valley, Deming and stations,	"
J. M. Crawford, Miami, Fourth and Somerset,	"	C. F. Goss, Synodical Missionary,	Oreg.
L. I. Drake, D.D., Humboldt, 1st,	"	G. W. Giboney, Oregon City, 1st,	"
J. W. Crawford, Ellsworth,	"	A. Robinson, Sinslaw, of Florence, and stations,	"
E. N. Sawtell, Dillon,	"	A. G. Boyd, Newberg and stations,	"
W. T. King, Guthrie,	O. T.	M. A. Williams, Eagle Point and stations,	"
H. S. Little, D.D., Synodical Missionary,	Tex.	R. Ennis, Jacksonville and Phoenix,	"
W. S. Wright, Pearsall, Cibola and station,	"	R. McLean, Bethany and Grant's Pass,	"
F. McAfee, Lampasas, 1st,	"	J. S. McDonald, Synodical Missionary,	Cal.
L. P. Lyle, Eagle Pass,	"	F. D. Seward, " "	"
L. F. Bickford, Goldthwaite, Milburn and sta- tions,	"	S. S. Caldwell, Blue Lake and stations,	"
D. H. Dodson, Leonard and Valley Creek,	"	D. C. Cameron, Fulton, 1st,	"
H. A. Howard, Terrell,	"	J. P. Stoops, Tustin,	"
P. Q. Gonzales, Morenci, Spanish,	Ariz.	D. R. Colmery, Los Angeles, 3d,	"
T. M. Marshall, Rio Arriba,	N. Mex.	H. Hill, Anaheim and Fullerton,	"
T. C. Kirkwood, D.D., Synodical Missionary,	Col.	R. W. Cleland, Monrovia and Azusa,	"
J. McFarland, Idaho Springs,	"	A. M. Merwin, Spanish Work in Presbytery,	"
A. Scott, Littleton,	"	J. D. Beard, Shandon and stations,	"
J. P. Black, Nampa,	Idaho.	J. F. Cherry, San Leandro, Portuguese,	"
G. W. Martin, Ephraim and Manti,	Utah.	J. L. Woods, Sanger,	"
		A. J. Compton, Oakdale, 1st,	"

A pupil from the Tucson school in southern Arizona is described as returning to her home during vacation. She tells of the cleanliness of the Tucson school, and an instinctive desire arises in the heart of the mother to make her own home more attractive. Seated around her on the ground are father, mother, sisters, brothers and friends. She sings the hymns that have been taught her in the school; she tells the "old, old story" (so new to them) of Jesus and his love, and her father says, "I am glad to hear these things; that is why I sent you to the school."—*The Occident*.

An Indian girl supported by a society in Pennsylvania is now a missionary in Africa. The martyred Pinkerton in Africa was a child of home missions. The work so laces and interlaces that a mission band in Venice

has undertaken the support of a child in Alaska and has given him the Italian name Maxatilio.—*The Occident*.

There is among some of the African tribes a remarkable readiness to receive the Gospel. In the Abo country, some twelve hours' journey inland, there have been formed, without contact with the missionaries, and upon very imperfect acquaintance with the Word of God, often only upon vague reports as to the things of God, societies of natives calling themselves "Men of God," renouncing idolatry, and keeping the Sabbath. These societies of "Men of God" send, from time to time, one of their members to the mission station of the *Basle Society* to stay there awhile and hear the word of God, and then to communicate to his companions at home the spiritual instruction he has gathered.

FOREIGN MISSION LETTERS.

JAPAN.

SUCCESSFUL SCHOOL YEAR.

MISS L. M. NAYLOR, *Kanazawa*.—The school year that has just closed was not unlike previous years in its duties and privileges and in many sweet tokens of our Father's presence and blessing, yet we cannot but long for more visible fruits of the year's labors. We know, however, that He has promised that His word should not return unto Him void, and we trust that the seed sown in so much weakness may yet bear much fruit. In many respects the year has been the most encouraging one of the five years I have been connected with the school. The attendance has been good, the pupils have applied themselves diligently, the native assistants have been faithful in duty, and perfect harmony has prevailed throughout the year, all of which have been causes for gratitude to those in charge of the work. We have had an enrollment of fifty-five pupils with an average attendance of forty-seven. While we have fewer conversions to report this year than usual and but one baptism, we feel that there has been a very marked development in the spiritual life of our Christian girls and valuable assistance has been given to the work in Kanazawa by their labors in the Sabbath-school and women's meetings. There seems to be even more than the usual opposition on the part of parents to their daughters being known as Christians, hence only those who have longed to openly confess Christ have been denied the privilege.

Y. M. C. A.

Thirty-five of our circle of fifty girls are active members of the Young Women's Christian Association, taking part freely in all the religious meetings and thus confessing Christ before their schoolmates, though a number of them are not allowed to connect themselves with the Church

or be known as Christians among their unbelieving friends. We had ten graduates this year, seven in the English course and five in the Japanese course; two of this number completing both the courses. The two departments are necessarily separate and distinct, as we often have pupils enter the school well advanced in their own language and not having yet learned the English alphabet. Occasionally we have pupils who enter in corresponding years in the two departments. The members of the graduating class are all bright, promising girls, eight of the number very earnest Christian workers, and we trust the other two have really experienced a change of heart, though the opposition and ridicule they have to encounter in their heathen homes keep them from taking the decided stand we long to see them take. Most of them wear the King's Daughters' badge, to which association they are most loyal. There would indeed be a vacancy in the school were they all going out at once, but a number of them remain for another year, either in the Japanese or English course. One enters the Bible school, one fills a position as translator in Miss Porter's school, one goes out to study kindergartening as Mrs. Fulton's Bible woman in Fuqui, and probably one as a Bible woman in Toyama. Sometimes I think we missionary teachers, with our time so full of regular school work and so little time for outside evangelistic work, are inclined to feel that our work is very indirect missionary work after all and almost wish that it might be different, that we had more time for general work and thus see more of the people than we seem to do. But when the time comes round for these dear girls, to whom we have given our time and strength for several successive years, to go out as Bible women and Christian workers in the homes, this feeling vanishes and we feel that we are

given a precious little share in the more direct work for the Master. In so many ways they are so much better fitted to do this direct work, for knowing their own people as we can never know or understand them they know just how to reach them. Will you not join your prayers with ours that the spirit's presence may go before these young workers, preparing the way for them and making them a blessing and a help to their less favored sisters wherever they go.

The work in the Bible school is encouraging. We had a class of seven members last year, with several new applicants for the coming term. Miss Hesser's services in this branch of the work will be greatly missed when she goes to America, but Miss Bigelow and I will do the best we are able to fill her place during her absence.

The Sabbath school work has greatly increased in interest during the year. We have eight schools now organized and all fairly well attended. Our girls, under the supervision of their teachers, assist in all these schools. The new church is completed and is neat and much more commodious than the old one. The dedicatory services are to be held in September, but a beautiful thanksgiving service was held in it two weeks ago, since which time it has been open for regular service. Pastor and people rejoice together over the new accommodations.

INDIA.

WORK INCREASING.

Mrs. W. H. HANNUM, *Ratnagiri*.—Since May there has been a general increase in the work here. Our Sunday services are better attended, and better attention is given to the preaching. We have now, in addition to the two services on Sunday and the Thursday afternoon service, two morning prayer meetings a week and an English Bible lecture by Mr. Hannum, in the chapel in town. Morning prayers every day except Saturday and Sunday, a Wednesday afternoon prayer meeting, and the women's prayer meeting on Friday afternoon are held on the compound in the school-house. This morning it happened that Khundoba, our Indian preacher, had to go

to examine one of the schools. Mr. Hannum had gone to church in town and taken with him Atmaram, our house-servant, who is a Christian and a good talker, to conduct the services there. There was no one left to lead the compound prayers but myself, for Miss Sherman has to be at school at that time. I managed the singing and the reading very well, for I can read Marathi; but the explanation and prayer were too much for me. I omitted the explanation and read the Lord's Prayer. I had scarcely finished saying "Amen," when the butler called out "Very good, Murdemsahib." The butler, though not a Christian, takes a fatherly interest in our progress in Marathi.

DINNER HINDERED—COOK PREACHING.

A few days ago I went out to the kitchen, to see why the dinner was late, and found the butler stirring the soup and reading the Gospel of Luke to the old gardener. Atmaram is prone to fall, though he is trying to live a Christian life. He is very fond of selling books, and has had one day every week to go out to the village near, for this purpose. Now and then, for bad conduct, he has been deprived of this pleasure. The reason he is not in any better employment is because he is not prepared or fit for anything better. The English services on Saturday afternoons are very well attended. The young men of the two high schools come for the benefit of their English; but we have been gratified to see some of them at the Marathi services on Sunday.

Mr. Hannum has formed some very pleasant friendships with some English speaking Brahmins and Mohammedans in the town.

SCHOOLS GAINING INFLUENCE.

At one of the schools there are several big Mohammedan boys heads of families. Miss Sherman says they are very polite to her, often rising to receive her wraps and hang them up for her, or coming out to the conveyance to see her start for home. At this school the people of the village come crowding in as soon as Miss Sherman appears and listen quietly to the hymns and the Bible lesson. Often several women come in or stand at the windows listening. One morning Miss Sher-

man noticed a woman standing under the eaves in the pouring rain. This is the more noticeable here for women seldom come where there are men. The attendance at this school increased from fifteen in May to twenty-nine in July.

The school in town has added some half-dozen girls to its roll since May. The average attendance is now thirty-five. One little girl in this school has learned the alphabet in one month. It usually takes a girl in India from three months to a year to master the alphabet. All the girls in this school are remarkably bright. The Pomindl school, the third school in our charge, had been closed for a week or more because of the illness of the master's father. We heard yesterday morning that he had died, so the school may not be opened until next week. We had supplied the money for the corner-stone of a new building for this school, the people had at their own request furnished the ground and the rest of the materials and had built a school-house themselves. But just before they expected to occupy it the entire structure was blown down by the wind. The school is progressing finely in the old building. There have been some six dozen Christian books given as prizes in these schools. Atinaram has sold 166 Christian books to the people of the town and villages near to the town. Our preacher Khundoba wants to move into the town. He thinks he will have more influence with the people. We all approve the plan.

One day this week, when Miss Sherman and I were at the home of an old Mohammedan woman, there were forty-four men, women and children crowded around the door to hear Miss Sherman sing and talk.

PERSIA.

THREE MOSLEMS BAPTIZED.

REV. E. W. ST. PIERRE, *Scir*:—I desire to mention the glad tidings of three baptisms among Moslems. These I had the great satisfaction of administering myself. The Moslem brethren gathered at night in a room with the street door locked and all curtains down so as to avoid obtrusive observance, for we believe in secrecy in this

work so long as this can be observed in accordance with evangelical principles. A short prayer-meeting was held; then the two male converts quietly walked out to the courtyard accompanied by a couple of witnesses where baptism was administered by pouring, the converts standing in the water to their waists. In the room they knelt and three of us, ministers of the Gospel, also knelt about them and each of us offered a consecrating prayer with our right hand laid on their heads. Then the little company quietly dispersed with as little ado as possible, each going his way home full of quiet but deep sense of the divine. I wish to say that one of these converts was at the river Aras on the Persian border to meet us as we entered Persia four years ago. As the ferry neared the shore he carried us on his broad shoulders to the dry level. May we not hope he'll be there to help us land as we cross the dark waters of Jordan? It is at least a suggestive thought for reflection. At five next morning we baptized in the same quiet way a beautiful young girl of sixteen, one of Miss Van Duzee's converts and all partook of our Lord's supper.

ACTIVE WORK FOR MOSLEMS.

Lately there is great activity among our brethren here in the way of work for Moslems. One who took a tour as far as Tabriz, working among them and his own churches, reports very encouraging work in several places. He says, "many are the villages now where there is a small knot of Moslem Christians." The leaven is leavening and we all think of the time when the whole is leavened. No work is so interesting as well as so difficult and full of problems as this one among Moslems. The Board of Evangelization of the church has recently passed this resolution among a number of others, viz: "That the Persian Inland Mission be more thoroughly organized by the consecration of a missionary from America to this work." You will remember that this organization was recently perfected to meet the demands of such projects as for example that advocated by Dr. Pierson and has already one permanent missionary in the field with others temporarily engaged, and promises well to solve the vexatious problem of the evangelization of Persia.

SUCCESSFUL COLLEGE YEAR.

The college has just closed a successful term of study. Commencement week showed a great deal of solid work and surprised even those most intimately connected with it in the teaching power it contains. It is gradually pushing its way forward and assuming a more and more important place among institutions of learning, notwithstanding its drawbacks in the way of lack of endowments and dependence on a meagre estimate every year. Our teachers are paid really too small salaries to allow them the opportunity they require in the way of self-improvement for which books and leisure are absolute necessities. Yet so long as we are dependant on the Board estimates we cannot give them these, especially when we remember the hard tussels you have to secure even what you can allow us. Our teachers are hard-working, faithful and cultivated men, and deserve all we can do for them and much more besides. The examinations in the college are both written and oral. To the oral examinations we invited examiners. The pleasure these manifested in all they heard was very gratifying indeed. The oratorical contest was a splendid success and is gaining ground year by year. The published aim of this contest is to stimulate the young men of the college to the cultivation of grace and power in public speaking and all "for Christ and the Church." So far it has succeeded beyond my fondest expectations. There were ten graduates in all, and all from the college proper, as the theological class graduates only every second year. Seventeen boys took their diplomas from the Academy (here called preparatory course) and promise to furnish very excellent material for the Freshmen class of next fall. The Alumni meeting was an unusually harmonious one and, beyond this, directed towards God's work in Persia. All this is very encouraging indeed. Now, tired as we are, for commencements at home and commencements in Persia are very different matters, we console our weary limbs and worn-out brains with the thought that it was not all in vain.

DIFFICULTIES IN THE WAY.

Immediately after commencement I was to go to Bass for a month. Man proposes and God

disposes; and in this case as well as in all others. Brethren from the mountains say "Don't go, for the way is stopped." First it would be necessary to be accompanied by Persian soldiers to the English borders, and from there by Turkish soldiers. Now I'm not a soldier, nor do I wish to be, and the money expended in this way goes much against my taste, as well as does the method. Then, as soon as Dizza of Gowar is reached, the chances are nine to ten we would be returned to Oroomiah by the authorities there, partly on account of the constitutional dislike of Turkey for foreigners, and partly on account of the present state of the country. You will understand that all the Koords of this neighborhood are on the "war path," and the mountains lying between Persia and Gowar swarm with wild horsemen ready to slay and pillage, and, in fact, engaged in these very things at this very time. The immediate cause of this is a case of abducting a Christian girl by a Koordish chief in Soghbalogh and her demand by the English; while the real cause lies deeper, in the fierce love of war of these wild tribes, who would rather fight than eat any day. No better example presents itself than our own American Indians. The Christian girl kidnapped is now in their hands, and fifteen thousand well-armed horsemen have gathered to die if necessary, but never to surrender. Persian troops are congregating on the scene, and the outlook is dark enough, as some fighting has already been done. No one can tell to what such a small beginning may lead.

SUNDAY-SCHOOL CONVENTION.

Next Monday is the time when the Sunday-school Convention gathers at the College. We expect some six hundred little ones then from this river. The children show how deep the Gospel has penetrated. Thursday of next week we will gather at the lake shore the Convention of Christian workers in Oroomiah Plain. We call this our Persian Chautauqua. We have three exercises each day and two religious meetings; the rest of the time being given to recreation. The fruits of this convention in past years have been very encouraging. Tuesday and Wednesday of next week will be held

here, in Seir, the Presbytery meeting for the mountains this side of Tkhoma. We expect six preachers and some three or four laymen to attend. This place was chosen as the safest and quietest at this time, as well as the cheapest. Miss Dean is here, trying to prepare for Fall work, the seminary having been dismissed a month since, graduating ten bright-looking girls. Finally, all the wheels of this now complicated machinery are either running or being repaired and oiled for renewed activity in the Fall.

SIAM.

WATER FAMINE.

REV. J. B. DUNLAP, *Bangkok*.—The effects of this long dry season have been felt by all of us. The time of opening the Wang Lang school was postponed on account of the scarcity of water to June 3. The river water which the natives are accustomed to use, and which is foul enough at best, lost its native freshness by being so scarce that the tides supplied its place with salt water. The Government rendered some assistance by the use of steamers towing water boats up the river to get them filled with fresh water and then returning to distribute the same among the thirsty multitudes. They could not fill all demands and there was a consequent uncertainty and doubt when we would ever get any more, even dirty river water.

CHRISTIAN HIGH SCHOOL.

The Christian High School here at Sumray opened on May 13, but in June Mr. Eakin had serious thoughts about keeping so many boys here with the prospect of allowing them to use salt water or else of bringing fresh water from a long distance up the river. He wants to make provision against such an emergency another year. The number of pupils now enrolled at Wang Lang is thirty-one. New pupils this year, two. Miss L. J. Cooper came from Ratburee to be with Miss Parker at Wang Lang and render any assistance possible. Neither of the two ladies have been very well, but they have succeeded in keeping the school work going. They have three native teachers and one girl in train-

ing for a teacher. One of these teachers is engaged to marry one of the teachers in the High School and they would have been married before this time had they not been persuaded that it was their Christian duty to postpone the date so that this teacher could continue her valuable Christian help in the Wang Lang school in this present need. The average attendance of the Christian High School last month was eighty-nine.

NATIVE MATERIAL.

The three native teachers are earnest, aggressive Christian young men. The oldest one, who expects to marry the teacher at Wang Lang, was the only native teacher in the Sumray school when it was first opened under the care of Mr. Eakin, and for fifteen months he did all the teaching that was done in that school. Mr. Eakin made frequent visits to his school and examined his work. Then the Christian High School was moved to Sumray and this young man thought he was tired of this kind of work or that he could do better elsewhere for himself. But now, after a year's trial of the outside world, he comes back into the mission work, at first a little ashamed or confused perhaps, but certainly with higher appreciation of Christian life and service, opportunity and duty. Now he is quite active and bids fair to be a useful man. The other two teachers of the High School are younger, but I think equally promising. The one is a graduate of the last class and is a son of one of our native licentiates who died when this boy was quite young. But he was old enough to remember his father's office and his instructions. He has been a member of the church for several years, has a noble character and is probably the best Siamese scholar among the native helpers of the school. The other teacher is a former pupil of Sumray school and began his teaching over two years ago in the day school with Miss Stoaks (Mrs. Dunlap) on the east side of the river. When the Christian High School came to Sumray he came along and has been teaching here ever since. Last year he united with the church and has witnessed a good confession ever since. Now he has his class in the

Sunday-school and takes active part in the weekly prayer-meeting. His wife is a member of the Catholic church, was a member there before he began work as a teacher here. But we are hoping that she may soon see the wisdom of her husband's choice and join with him.

Mrs. Eakin has been furnishing her employment and she has become a quite regular attendant on all our religious services. Of course the Catholic priest would never give his consent for the change and if she ever makes it it will be a strong testimony of her belief in the true faith.

BOYS' PRAYER-MEETING.

The boys in the High School have been accustomed to conduct evening prayers by themselves, the different Christian boys leading. The outside school has been started. The present enrollment is thirty pupils, the average attendance twenty-seven. This outside-school is self-supporting already. One of the Christian boys of the last class is the teacher. Yesterday the Sabbath-school was opened with an attendance of about twenty. The teachers of the school and other Christian boys in the High School are all ready for the same work. This new school and Sabbath-school, is all the outgrowth of the Christian High School and under the management of Rev. J. A. Eakin. Last week Rev. Mr. Snyder sent down to me for hymn books, scripture and catechisms, for the purpose of starting a Sabbath-school in the basement of the chapel under the house which was rented for him on the Baptist compound. You see Mr. Snyder is anxious to do something besides the study of the language in which he and Mrs. Snyder have made good progress.

WHAT THE PRESS IS DOING.

We are almost half through the 7th month of '91 and have printed of the Scriptures alone over 1,000,000 pages. We have completed work which we were printing when the annual report was made January 1, and since have printed 6,000 Luke, 2,000 Jonah and Micah, 6,000 Proverbs, and now we are printing 6,000 Acts and 2,000

Matthew in Laos language with Siamese characters. Besides these Scriptures we have printed 1,000 calendars in Siamese, showing both our English months, days, etc., and the Siamese. This was for the purpose of distinguishing between the Siamese holy day "wun phra," which varies with the moon, and our Christian Sabbath. At the out-stations in Petchaburee province, the church members, as well as others, would forget to count the days from one Sabbath to another, or one service to another, and this calendar was the work of Mr. McClure and his *kroo* to obviate this trouble. We printed also a catalogue of the Christian high school, 500 copies. Also a tract on Sabbath observance, and now we are printing a tract which is in the course of study for new missionaries, "Peep of Day," which is a very good translation by one of our Christian *kroos* which is now in the royal college under Dr. McFarland. We have enough books waiting to make a complete Siamese Bible to keep our present force engaged on that alone for more than two years, and with the stock constantly diminishing it is hardly fair to suppose that we can issue complete Bibles before three years. Our stock of tracts is incomplete.

COLPORTEUR WORK.

Our one colporteur made a long tour of the river in January and February, and another trip to Petchaburee the last of April, when he attended the adjourned meetings of Presbytery and Mission, returning in May. On account of the dry season, it has not been thought best to attempt long tours out; the canals can be used only in high tides, and much time would have been lost by sticking in the mud. But, with the health and strength which our old colporteur possesses, he has been working in this city, mostly among boatmen that make trips from the country to the capital. Our next tract will probably be "Pilgrim's Progress," as soon as we finish the present one, "Peep of Day." We have six men in the printing office, and keep the press going six days every week.

Book Notices.

IN BRIGHTEST ASIA, by Henry C. Mabie, D. D., describes a trip to the Orient, made by him in the interest of the Baptist Missionary Union, of which he is Home Secretary. The journey was made for the purpose of becoming personally acquainted with the missionaries and observing their work from the field on which it is performed. Frequent mention is made of the missionaries of other denominations, and generous tribute is paid to the work which is being accomplished by them. As its title indicates, the book brings into prominence the bright side of missionary work, in dwelling chiefly on what has already been achieved and the encouraging outlook for the future. But the other side of the picture is not ignored, and the great dangers, which even the most hopeful friends of missions cannot fail to see, are faithfully represented. The book is handsomely bound, and, with its numerous illustrations, forms a most attractive volume.

Published by W. G. Corthell, Boston. Price, \$1.25.

CHRISTIE'S HOME-MAKING. By Minnie E. Kenney. Published by the American Tract Society, 150 Nassau Street, New York. Those who became interested in the group of girl-friends in Christie's Next Things, who tried so successfully to work out some of the problems of Christian living by the rule "Do ye nexte thyng," will be glad to follow one of the number as she goes to a new home. In spite of some faults of literary style, this is a healthy and helpful book for any home or Sabbath-school library. Price, \$1.25.

WISCASSET STORIES. By Eleanor A. Hunter. Published by the American Tract Society. The experiences of the Thankful Eight and the Dauntless Seven in bringing happiness to other lives, and in struggling against temptation are full of suggestion for other boys and girls. The stories are well told, and there is an unusual naturalness in the characters who are introduced. Price, \$1.

The Tract Society has issued its *Family Christian Almanac* for 1892, containing, besides the astronomical information appropriate to an almanac, 30 pages of instructive reading, chiefly religious, illustrated by many handsome and striking cuts. Sold by Booksellers and Traders.

The American Tract Society has long enjoyed and deserved the confidence of all evangelical Christians. Its imprimatur is a sufficient guaranty of the evangelical soundness and safety of any book which bears it.

Several of its volumes have been sent to us, which we take pleasure in commending to our readers.

HISTORICAL EVIDENCES OF THE OLD TESTAMENT contains six essays: The Witness of Ancient Monuments to the Old Testament Scriptures, by A. H. Sayce, M.A.; The Vitality of the Bible, by Rev. W. G. Blaihl, D.D., LL.D.; Present State of the

Christian Argument from Prophecy, by Principal Cairns, D.D., LL.D.; The Origin of the Hebrew Religion—an Inquiry and an Argument, by Rev. Eustace R. Conder, D.D.; The Bible Tested, or, is It the Book for To-day and for the World? by Jacob Chamberlain, M.D., D.D.; The Old Testament Vindicated, by Rev. T. W. Chambers, D.D.

If the guaranty of the Tract Society is sufficient for the evangelical soundness of these treatises, the names of their authors, not needing that guaranty, are sufficient assurance of the candor and vigor with which their respective topics are discussed. The diligent and attentive reader will find these promises well fulfilled. Price, \$1.

HISTORICAL EVIDENCES OF THE NEW TESTAMENT has the same guaranty, and equally repays perusal. Its contents are: Historical Illustrations of the New Testament Scriptures, by Rev. G. F. Maclear, D.D.; The Christ of the Gospels—a Religious Study, by Rev. Henri Meyer, D.D.; Ferdinand Christian Baur and His Theory of the Origin of Christianity and of the New Testament Writings, by Rev. A. B. Bruce, D.D.; The Religious Value of the Doctrines of Christianity, by Prof. C. M. Des Isles, Ph.D.; The Evidential Value of the Observance of the Lord's Day, by Rev. G. F. Maclear, D.D. Price, \$1.

PROGRESS OF DOCTRINE IN THE NEW TESTAMENT. By Thomas Dehany Bernard, M.A. These Bampton Lectures, delivered and published over twenty years ago, have won a secure place in the regard of Christian readers. The Tract Society does a good service to students of the New Testament by producing this new edition. Price, \$1.

HINTS AND HELPS ON THE SUNDAY-SCHOOL LESSONS, 1892. By Rev. David James Burrell, D.D., and Rev. Joseph Dunn Burrell. This pair of brothers have filled a volume of 463 pages with what the title indicates. We have sampled it, and like the flavor. Not venturing to vouch for the accuracy of every particular exposition, we are sure that the whole drift is Christward, and that scholars and teachers will be helped by these *Hints*. Price, \$1.25.

EVENING BY EVENING and MORNING BY MORNING are two volumes of *Daily Readings* for the Family or the Closet. By C. H. Spurgeon. One verse of Scripture, with Mr. Spurgeon's meditations and suggestions upon it, occupies one page of each volume for each day in the year. Price per vol., \$1.

THE DIVINE ENTERPRISE OF MISSIONS. A Series of Lectures Delivered at New Brunswick, N. J., before the Theological Seminary of the Reformed Church in America, upon the "Graves" Foundation, in the Months of January and February, 1891, by Arthur T. Pierson. The many who have read The Crisis of Missions know what trumpet tones they may expect to hear sounding through this volume. The office of the trumpeter is to awaken and arouse, not to guide. 322 pages, 16mo, gilt top, \$1.25. Baker and Taylor Co., 740 Broadway, N. Y.

The quarterly missionary magazine for 1891 known as *The Indian Female Evangelist*, published at No. 2 Adelphi Terrace, London, has been handsomely bound and presented to the public at two shillings (or fifty cents). It is an able and very readable little volume, full of instruction, suggestion and inspiration for all those who are interested in woman's work for the heathen world. The society of which this magazine is the organ, has been at work for many, many years in India, embracing zenana, Bible and medical missionary work. The book may be had by addressing *The Indian Female Evangelist* as above.

Ministerial Necrology.

✚ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

LINDSLEY, AARON LADNER, D. D., LL. D.—Born in Troy, N. Y., March 4, 1817; graduated at Union College, Schenectady, N. Y., and from Princeton Seminary; ordained in New York City, May 8, 1846; engaged in missionary labor in Wisconsin for six years; pastor in South Salem, Westchester county, N. Y., from 1852 to 1868; pastor of First Presbyterian Church, Portland, Oregon, from 1868 to 1886; professor in the San Francisco Theological Seminary from 1886 until his death. Married, May 12, 1846, to Miss Julia West, of New York City. Died at Portland, Oregon, Aug. 12, 1891, aged 74 years, 5 months and 8 days. His wife and seven children survive him.

Gleanings At Home and Abroad.

"SMALL LIVING SCHEME."—This is an effort by the Church of Scotland to raise inadequate salaries to the minimum of £200 (\$1,000.) Last July fully 827 grants were made, amounting to £8,675. Since the movement began £151,872 have been distributed.

LADY WORKERS—The Jewish committee of the same church in concert with the Ladies' Association plan to appoint lady workers in Smyrna, Beirut and Alexandria to visit Jewish families and promote direct evangelistic work on their behalf.

In October, 1891, five new deaconesses were set apart for the work of Christ in the Church of Scotland.

The Jewish Intelligencer tells of £3,428 raised for a new girls' school in Jerusalem and £3,660 for the new hospital. The work being under the auspices of the London society for promoting Christianity among the Jews.

LIVERPOOL CHURCH CENSUS.—A census of church and chapel attendance was taken by the *Liverpool Daily Post* upon a Sabbath in October. A comparison of the figures with those of a similar census taken ten years ago points to a considerable falling off in church attendance.

"The population has increased; the number of places of worship has risen from 218 to 270; the number of sittings has risen from 169,702 to 188,215; and there has been a corresponding increase in the number of ministers and of persons directly engaged in church work. In these circumstances one would naturally have expected a decided increase in the number of church-goers. Instead of that the enumeration brings out an actual decline of 140 in the total church attendance. The census was taken at the forenoon service and the weather was favorable. The aggregate attendance at all the places of worship on Sunday forenoon was 63,489, which compares with 63,579 on the corresponding Sunday in 1881. In some cases there was an increased attendance. Taken over all, the Church of England shows an increased attendance of 1,600, but there are 20 additional churches. Congregationalists and Wesleyans are the only other denominations that show an increase; but as regards both denominations the increase bears no comparison to the increase in the number of churches.

"To have 63,000 out of half a million and odd attending church at any one time was, and still is, a very dismal spectacle and a great reproach. Although the National church has gained relatively since 1881, she has but two-fifths of the church-goers."—*The Presbyterian Messenger*.

"KNOWN BY HIS WALK."—A Korean walked fifty miles to Seoul after hearing of a Christian in that city who could tell him of Jesus. The one he sought being absent, he

came again and received a New Testament. Again he came and his conversation as well as his walk showed him an earnest inquirer.

LABORERS ARE FEW.—"Between the Chinese border and Seoul, a distance of 330 miles, and between Seoul and the Russian border, a distance of 650 miles, and in a population not less than six millions of souls, there is but one missionary of the cross. Between Seoul and Fusan, a distance of 330 miles, are another six millions and not a solitary Protestant missionary."

A WIDE PRACTICE.—Dr. Hardie writes from Fusan, Korea: "One of my first patients was a young man from Chul-la Do (150 miles from Fusan). Since then I have had six or seven patients from the same province, all having been told of the Yung-kook oui-oue by the first patient on his return home.

FOOTBALL VS. FIGHTING.—Twenty-four Zulu lads who have been won from fighting by missionary influence, and are in the boarding-school of Njuyu Ngoniland, are taught to play football as an outlet to their energies. We hope that they will not kick against this arrangement.

"**AFRICA REDIVIVA**," the latest book by R. N. Cust, LL. D., gives accurate, fair and the latest details of the missionary occupation of Africa. "Under the four regions of Northern, Western, Southern and Eastern Africa, each with a clear map showing the chief stations, Dr. Cust records the position and work of 77 missions, of which 57 are Protestant and 20 are of the Church of Rome. Grouping them under their national churches there are 63, of which 43 are Protestant. Great Britain has 13; the United States, 11; France, 1; Norway, 1; Sweden, 2; Germany, 10; Russia-Finland, 1; Switzerland, 1, and British colonial, 3. Of the 111 languages, the Bible, in whole or part, has been translated into 67."—*The Free Church of Scotland Monthly*.

CHRISTMAS LETTER MISSION.—"The report of 1890-91 records the sending forth of upwards of 600,000 letters (accompanied by Gospel Cards) in the English language alone, making a total of more than six millions in

the nineteen years of steadily increasing effort." Touching and convincing illustrations of the good done by these letters are given in the *Service of the King for Nov., 1891*.

THE INDUSTRIAL CHRISTIAN ALLIANCE OF NEW YORK.—Probably not a dozen persons, outside of those immediately interested, ever heard of this mission on Bleecker Street. It is in charge of E. G. Draper and his wife, who endeavor to gather into the rooms those for whom no other place is provided. Here are mothers imbruted by drink and hard work. The Magdalen Home is the only refuge for them, and that is already crowded. They must be rescued from the streets and the low dives which abound in the neighborhood. A simple evangelistic service is started. Somebody sings "Where is my wandering boy to-night?" and the passion of mother love, smothered by shame and neglect, leaps forth and shows itself in hot tears coursing down the hardened faces. Honest work is provided and every effort made to win back the lost respect for self. By similar methods other classes in society, which seem to lie outside the pale of ordinary religious agencies, are reached. It is distinctively rescue work.—*Congregationalist*.

WOMEN'S TEMPERANCE UNION.—It is no narrow work to which the Union has committed itself. Every year their energies stretch out over wider fields, and the network of enterprises which they direct grows larger, for the reason that the temperance problem is not isolated from the other problems which confront us as a nation. The women who began the temperance crusades, perhaps did not dream that out of that movement would grow such a vast and intricate association as the W. C. T. U. of to-day, but the present organization has come about in the providence of God, and it exhibits the ability which women possess, both to plan and execute on a large scale.—*Congregationalist*.

The Keeley cure may not prove to be the thing that is to banish drunkenness from the earth, but facts are facts, and even such a lapse as that of the late Col. John F. Mines does not weaken the evidence furnished by hundreds

whose lives have been revolutionized by the remedy and who thus far stay cured. A recent credible testimony affirms that only seven out of a thousand men discharged from the Keeley Institute have gone back to their cups.—*Congregationalist*.

THE SOUTH AMERICAN MISSIONARY SOCIETY is an agency of our British brethren for the evangelization of the southern part of our western continent. Thus the English-speaking Christians on both sides of the Atlantic are yoke-fellows in missions in America, as in Asia and Africa. The organ of the society is *The South American Missionary Magazine*. The opening paragraph of its October number, was:

It is a matter of deep thankfulness that the civil war in Chili has been brought to a close, and that peace has been restored. May God grant it may be a lasting peace! But to this end there needs a large infusion of true religion to counteract the widespread infidelity, the love of money, and the want of high principle which so greatly prevail. Thankful would our Society be if it were enabled to do more to this end than it is enabled to do at present.

What is thus suggested surely has no less claim upon our own church and its Board of Foreign Missions.

HOPE FOR MOSLEMS.—The hopes which we intimated in our last number, that many Moslem minds are being opened by the Lord to attend to the word of God, were illustrated chiefly by observations in Persia and Turkey, kingdoms under Moslem rule. In India, under a Christian Empress, these thoughtful inquirers manifest their thoughts more freely. A most encouraging example of this is given in *The Mission Field*, the organ of the Society for the Propagation of the Gospel, as follows:

Rev. Mr. Lefroy writes of some remarkable meetings held with Moslems in one or two mosques of Delhi. The movement started from preaching in the bazaar, when some questions

arose in regard to the teachings of the Gospels, but, as darkness had come on, it was impossible to see to read the passage. A proposal was made that they should go somewhere where they could see and talk over the matter. One of the Moslems said: "Will you go to the Fatteh Puri Mosque?" which is one of the largest in Delhi. It was agreed that a meeting should be held there on a certain day. Mr. Lefroy expected only a few people, but on reaching the spot he found an eager crowd of some 300 Mohammedans, including about half a dozen maulvis, or priests. These meetings have gone on for seven or eight weeks, with an attendance amounting to over 1,000 Mohammedans, some of them of the upper class. The meetings have been orderly and with a satisfactory discussion. The Bible and the Koran and other books of reference have been read freely. One of the maulvis and Mr. Lefroy expounded in turn, for about three hours, the doctrines of their respective faiths. In this way such topics as The Nature of Sin, The Way of Salvation, The Person and Miracles of Christ and of Mohammed, have been discussed. On one day a blind Mohammedan preacher, who was seated in the chair of honor as a kind of president, and who was at first somewhat violently opposed, manifested a marked change for the better, and, to the surprise of everyone, stood up and said he had been thinking very seriously about the faith of Christ, and that if the Moslem side could not defend their faith with better arguments he would take the padre's hand and leave the mosque with him, and become a Christian that day. He was finally persuaded by his associates to keep quiet, though it is believed that he is genuinely drawn toward the Christian faith, but has not strength enough to take the right stand. At a subsequent meeting, however, this preacher asked Mr. Lefroy to hand him a glass of water, a simple act in itself, but one which to the people would indicate that he was drawing near to the Christians and had no sense of defilement at eating and drinking with them. The whole movement among the Mohammedans is most hopeful, though at present nothing can be said in regard to actual conversions.

THE BASLE MISSION.

[TRANSLATED FROM THE CHRÉTIEN BELGE.]

This Society received last year 1,160,000 francs (about \$232,000), the gifts coming especially from Germany and Switzerland. The field of labor reaches to India, China, the Gold Coast (Western Africa), and to Cameroen, to the north of the mouth of the Congo. In India we find 24 stations and 136 out-stations; in China, 18 stations and 38 out-stations; on the Gold Coast, 9 stations with 115 out-stations; in Cameroen, recently occupied, 4 stations and 34 out-stations.

Adding together the European missionaries, male and female, together with native pastors and heathen teachers, we have 963 workers. The number of church members exceeds 23,000 adults and 10,000 pupils in the missionary schools, besides the regular hearers who seek baptism.

Let us now glance at the small book of Dr. Ostertag, called *SMALL BEGINNINGS*. What a marvellous history! This book carries us back to 1780, long before the founding of the Basle Mission Institution in August, 1816. The philosophy of the last century, chilling and hostile to evangelical truth, had permeated the masses. A Bavarian pastor visited Western Europe, to arouse Christians and to bring them into contact with each other, as well as to combat the negations then in fashion. In Basle he received his warmest welcome. An evangelical society was formed to promote Bible knowledge and personal piety among its members. The principal means used were prayer-meetings, correspondence with Christians of other lands and Bible distribution. The important events of the succeeding years, the ravages committed in Germany during the Napoleonic wars, helped to awaken the public conscience and gave efficiency to these efforts. The society had a manager for home work and a clerk for correspondence.

From this spark of life developed the Basle Missions. The Christians of England and Holland were aroused and felt a responsibility towards their colonies; but the number of their missionaries was not sufficient.

They lacked training institutions. After the fall of Napoleon, a revival stirred the Christians of Basle, Wittenburg and neighboring countries. A committee was formed in Basle in September, 1815, to found an institution in which to receive pupils and train them carefully to offer themselves to the English and Dutch societies.

The first decision of this committee was to begin humbly, trusting the Master, and to undertake only what their resources might warrant. Such was the cradle of the Basle work.

The committee appointed Gottlieb Blumhardt as Director, and offered him for the first year but little more than 2,000 francs (about \$400) as salary, and limited the number of pupils to seven, not knowing whether they would be able to continue this work. Now the Society has 1,000,000 francs (\$200,000) of income and 101 missionary pupils.

Could we study the biographies of the founders of this Institute, we would find a sublime element in their lives. Feeble in a worldly sense, they had grand faith. There was an old village-recorder, Spittler, who for years cherished the idea of opening in Basle a house for the training of future missionaries. There was the grandson of a cabman of Stuttgart, the son of a shoemaker, Blumhardt, a man of delicate health, whom many afflictions had crushed. There was Kellner, a postmaster thrown into prison by Napoleon for refusing to give him the private letters of German citizens, when Napoleon would know their opinions. In prison he studied the Bible and was converted. Also Pastor Von Brunn. There was a Russian noblewoman, the Baroness of Krüdener, who left a life of vanity to become a valiant servant of Christ. Such were the persons gathered about the cradle of the Basle society. They were all great in faith, in a faith joyous and active. All were beaming with love for Christ.

This narrative recalls to us the beautiful sentence of a German poet, who describes faith as an infant, and yet bearing a hero. Because she believes in a miracle, she is able to work miracles.

Young People's Christian Endeavor.

A LIGHTHOUSE THAT DID NOT LIGHT.—One night the men lighted the lamps as usual. Some time afterward they saw that there appeared no light on the water where ordinarily there was a bright lane of beams. They examined their lamps; they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by, because the light had been obscured.

You get the lesson? The lamp may be burning brightly in your soul or in mine; but little faults—pride, ugly tempers, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping appointments or other promises, a hundred other such things—may so cloud our lives as to obscure the light shining out of Christ in our souls.

So writes Dr. J. R. Miller in a little booklet entitled *THE DEW OF YOUTH*, published by Fleming H. Revell, Chicago and New York, and sold for 20 cents. On another page he says:

CONSECRATION is doing what Christ commands. It is going where Christ sends you. It is not a mere sentiment—warmth of heart, good feeling—it is being good and doing good. Oh, be earnest, be faithful! be true! be strong! Believe in Christ. Cleave to Him. Do your work for him. . . . Say to your blessed Master, *I am ready!*

These are good words for Christian Endeavorers. And you will find that booklet full of such good, wise, helpful words.

TEMPTATION is the title of another booklet published by the same house and sold at the same price—20 cents. It is a *talk to young men* [and why not young women as well?] by Dr James Stalker. . He treats his subject ingeniously, speaking of six groups, viz.:

(1) Those who are being tempted; (2) Those who have fallen before temptation; (3) Those who are tempters of others; (4) Those who are successfully resisting temptation; (5) Those who have outlived their temptations; (6) Those who are assisting others to overcome temptation.

Under each of these heads he says interesting, true and helpful things—helpful to all honest Christian Endeavor. We give two or three examples of Dr. Stalker's impressive way of putting things:

Perhaps the commonest way of becoming a tempter is through thoughtlessness. I protest, we have no pity for each other's souls. We trample about amongst these most brittle and infinitely precious things as if they were common ware; and we tempt one another without even being aware of it.

I do not know anything so much to be coveted as, in old age, to have men coming to say, Your example, your presence, your sympathy were like a protecting arm round my stumbling youth and helped me over the perilous years.

By far the best way to help men with their temptations is to bring them to Christ, It may be of some service to a man if, in the time of trial, I put round him the sympathetic arm of a brother; but it is infinitely better if I can get him to allow Christ to put round him His strong arm. This is the effectual defence; and no other can really be depended on.

Two other striking booklets, published by the Fleming H. Revell Co. are WANTED—ANTISEPTIC CHRISTIANS, by *Maud Ballington Booth*; and THE STARTLED SEWING SOCIETY, by *Mrs. L. H. Crane*. 25 cents each.

BIG INDIANS.—A venerable minister sends us what he calls an "amusing little story told by Mrs. Cunningham," at a Woman's Presbyterial Missionary Meeting, at which he presided. She said:

I remember seeing, when a child at Prince Edward's Island, where my father was a missionary, a big Indian and his squaw in a canoe. The Indian was a handsome, muscular fellow. He sat in state at the stern of the canoe, with all his paint and feathers on. In the bow, beyond the fish which they had for sale, was the squaw, who did all the paddling. She worked hard, striking in on one side and on the other, to push forward and guide the canoe. She seemed to do it willingly. Still I could not but think how much better it would have been had the strong man at the bow taken his part in the labor. I had not thought of this little picture for many years. But the other day it came most forcibly to my mind. How many big Indians we have these days in our churches—husbands, brothers, sons—who are letting us poor squaws do the paddling! These canoes in our churches are heavy, and what they carry is precious and needful to many others besides ourselves. Now come, you good-looking, strong men at the bows, take hold with us! We need your money, your counsels, your encouragement, to get the craft along. Come, you big Indians, do your share in the paddling!

THE GOOD OF MISSION BANDS. Some girls say, "What is the good of belonging to a mission band, what is the sense of going to their meetings?"

But I am quite sure that, if they knew the good that they and their money were doing, they would not talk in this way. Just think, what would this world be if it were not for the Missionaries and Mission Bands? They do a wonderful lot of good. They educate and convert the heathen; men, women, boys and girls are made happy. The meetings of these bands in our own churches are very interesting. "Try to make others happy." Have this for your motto. R. E. L.

We do not know who R. E. L. is, of what church she is a member, nor where she lives. But we are sure she is right in what she says, and we have no doubt that that band and that church are the better for her being in them. We congratulate them both and their pastor.

Children's Church At Home And Abroad.

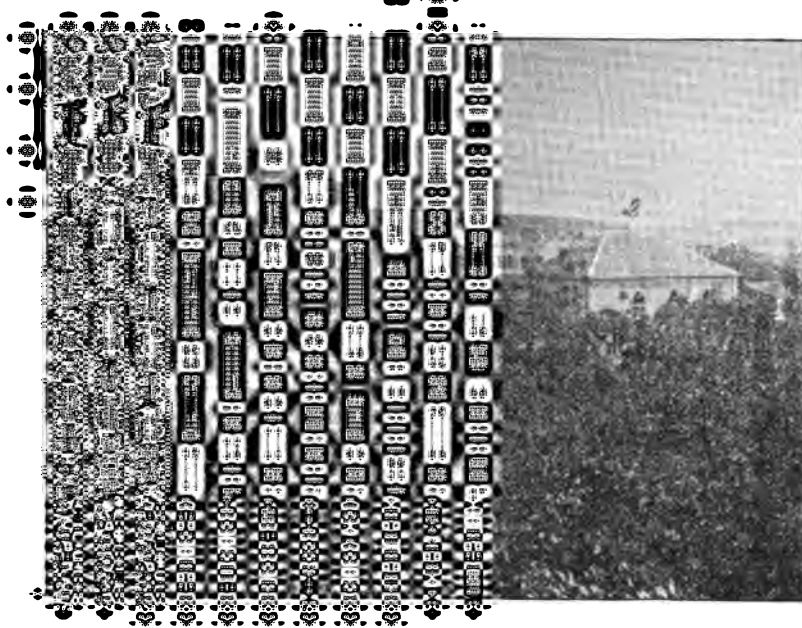
TRIPOLI TIDINGS.

MRS. EMMA HAY NELSON.

No. 1 in the picture of Tripoli on the next page is the Tripoli Girls' School. Tripoli? Where is it? It is *not* down in Africa, as the postmasters sometimes think, and send off the letters that we are so eager to receive; but it is a good-sized city on the coast of Syria. And a very fair city it is, too, in the springtime with its broad extent of snow-white orange gardens and beautiful pomegranate and apricot trees. But it is also a very wicked city! Most of the people are Moslems, and that means that

they do not know and love our dear friend, Jesus Christ; they do not read our Bible, and, of course, they cannot know how to live as He wishes us. That is one reason why we are so glad to have this beautiful large school here.

This school is not all of our work in Tripoli by any means. We have two other day schools, three preaching places and the dispensary at "the Meena," or the port, where hundreds, yes, *thousands*, of people come each year to Dr. Harris for treatment of poor sick bodies, and they always receive in addition a "prescription" from the Great Physician for their sin-sick souls. Besides this, Tripoli is only the headquarters from which the work reaches out in all directions to the villages and towns beyond.



and pray constantly that the girls under their care may learn the wonderful love of Jesus and His love. Behind the classrooms are the dormitories, with long rows of neat white beds. On the first floor are the parlors, school-rooms, dining-room and kitchen. In these school-rooms each day the girls are taught beautiful stories out of the Bible, as well as reading, writing, arithmetic, grammar and geography. Each afternoon there are sewing classes, where all are taught to sew neatly and skillfully. In the dining-room the girls enjoy their breakfasts of olives and bread, dinner of the same dishes that at first you would not think very much of, and simple supper. But above all, they are taught to lift their hearts in thanks to God, who gives them their daily bread.

I wish you might hear them sing as they gather about the piano each Sabbath morning. How sweet the music is! Listen and you may hear them singing—Yes, surely it is the tune “Jesus Loves me, how I know”—but what funny sounding words! Now the teacher turns and says:

"Now, girls, sing it in English," and again the sweet young voices ring out: *Jesus Loves me, This I Know; For the Bible Tells me so.*

This is only part of the work that goes on in the school, for all these girls are visited in their homes and everywhere there is an opportunity to tell of Jesus. So you see that the Tripoli Girls' School is like the little "leaven" that Jesus speaks of in Luke xiii: 20-21, and will you not pray that God will send His Holy Spirit down upon this school and all our work, so that the whole city and all the Tripoli field may be leavened with the Gospel of Christ?

In the basement of the school are some rooms that have been used now for some years for our Sabbath and Wednesday evening services. They are dark, damp and cheerless, and the street leading into them is a dirty, covered passage-way, and we were often disturbed by all sorts of noises just outside. Those rooms have grown too small for us, and so we are going to move over into No. 2. Some kind friends in America have sent us the money to build this nice, comfortable place, which we call "Talcott Hall." It is not quite finished yet, but we are going to hold our meetings there, and hope it will soon be entirely completed. There is a nice little room at the side (you cannot see it in the picture, for it is behind the large room) for the primary class, and we hope to gather many little ones in to learn the lesson each Sabbath. There are two class-rooms and the main room besides.

We owe much to those who have helped us to build and furnish "Talcott Hall." One good friend has worked among his friends and sent us enough good comfortable benches to fill the rooms; and one more word about this: I wonder how many of you boys and girls read the

article in the CHURCH AT HOME AND ABROAD for August, on page 134, entitled, "An Old Maid?" Wouldn't you like to know that the first one it tells about, sent us *one thousand dollars* for our building? She was one of God's own saints—one who was always doing good, but did not even let her "left hand know what her right hand" did. When she sent the money, she allowed none but us, to whom it was given, to know it came from her; but now that she has gone to that beautiful home on high, I would like to tell my little friends of her generous gift and her beautiful way of giving it. And may we not hope that she, in Heaven, and all the dear ones who have helped in this work, and all of you who now read of it, will join together to keep loving watch over the work done in far-away Tripoli?

I love to think of the words, "*Workers together with Him.*" Wherever we are, if we love Him and try to serve Him, we are His helpers.

Each one of you, whose light is shining for Jesus at home, even though it may be a very little "candle," is a *worker*, just as much as any one of us missionaries who are working so far away from you. And because we are all *workers together*, I am going to ask you, each one of you, to pray for Tripoli; pray for this school and all the girls who come to it; pray for "Talcott Hall," that all the words spoken and hymns sung may show the people of Tripoli how to live better lives, and may show them Jesus, waiting and longing to receive them;—and pray for *us*—for we need Jesus with us every minute to help us to live and work just right for our people.

This is "work" that each one of you can do—and we shall look for a blessing on our work here, because the children of the church at home are *praying* for our part of the work abroad.

U. S.

italis; Churches in Roman.

boards that when money is sent to them, the
tery to which the church belongs, should be
or her name distinctly, with proper title, *e. g.*,
attention to this will save much trouble and

ERECTED, OCTOBER, 1891.

er minute of Assembly of 1888.

New Brighton Calvary, 6 80. Buffalo—Buffalo
by, 20; — Central, 13 88; Fredonia, 5. Cayuga—
2d, 9 73; Ithaca 1st (Incl. sab-sch, 20 03), 27 53;
an, 5 87. Chemung—Dundee, 4 58. Columbia—
t, 15. Hudson—Cochecton, 5; Middletown 2d, 1 93;
ades, 12 60. Long Island—East Hampton, 12. Lyons
ahs 1st, 25. Nassau—Glen Cove, 13. Roslyn, 3 67.
York—New York 4th Avenue, 32 85; — West End,
Otsego—Stamford, 15. Rochester—Ogden, 3 87;
ster Brick, 150. St. Lawrence—Morristown, 5 62.
ouse—Skaneateles, 5 61. Troy—Troy 2d, 40 50; —
trial, 6 66. Westchester—Darien, 15. 807 53
ORTH DAKOTA.—Fargo—Elm River, 5; Fargo 1st, 10 82.
15 82
ro.—Athens—Barlow, 5; Warren, 6. Bellefontaine—
ontaine, 6 73; Marselles, 1. Cincinnati—Cincinnati
Delhi 1st, 15 42; Lebanon, 14 50. Columbus—Mif-
Dayton—Piqua, 33 10. Huron—Huron, 6 15.
ee—Tontogony, 10; Weston, 5. St. Clairsville—
re 2d, 3. Steubenville—Bethel, 6; Brilliant, 7 80; Cor-
2. Wooster—Fredericksburgh, 11; Holmesville, 4 50.
ille—Chandlersville, 4 53; Duncan's Falls, 4 26;
ark 1st, 3. 178 99
COX—Portland—East Portland Mizpah, 5; Portland
ary, 38. Willamette—McCoy, 3. 46 00
fic.—Benicia—Shiloh, 3. Los Angeles—San Pedro,
ramento—Carson City, 10; Tremont, 8. San Fran-
—San Francisco Westminster, 35 55. San Jose—
Clara, 31 10. 91 65
SSYLVANIA.—Allegheny—Allegheny McClure Avenue
h, 3; Avalon, 8; Industry, 3; Plains, 2; Sewickly,
Blairsville—Congruity, 6; Murrysburg, 10; New
ndria (Incl. sab-sch, 7 20), 26 26. Butler—Harlans-
7; New Salem, 2 60; North Washington, 3 20.
le—Green Castle, 8 88; Lebanon 4th Street, 30 57;
sburg, 3 50. Chester—Dilworthtown, 3. Clarion—
Millville, 2. Erie—Atlantic, 4; Corry, 3; Mill Village,
Huntingdon—Houtzdale, 2 92. Kittanning—
er City, 11 28; Strader's Grove, 4 50; Tunnelton, 2.
eanna—Ararat, 1; Gibson, 1; Ulster Village, 4.
h—Audenreid, 10; Catasauqua Bridge Street, 14 22;
Bethlehem, 5 46. Northumberland—Lewisburgh,
Milton, 54 23; Shamokin 1st, 4 54. Philadelphia—
delphia 3d, 27 88. Philadelphia Central—Philadel-
fantus 2d, 6; — North Broad Street, 90; — Patterson
rial, 7; — Temple, 20. Pittsburgh—Hookstown, 19;
ald, 21 55; Mansfield 1st, 14 20; Pittsburgh East
ay, 32; — Shady Side, 21; West Elizabeth sab-sch, 10.
one—Dawson, 3; Mount Vernon, 4 25; Tyrone, 4 50.
ngo—Mount Pleasant, 8; New Brighton, 31 88; New
1st, 34 51; Petersburg, 2; Slippery Rock, 6 91.
ngton—Claysville, 24 80; Forks of Wheeling, 29;
ngton 1st, 91 41; Wheeling 3d, 10. Wellboro-
boro, 3 60. Westminster—Christiana, 2 75; Wrights-
11. 863 84
ORTH DAKOTA.—Black Hills—Whitewood, 7 00
NESSEE.—Kingston—Hill City North Side, 3 66.
—Madisonville, 75 cts; Rockford, 2; South Knox-
4 71. 9 11
EAS.—Austin—Austin 1st, 31 55
h.—Montana—Helena 1st, 1 45
HINGTON.—Walla Walla—Walla Walla, 4 00
CONSIN.—La Crosse—Salem, 8. Madison—Madison
17 50; Pleasant Hill, 4 70; Portage, 4. Milwaukee
aukee Immanuel sab-sch, 25. Winnebago—Stevens
20 70. 79 90

from Churches and Sabbath-schools..... \$4,134 54

OTHER CONTRIBUTIONS.

"A minister's tithe" (Fargo Presby.), 1 85;	
"A minister's tithe" (West Virginia Presby.),	
1 85; "A minister's tithe" (Athens Presby.)	
1 85; "A Friend," Conneautville, Pa., 5; "C.,	
Penna.," 4; E. G. F., 1; Mrs. Frank Murden,	
Peoria, Ill., 5; Rev. W. L. Tarbet and wife,	
2 40; "U. S. Army," 30.	52 95

\$4,187 49

MISCELLANEOUS.

Interest on investments.....	\$1,592 50	
Payment on church mortgage.....	63 45	
Sale of church property.....	60 00	
Plans and specifications.....	10 00	
Sales of Book of Designs No. 5.....	3 05	
Total loss recovered.....	436 55	
Premiums of insurance.....	258 28	2,423 83

SPECIAL DONATIONS.

NEW JERSEY.—New Brunswick—Tren-	
ton Prospect, 10. West Jersey—	
Blackwoodtown, 25.....	35 00
OREGON.—Portland—East Portland	
Mizpah, 11 50; — Y. P. S. C. E., 4 50;	
— Mission Band, 2 50.....	18 50

Special for Academy Building Mt.

Pleasant, Utah.....	500 00	553 50
		\$ 7,164 83

Church collections and other contributions.

April-October, 1891.....	\$7,191 15
Church collections and other contributions,	
April-October, 1890.....	\$7,601 61

MANSE FUND.

NEW JERSEY.—Morris and Orange—Madison.....	\$ 1 50
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MISCELLANEOUS.

Installments on loans.....	516 90	
Interest.....	1 75	
Premiums of Insurance.....	26 00	548 15

SPECIAL DONATIONS.

Rev. Rufus Taylor, Beverly, N. J.....	25 00	
Presbytery of Otsego.....	200 00	225 00

\$773 15

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1891.

BALTIMORE.—Baltimore—Baltimore 2d, 23 22; — Bound-	
ary Avenue sab-sch Mission Society, 1 50; Frederick City,	
21 25. New Castle—Elkton, 22; Wilmington Central,	
36 32. Washington City—Washington City Metropolitan,	
10.....	114 79
COLORADO.—Boulder—Valmont,	0 13
ILLINOIS.—Alton—Collinsville, 2. Bloomington—Lex-	
ington, 5. Chicago—Chicago 1st, 26 23; Evanston 1st,	
30 40; Highland Park, 16; Lake Forest 1st, 10; River Forest	
1st, 1 75. Rock River—Aledo, 60 cts. Schuyler—Oquawka,	
1. Springfield—Pisgah, 8 31; Unity, 65 cts.	96 97
INDIANA.—Logansport—Union,	2 25
IOWA.—Dubuque—Pine Creek,	5 00
KANSAS.—Neosho—Carlyle, 74 cts. Osborne—Oberlin, 1.	1 74
MICHIGAN.—Detroit—Detroit Westminster.	21 00
MINNESOTA.—Mankato—Worthington Westminster, 16 85	
MISSOURI.—Platte—Maryville Union, 5. St. Louis—	
St. Louis 1st, 14 14; — 2d German, 2; — Glasgow Avenue,	
3 75.....	24 89
NEBRASKA.—Nebraska City—Fairmont, 2; Humboldt 1st,	
3 15; Plattsmouth, 1. Omaha—Blair, 3; Mariette, 6. 14 15	
NEW JERSEY.—Elizabeth—Elizabeth 2d, 60 11; — 3d,	
20 50; Roselle, 7 70; Springfield 1st, 15. Morris and	
Orange—Morris Plains, 10. Newark—Bloomfield 1st,	
84 44; Newark 2d, 26 16; — Park, 16 93. New Brunswick—	
Dayton, 4 77; Kirkpatrick Memorial, 3; Princeton 1st,	
27 16; Hackettstown, 25.....	300 77
NEW YORK.—Albany—Albany State Street, 31. Bing-	
hamton—Binghamton 1st, 90 94. Brooklyn—Brooklyn	
Memorial, 25 20. Buffalo—Buffalo Bethany, 15. Cayuga	
—Auburn 2d, 6 28; Ithaca 1st, 5; Meridan, 5 50. Geneva	
—Gorham, 7 14. Hudson—Monroe, 15; Nyack 1st, 6 15.	
Long Island—East Hampton, 10. Nassau—Islip, 15.	
New York—New York Central, 220 46; University Place,	
20; West Farms, 3. North River—Cornwall, 6 65.	
Rochester—Ogden Center, 2 90. Syracuse—Syracuse	
Park Central, 28. Troy—Brunswick 1st, 3 48; Lansing-	
burgh 1st, 31 54; Troy Second Street, 85.....	643 24

OHIO.—St. Clairsville—Martin's Ferry 1st,	23 24
PACIFIC.—Los Angeles—Ventura,	22 00
PENNSYLVANIA.—Allegheny—Allegheny Central, 17 43;	
— McClure Avenue, 20; — McClure Avenue sab-sch, 3;	
Bakerstown, 7. Blairsville—Murrysville, 7 50; New	
Alexandria, 12 65; New Alexandria sab-sch, 2 35. Butler	
—Concord, 8 81. Carlisle—Green Castle, 6 66; Harris-	
burgh Market Square, 42 37. Erie—Kerr's Hill, 2 05.	
Huntingdon—Alexandria, 17; Houtzdale, 2 19. Kittan-	
ning—Indiana 1st sab-sch, 22. Lackawanna—Lang-	
clyffe, 20. Lehigh—Hazleton, 43 05. Philadelphia—	
Tabernacle sab-sch, 33 49. Philadelphia Central—Phila-	
delphia Mantua 2d, 6. Pittsburgh—Pittsburgh East	
Liberty, 33; Shady Side, 10 50. Washington—Washing-	
ton 1st, 91 41. Wellsboro—Wellsboro, 2 70.....	410 16
SOUTH DAKOTA.—Black Hills—Whitewood,	5 00
TENNESSEE.—Union—Caledonia, 1 10; Knoxville 2d,	
54 48; Madisonville, 56 cts; New Salem, 1.....	57 14
WASHINGTON.—Walla Walla—Moscow,	3 70

Total from churches..... \$1,763 02

PERSONAL.

Mrs. Frank Murden, Peoria, Ill., 5; "A friend,"	
Conneautville, Pa., 5; A friend in Princeton,	
N. J., 300; Hon. Daniel P. Eells, Cleveland, O.,	
50; Rev. W. L. Tarbet and wife, 2 40; "C.	
Penna.," 3.....	365 40

INTEREST.

Martha Adams fund, October 4th, 1891.....	195 00
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Receipts for October.....	\$ 2,323 42
Previously reported.....	27,332 74

Total from April 1st, 1891..... \$30,256 16

C. M. CHARNLEY, Treasurer,
P. O. Box, 294. Chicago, Ill.

RECEIPTS FOR EDUCATION, OCTOBER, 1891.

ATLANTIC.—Atlantic—Mount Pleasant, 1 50; Olivet,	
2 50. Fairfield—Ebenezer, 3; Good Will, 6.....	12 00
BALTIMORE.—Baltimore—Baltimore 2d, 11 77; Church-	
ville, 11 43; Emmittsburg, 17 80; Haneytown, 12 15. New	
Castle—Dover 15; Elkton, 26 62; New Castle 1st, 100 74;	
Port Penn, 4 73; Wilmington Central, 29 75; — Rodney	
Street, 9 78. Washington City—Georgetown West Street,	
200; Washington Metropolitan, 12.....	451 82
CATAWBA.—Cape Fear—Shiloh, 3. Yadkin—Mock-	
ville 2d, 1.....	4 00
COLORADO.—Boulder—Boulder (sab-sch, 4), 30; Brush,	
2 01; Valmont, 11 cts. Denver—Denver Capitol Avenue,	
17 35; — North, 11 65. Gunnison—Grand Junction 1st,	
5.....	66 12
ILLINOIS.—Alton—Collinsville, 7; East St. Louis, 6 52;	

Greenfield, 2; Hillsboro, 15; Upper Alton, 3. Bloom-	
ington—Bloomington 2d, 100; Clarence, 2 60; El Paso, 13;	
Minonk 1st, 8; Normal, 8 91; Pontiac, 6. Cairo—Flora, 5;	
Metropolis, 4 85; Shawneetown, 20. Chicago—Chicago 1st,	
67 50; Evanston 1st, 30 40; Herscher, 6; Morgan Park, 5 50;	
Oak Park, 39 75; River Forest, 10 75; Riverside, 8 43.	
Freeport—Foreston Grove, 20; Freeport 2d, 14 15; Oregon,	
9 48. Mattoon—Casey, 8 17; Greenup, 2 95; Kansas, 5;	
Marshall, 2 50; Mattoon, 15 50. Ottawa—Aurora 1st,	
12 15; Kings, 7 32; Waterman, 10. Peoria—Brimfield, 12;	
Brunswick, 2 35; Elmira, 13; Elmwood, 13; Galesburg,	
26 73. Rock River—Aledo, 2 50; Centre, 7 23; Edington,	
10 80; Millersburg, 5 57; Morrison, 51 53. Schuyler—	
Augusta, 20; Brooklyn, 7 50; Bushnell, 10; Camp Creek,	
8; Chili, 2 75; Doddsville, 7; Elvaston, 15; Warsaw, 3 06,	

Wythe, 5. *Springfield*—Mason City, 8 82; Pisgah, 2 49; Unity, 50 ots. 708 26

INDIANA.—*Crawfordsville*—Bethel, 3; Beulah, 6; Crawfordville Centre, 60; Frankfort, 3; Lafayette 2d, 35 56; Newtown, 15. *Fort Wayne*—Fort Wayne 1st, 67 12; — 3d, 9; La Grange, 3. *Indianapolis*—Hopewell, 8 50; Indianapolis 12th & 20; Southport, 4. *Logansport*—Crown Polt, 2 76; Goodland, 3; Mishawaka, 2 20. *New Albany*—Hanover, 26 12; Jeffersonville, 14 94; Livonia, 3 13; Madison 2d, 15; Paoli, 5; Sharon Hill, 2 60. *Vincennes*—Evansville Walnut Street, 50. *White Water*—Greensburg, 28 11; Lawrenceburgh, 22 66. 396 89

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 31 28; Marion (sabb-sch, 2 89), 18 97; Springfield, 5. *Council Bluffs*—Atlantic, 10; Council Bluffs, 14; Greenfield 1st, 3 50; Villisca, 10. *Des Moines*—Albia, 10; Dallas Centre, 6; Grimes, 8; New on, 20 10; Ridgedale, 6; Winterset, 28 15. *Dubuque*—Dubuque 1st, 25; Hopkinton 8 4; Pine Creek, 3. *Waver*—Birmingham, 5 55; Fairfield 1st 24 29; Keokuk Westminister, 7 34; Kosuth, 10 90; Libertyville, 4 36; Mediapolis, 15; Montrose, 3; Oakland, 2; Wapella, 7 76. *Jowa City*—Atalissa, 2; Tipton, 10. *Waterloo*—Janesville, 5 305 02

KANSAS.—*Emporia*—Caldwell, 10; London, 4 03; Madison, 1 55; Mount Vernon, 3; Oxford, 4; Peotone, 3; White City, 4. *Highland*—Highland, 11. *Neosho*—Carlyle, 62 cts; Chanute, 5 53; Princeton, 4; Richmond, 3. *Osborne*—Oberlin, 2. *Solomon*—Belleville, 6; Dillon, 8. 64 73

KENTUCKY.—*Ebenezer*—Dayton, 5; Ludlow, 7. *Louisville*—Louisville Warren Memorial, 50. *Transylvania*—Centennial, 4; Greensburg, 7 80; Lancaster, 8. 81 50

MICHIGAN.—*Detroit*—Detroit Westminister, 17 50; Pontiac, 41 40. *Kalamazoo*—Cassopolis Y. P. S. C. E., 10; Edwardsburgh, 3. *Lansing*—Brooklyn, 6; Tekonsha, 5. *Monroe*—Clayton, 3 75; Dover, 5 75; Palmyra, 4. *Saginaw*—East Saginaw—Washington Avenue, 3 50; Grayling, 2 12. 102 03

MINNESOTA.—*Duluth*—West Duluth Westminister, 5 65. *Mankato*—Fulda, 10; Worthington Westminister, 13 43. *Red River*—Moorhead 1st, 2 10. *St. Paul*—Minneapolis Bethlehem, 12; Franklin Avenue church and sabb-sch, 7; — Highland Park, 19 86; — Westminister, 98 78; Oak Grove, 3; Willmar 1st, 10. 172 92

MISSOURI.—*Kansas City*—Appleton City, 7; Butler, 14; Montrose, 2; Sedalia Central, 3. *Ozark*—Ash Grove Calvary, 10 64; Carthage 1st, 15 03; Joplin 1st, 7 65; Mount Zion Cove Spring, 4. *Pitts*—Brokenridge, 5; Maryville, 6; New York Settlement, 3 05. *St. Louis*—Emanuel German, 10; Poplar Bluff, 4; Salem German, 5; St. Louis 1st, 18 84; — 2d German, 6; — Glasgow Avenue, 11 90; Zoar, 10. 142 11

NEBRASKA.—*Hastings*—Edgar 1st, 6 07; Nelson, 61 cts; Ong, 3 17. *Nebraska City*—Hurdard, 6; Diller, 2 36; Hickman German, 7 50; Plattsmouth, 20 45. *Omaha*—Blair, 3; Omaha 2d Lowe Avenue, 8 42. 57 67

NEW JERSEY.—*Elizabeth*—Cranford (sabb-sch, 9 40), 20 56; Metuchen, 7 20; Pluckamin sabb-sch, 10 90; Rahway 1st, 2; Roselle, 6 41. *Jersey City*—Arlington, 13 88; Passaic (sabb-sch, 4 33), 16 38; Rutherford 1st, 54 73. *Monmouth*—Cranbury 1st, 30; Forked River, 4; Mount Holly, 27 70. *Morris and Orange*—Dover, 20; East Orange 1st, 80 59; Morris Plains, 11; New Providence, 15; New Vernon, 10 14; Summit Central, 99 80. *Newark*—Newark 2d, 28 98; — Central, 49 24; — Park, 14 36. *New Brunswick*—Dayton, 3 98; Dutch Neck, 15; Kirkpatrick Memorial, 3 25; Milford, 27; Princeton 2d, 10; Trenton Prospect Street, 5 42. *Newton*—Asbury, 50; Bialstown, 84 03; Hackettstown, 50; North Hardiston, 25; Oxford 2d, 13 63; Phillipsburg 1st, 25. *West Jersey*—Blackwoodtown, 25; Bridgeton 2d, 55 65; Cedarville Osborn Memorial, 3; Glassboro, 3; Haddonfield sabb-sch, 27 50. 947 82

NEW YORK.—*Albany*—Albany State Street, 25 84; Jefferson, 7 16; Schenectady East Avenue, 8 59. *Binghamton*—Binghamton 1st, 90 94; Coventry 2d, 6 50. *Boston*—East Boston, 13 15; Newburyport 1st, 12. *Brocklyn*—Brooklyn 1st, 261 34; — Lafayette Avenue, 421 86; — Memorial, 21; — South 3d Street, 79 11; Edgewater 1st, 29 54; West New Brighton Calvary, 12 60. *Buffalo*—Buffalo Bethany, 12 50; — Central, 52 07; Franklin 11a, 6; Fredonia, 6. *Cayuga*—Auburn Central, 100; Port Byron, 10. *Chemung*—Dundee, 12; Watkins, 27 10. *Columbia*—Durham 1st, 150. *Geneva*—Bellona, 6; Geneva 1st, 10; — North, 164 12; Romulus, 5; Seneca, 24 61; Seneca Falls, 40. *Hudson*—Chester, 40; Florida, 22; Goshen, 43 53; Hamptonburgh, 17; Middletown 2d, 1 20. *Long Island*—East Hampton, 20; Port Jefferson, 11 88. *Lyons*—East Palmyra, 5 55; Palmyra, 8 10. *Nassau*—Roslyn, 7 24. *New York*—New York 1st Union, 19; — Central, 120 20; — Madison Square, 125 75; — Phillips, 40 19; — West, 282 10. *Niagara*—Barre Centre sabb-sch, 5. *North River*—Marlborough, 19 10. *Otego*—Oneonta, 30; Stamford, 20; Unadilla, 5. *Rochester*—Brookport, 16 25; Orden Centre, 2 42; Rochester 3d, 47 12; Victor 1st, 8. *Sy. Lawrence*—Dexter, 2; Gouverneur 1st, 18 50; Heuvelton (sabb-sch, 2), 4; Louisville, 5 39. *Steuben*—Canisteo 1st, 26; Howard, 10; Jasper 1st, 4; Painted Post, add'l, 6 10. *Syracuse*—Baldwinsville, 10; Onondaga, 6 80; Syracuse Park Central, 19 50. *Troy*—Johnstonville, 3 36; Troy Oakwood Avenue, 9 40; — Second Street, 180 04; — Westminister, 13; — Woodside, 45 38; Warrensburg, 8. *Utica*—Hoonville, 9 83; Camden, 4; Forestport sabb-sch, 5. *Wolcott* Memorial, 19. *Westchester*—Bridgeport 1st, 41 78; Darien, 10 38; South East Centre, 8; Yonkers Westminister, 37 95; Yorktown, 10. 2,829 82

NORTH DAKOTA.—*Fargo*—Elm River, 10 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 4 20; Bucyrus, 11 22. *Chillicothe*—Bloomington, 7 50; Mount Pleasant, 10; New Market, 3 66; Pisgah, 5. *Cincinnati*—Cincinnati 6th, 18; Delhi, 7 32; Glendale, 35; Mount Carmel, 2; Venice, 5. *Cleveland*—East Cleveland, 13; Guilford, 6 08; North Springfield, 1 63. *Columbus*—Circleville, 25; London, 9 35; Mount Sterling, 4 25. *Dayton*—Blue Ball, 2; Dayton 1st, 68 02; Greenville 1st, 16; South Charleston, 13; Xenia, 22. *Mahoning*—Brookfield, 3; Maillon 2d, 20 90; Vienna, 4 25. *Marion*—Iberia, 5; Liberty, 3; Milford Centre, 3 50; Mount Gilead, 9 90; Pisgah, 6; Richwood, 7 24; York, 6. *Portsmouth*—Ironton, 10; Mount Leigh, 5; Portsmouth 1st, 33 10. *St. Clairsville*—Cambridge, 13; Farmington, 3 64; Lore City, 2 30; Martin's Ferry 1st, 15 46; Mount Pleasant, 8 54; New Athens, 7 60; Scotch Ridge, 1 64. *Steubenville*—Brilliant, 10 16; Minerva, 3. *Wooster*—Apple Creek, 16 06; Ashland 1st, 10 23; Holmesville, 3; Orrville, 3 50; Wooster Westminister, 49 70. *Zanesville*—Coshocton, 33; High Hill, 9 38; Homer, 6 00; Mt. Zion, 9; Oakfield, 3; Renville, 4 18; Utica, 11 55. 629 81

PACIFIC.—*Bentley*—Two Rocks, 12. *Los Angeles*—Grand View, 6 15; Ojai, 5 80. *Sacramento*—Carson City, 5. 28 96

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 84 27; Bakerstown, 3; Beaver, 1st, 24; Bellevue, 12; Bridgewater, 7; Evans City, 6; Fairmont, 3 14; Glenshaw, 13 80; Industry, 3; Leetsdale, 52; Plains, 2; Rochester, 2 54; Sewickly, 39 11; Van Port, 2 50. *Blairsville*—Conemaugh, 3; Congruity, 6; Greensburg, 67 42; Ligonier, 6; Manor, 4; Murrysville, 5 25; Parnassus, 38 52; Pike Run, 42; Unity, 16. *Butler*—New Hope, 3; New Salem, 6; North Washington, 4; Summit, 4 20. *Carlisle*—Big Spring, 22 21; Bloomfield, 9 50; Green Castle, 5 55; Harrisburgh Olivet, 8 97; — Market Square, 61 42; Lebanon Christ, 123 78; — 4th, 41 37; McConnellsburg, 3 70; Mechanicsburgh, 6 70; Mercersburgh, 20 60; Shermansdale, 3 06; Shippensburg, 19 55; Silver Spring, 5. *Chester*—Coatesville, 16; Darby Borough, 41; Downingtown Central, 11 22; Lansdowne 1st (sabb-sch, 10), 31; Marple, 7 61; Middletown, 16; Wayne, 41. *Clarion*—Academia, 2 55; Richland, 3 25; Tionesta, 9; West Millville, 2. *Erie*—Bradford 1st, 32 55; Curry 1st, 6 50; East Greene, 3; Erie Chestnut Street, 5 40; Fairfield, 3; Garland, 8; Greenville, 20; Jamestown, 3 25; Kerr's Hill, 2 06; Mount Pleasant, 3 03; Pittsfield, 4 25; Sandy Lake, 2; Springfield, 1 44; Venango, 2; Warren 1st, 111 98. *Huntingdon*—Altoona 1st, 40 40; — 3d, 10; Houtzdale, 1 83; Millfintown Westminister, 15 14; Petersburg, 3 70. *Kittanning*—Apollo 1st, 15; Indiana 1st sabb-sch, 25; Rural Valley, 7; Worthington, 3. *Lackawanna*—Aarar, 2; Gibson, 2; Hawley 1st, 11; Scranton 2d, 117 05; — Green Ridge Avenue, 32 65; Wilkes Barre Westminister, 6. *Lehigh*—Bethlehem 1st, 14 26; South Bethlehem, 20 5. *Northumberland*—Great Island, 46; Shamokin 1st, 8 52; Watonsontown, 5. *Philadelphia*—Philadelphia 3d, 26 46; — African 1st, 3; Calvary, 124 51; Clifton Street Immanuel (Beginners at Jerusalem, 50; — Mariner's, 2 25. *Philadelphia*—Central Philadelphia Cohocksink, 72; — Memorial, 51 65; — North Broad Street, 42 42; — Patterson Memorial, 7. *P. Philadelphia*—North—Conshohocken, 4 52; Doylestown, 114 47; Germantown 1st sabb-sch, 49 39; — Wakefield, 16 56; Morrisville, 6 35; Newtown, 52 27; Overbrook, 30; Roxborough, 6; Wissoming, 5. *Pittsburgh*—Cannonsburgh, 20 25; Crafton, 18; Finleyville, 8; Fairview, 3; Mingo, 4; Mount Olive, 5; Mount Pisgah, 11; Pittsburgh 3d, 195 64; — 4th 31 55; — 6th, 12 60; — McCandless Avenue, 6; — East Liberty, 32; — Lawrenceville, 21 08; — Shady Side, 25 25; Wilkinsburgh, 63 54. *Redstone*—Dawson, 4 32; Dunbar, 35 50; McKeesport 1st, 134; Mount Pleasant, 3; Reunion, 11 79; Mount Vernon, 8; Scottsdale (sabb-sch, 1 60), 13 30; Tyrone, 3 82; West Newton, 24 25. *Sheringo*—Hopewell, 5; Neshannock, 14 78; New Brighton 1st, 31 88; New Castle 1st, 31 65. *Washington*—Burgessstown, 11 19; Cameron 5; Hookstown, 5 80; Washington 1st, 91 41. *Wellboro*—Wellboro, 2 25. *West Virginia*—Clarksburgh, 8; Windfield, 4 18. 3,175 87

SOUTH DAKOTA.—*Black Hills*—Whetwood, 3. *Central Dakota*—Madison, 3 50; Woonsocket 1st, 5 31. *Southern Dakota*—Parker 1st, 8 30. 20 11

TENNESSEE.—*Holston*—Mount Bethel, 6 62. *Kington*—Mount Tabor, 3. *Union*—Madisonville, 47 cts; Mount Market, 5; New Providence, 14 14; Rockford, 2; St. Paul's, 2. 33 23

TEXAS.—Austin—Taylor, 13 55
WASHINGTON.—Pigot Sound—Westminster, 5. Walla
Walla—Walla Walla 1st, 2. Olympia—South Bend, 3. 10 00
WI-CONSIN.—Mipewa—Ashland 1st, 15 14. Lake Sup-
rior—Negaunee, 21 01. Madison—Highland, 4; Kilbourne
City, 5; Pulaski German, 5. Milwaukee—Somers, 10 55.
Winnebago—Omro, 5 15. 65 86

Receipts from churches, in October, 1891.....\$ 10,175 70
Receipts from sabbath-schools, in October, 1891. 167 07

Total.....\$ 10,332 77

INCOME ACCOUNT.

49; 105.....154 00

REFUNDED.

W. H. D., 5; Rev. Jas. Montgomery, 50..... 55 00

MISCELLANEOUS.

Mrs. Frank Murden, 5; A. Friend, 5; M. Collins,
2; Mrs. Lucy J. Grimes, 42; Rev. N. Cobb,
10; Biddle University sabb. sch. 5 10; Rev. C.
B. Gardner, 60; Rev. J. E. Weir and wife, 10;
Rev. W. L. Tarbet and wife, 1 80; C., Penna.,
2; Rev. S. Ward, 2..... 167 90

Total receipts in October, 1891.....\$ 10,709 67
Total receipts from April 15, 1891..... 45,242 88

JACOB WILSON, Treasurer,
1334 Chestnut Street, Philad., Pa.

RECEIPTS FOR FOREIGN MISSIONS, OCTOBER, 1891.

BALTIMORE.—Baltimore—Baltimore 1st Hope Institute
for Tokyo, 25; — 2d, 59 83; — Broadway 2; — sab-
sch, 8; — Brown Memorial, 83 45; Hagerstown, 3.
Washington City—Washington City 1st Y. P. S. C. E., for
support of Robert Irwin, 19 09; — Unity, 6 27. 201 67
CATAWBA.—Yadkin—Mocksville 2d, 1 00
COLORADO.—Boulder—Fort Morgan, 80 46; Valmont, 73.
Denver—Denver Westminster sabb-sch, 4. Pueblo—
Colorado Springs Y. P. S. C. E. for W. A. Carrington, 13.
98 19

COLUMBIA.—Portland—Portland Calvary, 25 85. South-
ern Oregon—Grant's Pass, 21 80. 47 65
ILLINOIS.—Bloomington—Bloomington 1st, 87; Covell,
6; Gibson City, 40 93. Cairo—Equality, 2. Chicago—
Chicago 1st, 156 50; — 3d, 25; — 4th, 25; Evanston,
159 08; Hyde Park, 260 60; Itaska, 5; Lake Forest, 27;
New Hope, 25 36; Oak Park, 20; River Forest, 5 50; River-
side, 100 60. Freeport—Polo Independent, 24 91. Mat-
toon—Pana, 5 70. Peoria—Ipava Y. P. S. C. E., 10; Lime-
stone, 9 20; Prospect, 22 45. Rock River—Aledo, 7 30;
— Y. P. S. C. E. 25 for Native Helper in China; Coal Val-
ley Y. P. S. C. E. support of V. F. Partch, 5 46; Morrison,
18 50; Peniel sabb-sch, 5. Schuyler—Augusta Y. P. S. C.
E. support of Mr. Boomer, 12 60; Camp Point, "a mem-
ber," 4; Monmouth, 96. Springfield—Farmington, sup-
port of A. M. Cunningham, 9 43; Pisgah, 11 62; Spring-
field 1st Y. M. Miss. Soc'y, for school in Mexico, 32; Unity,
2 29. 1,253 93

INDIANA.—Crawfordsville—Lafayette 2d, 72 99; Leba-
non Y. P. S. C. E., 11. Fort Wayne—Bluffton, 7. Muncie
—Wabash sabb-sch, 15. White Water—Liberty Y. P. S.
C. E., 11 25. 117 24

IOWA.—Cedar Rapids—Cedar Rapids 3d sabb-sch, 8 46.
Council Bluffs—Corning Ladies' Miss. Soc'y, 15; — 7 60;
Walnut, 6 55. Des Moines—Des Moines Central Y. P. S. C.
E., for native teacher, Canton, 13 50; Indianapolis sabb-sch, 27.
Dubuque—Pine Creek, 7; Sherrill's Mound German, 5. Fort
Dodge—Rolf, 1. Iowa—Keokuk Westminster, 48 45; Kirk-
ville, 8 75; Martinsburg, 33 03; Primrose, 4 25; Sharon,
4 45. Iowa City—Eldridge, 2 68; Elm Grove, 4 25; Summit,
5 39. Sioux City—Union Township sabb-sch, 6. Waterloo—
Tama, 3 55; Toledo, 11 33. 231 24

KANSAS.—Emporia—Burlington, "a lady," 16; Mulvane
L. H. and F. M. Soc'y, 5 30; Peotone, 3; Wauneta G. W.
Rhodes, 5. Highland—Axtel, Mr. and Mrs. A. C. Axtel,
for Indians, 20; — Mr. and Mrs. A. C. Axtel, Africa, 20;
Clifton, 18. Neosho—Carlyle, 4 06; Millikin Mem'l, 3 71;
Neosho Falls, 2 81. Osborne—Oberlin, 3. Topeka—Man-
hattan Y. P. S. C. E., 7 23; Topeka Westminster sabb-sch,
2 16; Kansas City, (Ks.) Central Y. P. S. C. E., support of
W. J. Drummond, 2 25. 112 51

KENTUCKY.—Louisville—Hopkinsville 1st Y. P. S. C. E.,
12 50; Chapel Hill, 4 75. 17 25

MICHIGAN.—Detroit—Detroit Westminster, 132 50; Mil-
ford United, 17; Plymouth, 6 60; Saline, 6 78; South Lyon,
32 69; Ypsilanti, support of John Jolly, 54 63. Flint—
Lapeer, 10 48. Grand Rapids—Grand Rapids Westmin-
ster, 31 05; Montague sabb-sch, 11 10. Lansing—Lansing
1st, 2 30. Saginaw—Lafayette and Emerson, 50. 355 08

MINNESOTA.—Duluth—Duluth 18 06; — sabb-sch, 5 59.
St. Paul—Minneapolis Andrew, 13 90; — Stewart Mem'l,
52 25; — for China, 3; St. Paul Central Y. P. S. C. E.,
for Ahmed Shah, 45; — House of Hope, 179 47. Winona
—Claremont, 4; Rochester, 36 35. 345 63

MISSOURI.—Kansas City—Tipton, 6. Palmyra—Granta-
ville, 4. Platte—Hodge, 3 65; Union Empire Prairie, 6.
St. Louis—Salem German, 20; St. Louis 1st, 179 31; — 2d
German, "a member," 10; — 5; — Carondelet, 18 19.
252 15

NEBRASKA.—Hastings—Nelson, 9 30. Kearney—North
Loup, 3; Scotia, 3. Nebraska City—Plattsmouth, 5; —

German, 1 25; — sabb-sch, 1 23. Niobrara—Coleridge,
4; Hartington, 5. 31 80

NEW JERSEY.—Elizabeth—Roselle, 42 32. Jersey City—
Lyndhurst sabb-sch, 6; Passaic, 2 30; — sabb-sch, 7 91;
Rutherford, 47 90. Monmouth—Cranbury 1st, 118 14;
Farmington, 60; York River, 2. Morris and Orange—
Chatham, 141; Mt. Freedom, 12 15; Orange 1st sabb-sch,
100; Pleasant Grove W. M. Soc'y, 10; South Orange infant
sabb-sch, for school at Ambala, 14; Summit Central, sup-
port of G. W. Knox, 209; Vailsburg Chapel, 5 86. Newark
—Montclair Trinity, support of A. C. Good, 100; Newark
2d, 84 54; — Central, 150; — for support of J. B. Porter,
3,000; — Park, 33 10; — Woodside, 24 36. New Brunswick
—Bound Brook, 30; Dayton, 26 24; New Brunswick 2d, 25.
Newton—Belvidere 2d, 25 56; Newton sabb-sch, 34 30; Yel-
low Frame, 5 04. West Jersey—Bridgeton 2d, 5; — sabb-
sch, 25 19 — West, 100; Haddonfield, 127; Merchantville
sabb-sch, 29 72. 4,619 38

NEW MEXICO.—Arizona—Tombstone,
New York—Albany—Albany 6th, 8; — State Street,
170 53; Voorheesville, 8. Binghamton—Binghamton 1st,
324 78; Whitney's Point, 6. Boston—South Rye, 20;
Woonsocket Y. P. S. C. E., support of W. A. Carrington,
6. Brooklyn—Brooklyn 1st, Mon. Con., 38 85; — Memorial,
121 98; — Arlington Avenue Y. P. S. C. E., for W. A. Car-
rington, 2 23; — 2 cents per week for W. A. Carrington,
2 45; — South 3d Street, 36 27. Buffalo—Buffalo
Bethany, 80; Fredonia, 60; Silver Creek, 6 57. Cayuga—
Cayuga sabb-sch, 7 80; Itasca, 12. Champlain—Belmont,
23; Burke, 17. Columbia—Durham 1st Y. P. S. C. E., 1 97.
Genesee—Leroy sabb-sch, 23 10. Geneva—Ovid Y. P. S. C.
E., support of Lien Soo, 48 88; Seneca Falls, 141 09. Hud-
son—Goshen sabb-sch, 50; Greenbush, 3 88; Middletown 1st,
100; — 2d, 27 95; Monroe, 50; Washingtonville 1st, 50.
Long Island—Bridgehampton, 23; East Hampton, 37 69.
Lyons—Palmyra, 26 55. Nassau—Islip, Mon. Con., 2 25;
Rosllyn, 3 67; "A pastor," 3 75. New York—New York
Canal Street, 20 80; — Harlem, for Papal lands, 93 31.
Niagara—Lockport 1st, support of Miss Murray, 33 35.
North River—Amenia Y. P. S. C. E., for W. A. Carrington,
10 80; Newburg Calvary, 12 66; Poughkeepsie sabb-sch, 60;
Rondout, 110 43; — sabb-sch, 24 12. Otsego—Cooperstown,
110 20; Guilford Centre, 15; — sabb-sch, 3 25. Rochester—
Caledonia, 47 43; Mount Morris Y. P. S. C. E., for V. F.
Partch, 4 71; Ogden Centre, 20 96; Rochester 3d Y. P. S.
C. E., for Mr. Drummond, 5 60; — Brick, 250; — Westmin-
ster, 62. St. Lawrence—Gouverneur, 44. Syracuse—Skane-
ateles, 12 59. Troy—Mechanicsville Y. P. S. C. E., 20.
Utica—Martinsburgh, 12 50; Utica 1st, 101 29. Westches-
ter—Darien Y. P. S. C. E., 10 46; Peekskill 1st, Mon. Con.,
44 32; Rye sabb-sch, support of native preacher, 57. 3,758 36

NORTH DAKOTA.—Fargo—Blanchard, 4 50; Durbin, 3;
Hunter, 4; Mapleton, 4; "A minister's tithe," 7 46. Pen-
sina—Drayton, 13. 35 96

OHIO.—Athens—Berea, 3; New Plymouth, 5 50; "A min-
ister's tithe," 7 47. Bellefontaine—Bellefontaine 1st,
27 73. Chillicothe—Chillicothe 1st, 56 09; Marshall, 5 22.
Cincinnati—Cincinnati Central sabb-sch, 50. Cleveland—
Cleveland Woodland Avenue, sabb-sch of D. L. Gifford, 250;
Rome, per G. H. Webb, 12 52. Dayton—Fletcher, 5; Get-
tysburgh, 5. Lima—Enon Valley, 22. Mahoning—War-
ren Y. P. S. C. E., 6 66. Marion—Richwood, 5 23. Steu-
benville—Annapolis, Miss N. Miser, 1; Feed Spring sabb-
sch, 7; Nebo, 5 60. 484 78

PACIFIC.—San Francisco—San Francisco Calvary, 27.
San Jose—Watsonville, 5. Stockton—Fowler Y. P. S. C.
E., 5 50. 37 60

PENNSYLVANIA.—Allegheny—Allegheny North sabb-sch
for Dr. Corbett, 100; Fairmount, 10 41. Blairsville—
Beulah, 30 85; Murrysville, 41 25; Pine Run, 13 50; Turtle

Creek, 12 28; Unity sab-sch, 9 81. *Butler*—Harrisburgh, 13 50; Middlesex, 25 75; Plain Grove, 24. *Carlisle*—Bloomfield Y. P. S. C. E., support W. A. Carrington, 6 48; Buck Valley, 5; Dauphin Y. P. S. C. E., support of V. F. Partch, 13 62; Duncannon, 50; Green Castle, 37 63; Harrisburgh Pine Street Y. P. S. C. E., 7; — Church, 491 97; Wells Valley, 8. *Chester*—Bryn Mawr, salary Dr. Wanless and Mr. Fulton, 532 50; Fairview, 8 50; Honeybrook, 12; Lansdowne 1st, 17 55; — sab-sch, 10; Media, 354 94; Toughkenamon, 7; Unionville, 3. *Clarion*—Academia, 11 33; Leatherwood, 6 35; Richland, 3 90. *Erie*—Fairfield, 11; Meadville 1st sab-sch, 1; — 2d, 7; Mount Pleasant, 6 07. *Huntingdon*—Clearfield, 46 80; — sab-sch, 12; Curwensville, 18 93; Houtzdale, 12 06; Kenmoor, 3; Little Valley, 11 60. *Lackawanna*—Carbondale, salary of J. A. Fitch, 37 10; Dunmore, 17; Hawley Y. P. S. C. E., salary of W. J. Drummond, 6 81; New Milford, 12 12; Scranton Green Ridge Avenue, support of Dr. Johnson, China, 235; Tunkhannock, 31 65; Wyoming, 14 50. *Lehigh*—Allen Township sab-sch, for Ningpo, 12 10; Bangor, 8; Easton 1st sab-sch for Ningpo, 50; — 2d sab-sch for Ningpo, 33 92; Mauch Chunk Chapel sab-sch for Ningpo, 15; Mountain, 17; Pottsville 1st sab-sch for Ningpo, 15 33; South Easton Y. P. S. C. E., 2 15; Stroudsburg sab-sch for Ningpo, 27 80; Summit Hill, Jamestown sab-sch for Ningpo, 8 35; Tamaqua sab-sch, for Ningpo, 10; Upper Lehigh sab-sch, for Ningpo, 26; White Haven sab-sch, for Ningpo, 10. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Buffalo, 9; Shamokin, 19 80. *Philadelphia*—Philadelphia 1st, for Orocomiah College, 500; — Atonement, 2 25. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 11; — Mantua 2d, 24; — Northern Liberties 1st Y. P. S. C. E., 7 93. *Philadelphia North*—Doylestown Y. P. S. C. E., for W. A. Carrington, 10 36; Germantown 1st, Somerville Y. P. S. C. E., for A. A. Fulton, 13; Mount Airy sab-sch, 5 13. *Pittsburgh*—Centre, 41 84; Fairview, 7; Oakdale, 186 80; Pittsburgh 2d, 37 63; — 6th Y. P. S. C. E., support of W. J. Drummond, 15; — 4th Street sab-sch for W. P. Chalfant, 30; — East Liberty sab-sch, class No. 20, support of Hira Zall, 12 50; — S. L. Fullwood, support of Zia Zing Tong, 15; — 166; — Earnest Workers, for native preacher, 48; — for "Wora," 18; — Shady Side, 63; Raccoon, 79 07; — sab-sch, 6 75; Valley, 5; West Elizabeth sab-sch, 15. *Redstone*—Laurel Hill, 63 22; Mount Vernon, 35; Round Hill, 17. *Shenango*—Hermion, 16; Little Beaver, 3 31; Nesheonock sab-sch, 74 63; Rich Hill, 14; Slippery Rock, 11 31. *Washington*—Cross Creek, "a friend," 45; Mount Olivet, 10; Washington 1st, 158 32; West Liberty, 13; Wheeling 1st "M. H.," 75. *Wellsboro*—Elkland and Osceola Y. P. S. C. E., for W. Jessup, Syria, 23; Wellsboro, 14 85. *Westminster*—Fine Grove, 18; — sab-sch, 7. *West Virginia*—"A Minister's Tithe," 7 47. 4,352 37

SOUTH DAKOTA.—*Central Dakota*—Hitchcock, 2 55; Madison, T. G. Ellis, 10. 12 55

TENNESSEE.—*Union*—Cloyd's Creek, 3; Madisonville, 3 09. 6 09

UTAH.—*Montana*—Lewistown, 6 00

WASHINGTON.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 13 50

WISCONSIN.—*Chippewa*—Baldwin sab-sch, 6; Chippewa Falls, 14 20. *Madison*—Beloit German sab-sch, 3; Highland German, 3 51; Pulaaki German, 6. *Milwaukee*—Cambridge and Oakland L. M. Soc'y, 10; Milwaukee Grace sab-sch, for boys in Sangli School, 6 25. *Winnebago*—Merrill East Side, 9 20. 57 46

WOMAN'S BOARDS.

Woman's Board of the Northwest, 14,125 00;
 Woman's Board of Northern New York, 700;
 Woman's Board of New York, 3,765 74;
 Woman's Board of Philadelphia, 1,095 38;
 Woman's Board of Southwest, 342 02..... \$20,028 14

LEGACIES.

Estate of Mrs. B. Dougherty, dec'd, 160; Estate of Harriet Morgan, dec'd, 725; Estate of Susan C. Potter, dec'd, 1,000; Bequest of Miss Jennie Kean, dec'd, 50; Estate of William White, 196 69; Lapeley estate, 1,000..... 3,181 69

MISCELLANEOUS.

"O. P. M., 50; "A believer in Missions," Pittsburgh, Pa., salary of G. A. Goddard, 200; Mrs. Eliza Patton, Lake City, Minn., 129 42; Rev. Samuel Dodd, Garfield, N. Y., 5; Y. M. and Y. W. C. A., of Blackburn University, 10; Reed Dickson, Philadelphia, to help build houses for the missionaries, 12 cts; For Foreign Missions, 25; "Burlington, N. J." 9 50; Mrs. Frank Murden, Peoria, Ill., 10; "From a friend," Conneautville, Pa., 5; Sale of Dr. Van Dyck's Sermon, 90 cts; James Waters, Oswego, N. Y., 15; E. F. Biddle, Griggsville, Ill., "Thank offering," 6; Rev. E. F. Lunlap, 5; Sale of Canada Currency, 1 25; Y. M. and Y. W. C. A., of Parson's College, support of W. G. McClure, 64 70; T. H. Powers Sailer, Princeton, N. J., support of John Jolly's Indus. work, 250; Rev. George T. Crissman, D. D., and family, support of Native Worker in China, 30; Albert F. Remy, Mansfield, Ohio, support of Rev. Shmuel, 36; F. and M., Chicago, 10 60; Rev. Samuel Ward, Emporia, Kansas, 2; R. S. Marsh, West Carlisle, Mich., 1; Mrs. E. P. Thwing, Brooklyn, 500; Miss Kate Perry, San Francisco, 2 50; Col. J. R. Paul, Chicago, 5; Rev. W. H. Atterbury, D. D., New York, 50; Miss H. S. Sweezey, Amityville, N. Y., 3; J. H. Rankin, Buffalo, Pa., for scholar in Tabriz school, 30; Mrs. Martha H. Clark, Sharon, Wis., 3; Mrs. Wm. D. McNair, 5; "Cash," 4; E. R. Forsythe, support of J. M. Irwin, 100; Julia F. Cooke, support of J. M. Irwin, 25; "Cash," 1; Miss Louisa Williams, Sheakleyville, Pa., 2; D. F. Haynes, Baltimore, Md., 25; "P. T. N.," 500; Rev. W. L. Tarbet and wife, 8 40; "C. Penna.," 22; "From a friend," 10; Christian Union Cong., Metamora, Ill., 3; P. C. Mitchell, Denver, Col., 10; "A friend," 500; John McMichael, Oakdale, Pa., 25 50; Rev. G. W. Sells, 10.... 2,709 79

Total receipts for October, 1891.....\$ 41,410 31
 Total receipts from May 1, 1891, to October 31, 1891..... 188,909 60
 Total receipts from May 1, 1890, to October 31, 1890..... 200,194 09

WILLIAM DULLES, JR., Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, OCTOBER, 1891.

BALTIMORE.—*Baltimore*—Baltimore 2d, 10 11; — Westminster, M. C. D., 5. *New Castle*—Elkton, Mrs. H. S. Osmond, 5. 20 11

CATAWBA.—*Catawba*—Biddle University sab-sch, 5 10

COLORADO.—*Boulder*—Valmont, 11 cts. *Denver*—Denver Capitol Avenue, 17 36. 17 47

COLUMBIA.—*Idaho*—Waterville, 1 00

ILLINOIS.—*Alton*—Collinsville, 13; Ebenezer, 4; Sparta, 20. *Bloomington*—Bloomington 2d, 100; Minonk, 3 42. *Cairo*—Murphyboro, 8. *Chicago*—Chicago 1st, 43 75; Evanston 1st, 36 48; Highland Park, 37 98; Itaska, 5; Oak Park, 43 63; South Evanston, 31; Wilmington, 8 50. *Freeport*—Foreston Grove, 15. *Ottawa*—Streator Park Y. P. S. C. E., 10. *Peoria*—Sparland, 4. *Rock River*—Aledo, 50 cts; Kewanee, 2; Milan, 4 01; Pleasant Ridge Lad. Soc., 1; Sterling, 80 63. *Schuyler*—Ebenezer, 15 20. *Springfield*—Pisgah, 4 98; Unity, 98 cts; Rev. W. L. Tarbet and wife, 3 60. 489 65

INDIANA.—*Fort Wayne*—Elkhart, 15. *Indianapolis*—Bethany, 5 02. *Logansport*—Rensselaer, 3 50. *Muncie*—Union City Y. P. S. C. E., 15. 38 53

INDIAN TERRITORY.—*Choctaw*—Forest, 2; Oak Hill, 6 20. 8 20

IOWA.—*Cedar Rapids*—Pleasant Hill, 7 60. *Des Moines*—Chariton, 7 37; Leighton, 6; Olivet, 5. *Iowa*—Keokuk Westminster, 7 34; Martinsburg sab-sch, 10 70. *Iowa City*—Atalissa, 2; Marengo, 4 90. *Waterloo*—Clarksville, 9. 59 81

KANSAS.—*Emporia*—White City, 2; Rev. S. Ward, 2. *Highland*—Axtel, Mr. and Mrs. A. C. Axtel, 30. *Nesho*—Carlyle, 63 cts; Erie, 6 03; Girard, 8; Yates Centre, 2 30. 44 98

ONTARIO.—*Oberlin*, 2. 9 05

KENTUCKY.—*Transylvania*—Lancaster, 9 05

MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 5 09; Detroit Westminster, 22 50; South Lyon, 26 59. *Saginaw*—Bay City, 14. 68 18

MINNESOTA.—*Mankato*—Wells, 25. *St. Paul*—St. Paul House of Hope, 80 45. *Winona*—Owatonna, 10. 115 45

MISSOURI.—*Ozark*—Waldenstan, 8 20. *St. Louis*—Nazareth German, 7; St. Louis 1st, 37 39; — 2d German, 2. Webster Grove (sab-sch), 4, 25; Zion German, 2. 78 59

NEBRASKA.—*Hastings*—Nelson, 61 cts. *Nebraska City*—Plattsmouth, 1. *Omaha*—Wahoo, 3. 4 61

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster (sab-sch, 34 70), 77 12; — Westminster Hope Mission, 6 58; Roselle, 13 91. *Jersey City*—Jersey City 1st, 85. *Monmouth*—Burlington, 43 16; Cranbury 1st, 35; Forked River, 1. *Morris and Orange*—East Orange Brick, 91 09; Morristown 1st (Y. P. Miss. Soc'y., 50), 235 95; — South Street, 15. *Newark*—Newark 2d, 84 16; — Park, 10 89. *New Brunswick*—Dayton, 3 98; Dutch Neck, 15; Holland, 8; Milford, 23 23; Trenton 1st, 231 95. *Newton*—Hacketts-town, 25; Phillipsburgh Westminster, 7. *West Jersey*—Camden 2d, 6; Salem, 18 80. 1,027 92

NEW YORK.—*Albany*—Albany State Street, 25 84; Schenectady 1st, J. W. Sanders, 20. *Binghamton*—Binghamton 1st, 51 97. *Brooklyn*—Brooklyn Memorial, 21. *Buffalo*—Buffalo Bethany, 12 50; East Hamburg, E. P. Robinson, 5; Portville, 60. *Genesee*—Warsaw, 41. *Geneva*—Bellona, 6; Phelps, 13 12; Romulus, 18 21. *Hudson*—Haverstraw 1st, 7; Middletown 2d, 1 20. *Lyons*—Palmyra, 9 58; Wolcott 1st, 5 71. *Nassau*—Freeport, 23. *New York*—New York West Farms, 6. *Niagara*—Lockport 1st, 24 64. *North River*—Cornwall, 2 52; Millerton, 5. *Otsego*—Gilbertsville, 20. *Rochester*—Genesee 1st, 15; Ogden Centre, 3 42; Sparta 1st, 14. *Syracuse*—Syracuse Westminster, 3 21. *Utica*—Clinton, 12 08; Utica 1st, 40 56. *Westchester*—Irvington, 46 83. 866 71

OHIO.—*Bellefontaine*—Bellefontaine, 4 20. *Dayton*—Jacksonburg, 3 75. *Steubenville*—Corinth, 11; Scio, 10. *Zanesville*—Zanesville 2d, 15 03. 42 97

PACIFIC.—*San Jose*—Jan Jose, 44 65

PENNSYLVANIA.—*Allegheny*—Bridgewater, 10; Oak Grove, 4 25. *Butler*—Allegheny, 5; Butler, 61 44; North Washington, 15 25; Scrub Grass, 29; Sunbury, 5. *Carlisle*—Green Castle, 6 05. *Chester*—West Chester 1st, 38 94. *Clarion*—Clarion, 13 75. *Erie*—Cambridge, 9; Erie Park, 50; Fairfield, 4. *Huntington*—Bellefonte, 65; Hollidaysburgh, (sab-sch, 4 62), 37 42; Houtzdale, 1 63; Logan's Valley, 11. *Kittanning*—Elder's Ridge, 18 91; Parker City, 15 77. *Lackawanna*—Scranton 1st, 218; — Green Ridge Avenue, 30 25. *Northumberland*—Lewisburgh, 37 50. *Philadelphia*—Philadelphia Mariner's, 6. *Philadelphia Central*—Philadelphia Temple, 60. *Philadelphia North*—Germantown Wakefield, 15 05; Mount Airy sab-sch, 6 29. *Pittsburgh*—Bethel, 50 cts; Pittsburgh East Liberty, 78; — Shady Side, 26 25; Point Breeze, J. G. Stephenson's Class, 75; Woodlawn, The Misses McCune, 10. *Redstone*—Little Redstone, 6 51; Round Hill, 10. *Shenando*—Leesburgh, 4; Mount Pleasant, 10; Neshannock, (A. P. Moore, 25; — L. M. S., 11 50), 36 50. *Washington*—Washington 1st, 91 41; Wheeling 1st sab-sch, 10. *Wellsboro*—Wellsboro, 2 25. 1,135 57

SOUTH DAKOTA.—*Black Hills*—Whitewood, 3 00

TENNESSEE.—*Kingston*—Chattanooga Park Place, 3. *Union*—Madisonville, 47 cts. 3 47

UTAH.—*Wood River*—Boise City, 9 30

WISCONSIN.—*Lake Superior*—Manistique Redeemer, 12. *Winnebago*—Stevens Point, 3 55. 15 55

Total receipts from churches..... \$3,738 76

MISCELLANEOUS.

Women's Executive Committee for October, 5,587 91. "Friend," per H. A. Bittinger, Conneautville, Pa., 5; Mrs. Frank Menden, Peoria, Ill., 10; "M. S.," East Los Angeles, Cal., 1; Mrs. Mary C. Thaw, Pittsburgh, Pa., 50; Miss Elizabeth Bowles, Harrison, O., 40; Elizabeth C. Wikoff, Mt. Joy, Pa., 30; Rev. R. G. Keyes, Watertown, N. Y., 1,000; Wylie Homer, Choc-taw, Indian Territory, 1; "M. C. O.," 100; H. D. and Mrs. S. C. Miller, Newark, N. J., 200; "T and M.," Chicago, Ill., 4; Mrs. Mary Mont-ford, Buffalo, Pa., 15; Mrs. A. J. C. 5; W. G. Johnston, Pittsburgh, Pa., 25; Bailey Brad-ford Perry, Kans., 1; Anna L. Oakley, Buffalo, Minn., 15; Ohio Synodical Missionary Society, 10; Miss Mary Crossa New Vernon, N. J., 55; Robert Walker, Clinton, Ill., 10; Daniel Ogden, Martinsburg, Ia., 12; J. T. Turner, Iowa City, Ia., 10; J. B. Davidson, Newville, Pa., 10; "L. H.," Philadelphia, Pa., 2; "C.," Penna., 8..... \$ 7,906 91

DIRECTS.

Sent to Albion Academy, Franklinton, N. C., by Dr. Earle, Catsaqua, Pa., 30 00

Sent to Rev. W. R. Coles, Aiken, S. C., by Mr. A. Robertson, 100; Mrs. and Miss Graves, 100; Mrs. W. H. Wilson, 25; Miss C. W. Stewart, 25; Mrs. S. A. Frost, 10; Cash, 40. 300 00

Sent to F. C. Potter, Cotton Plant, Ark., by students, 115 85

Sent to Scotia Seminary, Concord, N. C., by B. S. Col-well, Portville, N. Y., 20; Mrs. M. C. Perry, Asheville, N. C., 15; R. S. Nichols, Butler, Pa., 30; Miss A. H. Vreeman, Frenchtown, N. J., 50; Busy Bees, Negaunee, Mich., 20; Miss H. De Bryn Hops, Philadelphia, 15; Prof. H. D. Cameron, Princeton, N. J., 5; Alex. Guy, M. D., Oxford, O., 50; King's Daughters, Lockport, N. Y., 15; The Misses Willards, Auburn, N. Y., 200; Mrs. Lizzie Eddy, Troy, N. Y., 50.

Total directs..... \$ 905 85

Total receipts for October..... \$11,851 53

Previously reported..... 48,891 63

Total receipts to date..... \$60,743 14

Receipts during corresponding period last year 33,521 08

Increase..... \$27,222 11

J. T. GIBSON, Treasurer.

The statement in annual report of 1891 shows \$573 34 "collateral inheritance tax of Kerr estate." It should read, Lennox estate. J. T. GIBSON.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1891.

BALTIMORE.—*Baltimore*—Baltimore 2d, 37 92; — Brown Memorial, 115 90; Frostburgh, 5; Paradise, 13; Piney Creek, 15 80. *New Castle*—Elkton Mrs. H. S. Osmond, 10; Forest, 20; West Nottingham, 25 74. *Washington City*—Lewins-ville (sab-sch, 9 50), 16 50; Vienna (sab-sch, 2 50), 14 50. 273 86

CATAWBA.—*Yadkin*—Mocksville 2d, 1 00

COLORADO.—*Boulder*—Fort Morgan sab-sch, 18 38; Val-mont, 66 cts. *Denver*—Akron, 5 31; Denver Westminster sab-sch, 4. 23 35

ILLINOIS.—*Alton*—Upper Alton, 4. *Bloomington*—Cooks-ville, 8. *Cairo*—Cobden, 9 75; Equality, 2. *Chicago*—Chicago 1st, 156 50; — 3d, 87; — Covenant, 200; Evanston 1st 145 92; Itaska 1st, 5; Lake Forest, 922 03. *Freeport*—Foreston Grove, 4 44; Marengo (sab-sch, 20), 79 44; Middle Creek, 2 24; Ridgefield, 2 22; Ridott German, 10; Rockford 1st, 106 73; Winnebago, 7 19; Woodstock, 2 22. *Mattoon*—Pana, 8. *Ottawa*—Ottawa 1st, 5. *Rock River*—Aledo, 7; Morrison sab-sch, 2; Peniel, 9. *Schuyler*—Camp Point (sab-sch, 6), 46; Olive, 3 60; Perry sab-sch, 3 50. *Springfield*—Pisgah, 9 96; Unity, 1 97; Rev. W. L. Tarbet and wife, 7 20. 1,858 91

INDIAN TERRITORY.—*Muscogee*—Wewoka, 5 00

IOWA.—*Cedar Rapids*—Adamsa, 18 50; Cedar Rapids 3d sab-sch, 8 76; Centre Junction, 6 50; Vinton, 55. *Des Moines*—Indianola, 35; Knoxville, 5; Milo, 18 81; Newton sab-sch, 11 14; Winterset, 163 35. *Dubuque*—Coggon Zion, 9; Dubuque German, 15; Manchester, 9 50; Sherrill's Mound German, 5; Walker, 6 73. *Fort Dodge*—Gilmore

City, 3 25; Rolfe 2d, 6. *Iowa*—Keokuk Westminster, 49 37

Kirkville, 8 76; Martinsburg sab-sch, 10 54. *Iowa City*—Elm Grove, 3 60; Scott, 13; West Branch, 10 55. *Sioux City*—Merrill 1st, 14 20; Plymouth County 1st sab-sch, 6. *Waterloo*—Greene, 8 07; Grundy Centre (sab sch, 1 43), 15; Morrison, 50. 563 53

KANSAS.—*Emporia*—Clearwater, 3; Indianola, 2; Mulvane L. H. and F. M. Soc'y., 5 30; Peotone, 3; Wauneta, G. W. Rhodes, 5; White City sab-sch, 6; Wichita 1st, 5; Rev. R. Arthur, 6 25. *Highland*—Axtel, 4; Baileyville, 5. *Larned*—Arlington, 5. *Neosho*—Altamont, 2 50; Carlyle, 3 80. *Solo-mon*—Concordia 1st, 58 08; Dillon, 13; Sylvan Grove, 2. *Topeka*—Perry sab-sch, 1 60; Topeka Westminster Y. P. S. C. E., 1 33. 131 66

KENTUCKY.—*Louisville*—Cloverport, 5; Hodgenville, 3 75; Marion, 4 75; Plum Creek, 3. *Sylvania*—Rich-mond 2d, 10 35. 26 83

MICHIGAN.—*Detroit*—Ann Arbor 1st, 84 56; Detroit West-minster, 127 65; Mount Clemens, 23; South Lyon 1st, 33 33; Ypsilanti 1st, 18 47. *Flint*—Lamotte, 5; Lapeer 1st, 10 49; Linden sab-sch, 66 cts; Marlette 1st, 15; — 2d, 5. *Grand Rapids*—Grand Rapids Westminster (a member, 1 25), 12 14; Tustin sab-sch, 1 10. *Kalamazoo*—Burr Oak, 3 50; Kalamazoo North, 10. *Lansing*—Lansing 1st, 9 05; — Franklin Avenue, 15 30; Marshall, 13 13. *Monroe*—Bliss-field, 14. *Saginaw*—Bay City, 8 45; Saginaw E. S. 1st sab-sch (Miss Oxtoby's class, 5. Boys' Band, 2), 7. 416 82

MINNESOTA.—*Duluth*—Cloquet (sab-sch, 15), 30. *Man-kato*—St. Peter's Union, 7 50. *St. Paul*—Belle Plain, 1 50

Crystal Bay, 5; Empire, 2; Farmington, 5; Long Lake, 5; Macalester, 12 49; Royalton, 2 70; St. Paul Augustina German, 7 50; — House of Hope, 294 43; — Westminster (sab-sch, 3 58), 26 38; Stillwater, 17 74; Vermillion, 5.

MISSOURI.—*Kansas City*—Appleton City sab-sch, 3 60. *Palmyra*—Brookfield, 11. *Platte*—Albany, 9 02; Cameron, 12; Hodge, 4; Hopkins, 5; Maryville Union, 81 80. *St. Louis*—Rolla, 8; St. Louis 1st, 99 79; — 2d German, 5.

NEBRASKA.—*Hastings*—Friendship, 1; Nelson, 4; Orleans 1; Oxford, 5 25; Stamford, 1. *Kearney*—Burr Oak, 5; Mt. Olivet, 2; North Loup, 3; Scotia, 5; Wood River (sab-sch, 6 23), 21 93. *Nebraska City*—Plattsmouth, 5; — German and sab-sch, 3 75. *Niobrara*—Madison, 5; Millerboro, 4 50. *Omaha*—La Platte, 7; Papillion, 8; Tekamah sab-sch, 1 63.

NEW JERSEY.—*Elizabeth*—Elizabeth 1st Murray Missy Ass'n, 30 14; Plainfield 1st, 48; Roselle, 39 76. *Jersey City*—Jersey City 2d, 47 39; Rutherford 1st, 99 01. *Monmouth*—Allentown, 50; Farmingdale, 30; Freehold, 16 62; Matawan, a member, 300. *Morris and Orange*—East Orange Bethel, 37 95; Morristown South Street sab-sch Missy Soc'y, 37 50; Pleasant Grove W. M. S., 10; St. Cloud, 100. *Newark*—Lyon's Farms, 39 68; Newark 2d, 96 58. *New Brunswick*—Dayton, 27 65; Dutch Neck, 40; Kirkpatrick Memorial, 8 50. *Newton*—Bloomsbury 1st, 13 97; Branchville, 30; Newton, 175; Phillipsburg 1st (sab-sch, 13 30), 81 18; Yellow Frame, 7 94. *West Jersey*—Atlantic City 1st, 25; Bridgeton 2d sab-sch, 35 18; — West, 100; Merchantville sab-sch Missy Soc'y, 29 72.

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 30 00. *New York*—*Albany*—Albany 6th, 8; — State Street, 155 03; — West End, 30; Mariaville, 12. *Binghamton*—Binghamton 1st, 324 78; Waverly, 109 25; Whitney's Point, 6. *Boston*—Boston Scotch, 10; Londonderry, 9 50; Newburyport 1st, 45 50; Woonsocket 1st Y. P. S. C. E., 2 cents a week fund, 6. *Brooklyn*—Brooklyn East Williamsburg German, 10; — Lafayette Avenue (M. C., 38 73), 638 73; — Memorial, 121 98; — Mount Olivet, 4; — Throop Avenue, 83; — Westminster, in part, 663 92. *Buffalo*—Buffalo Bethany, 80; — Central, 24 56; — North, 81 77; East Aurora (sab-sch, 7 41), 25 83; Fredonia, 33. *Cayuga*—Ithaca (sab-sch, 35 23), 49 23. *Champlain*—Chazy, 7 16; Constable, 8 25; Westville, 5 14. *Chemung*—Big Flats, 27; Havana, 30; Rock Stream, 15. *Columbia*—2d, 4 50. *Genesee*—North Bergen, 7 50. *Geneva*—Romulus sab-sch, 30. *Hudson*—Livingstone Manor, 5; Middletown 1st, 100; — 2d, 7 22; Montgomery, 39; Monroe, 100; Palisades, 49; Washingtonville 1st, 50. *Long Island*—Amagansett, 6 50; Bridgehampton, 20; East Hampton, 20. *Lyons*—Palmyra, 37 23. *Nassau*—Astoria, 21; Jamaica 30 46; Oyster Bay, 25; a pastor, 3 50. *New York*—New York Canal Street, 25; — North, 195 18; — Riverdale, 84 45; — West Farms, 5. *Niagara*—Barre Centre, 6; Lockport 1st sab-sch Missy Soc'y, 50. *North River*—Cornwall, 4 08; Rondout sab-sch, 24 12. *Otsego*—Stamford 1st, 68. *Rochester*—Mount Morris Y. P. S. C. E., 4 71; Ogden Centre, 14 51; Ossian, 2; Rochester Brick, 254 68; Webster, 19. *St. Lawrence*—Dexter, 8; Gouverneur, 19; Louisville, 13; Potsdam, 105; Sackett's Harbor, 6; Waddington Scotch, 151 49. *Steuben*—Rev. J. G. Snyder, 6 25. *Troy*—Argyle 1st, 10; Brunswick 1st, 23 07; Cohoes, 55; Glens Falls, 189 40; Lansingburgh 1st, 160; Mechanicsville 1st, 8 59; Melrose, 10; Warrensburg, 5. *Utica*—Northwood, 3; Rome 1st, 58 49; Utica 1st, 91 25; — Bethany, 67; Williamstown, 2 70. *Westchester*—Rye sab-sch, 75; South Salem sab-sch, 50; White Plains, 39 21.

NORTH DAKOTA.—*Bismarck*—Mandan, 6 75. *Fargo*—“A minister's tithe,” 7 35.

OHIO.—*Athens*—Carthage, 4; Logan (sab-sch, 2 11), 33 11; “A minister's tithe,” 7 35. *Bellefontaine*—Bellefontaine 1st, 25 21. *Cincinnati*—Cincinnati Central sab-sch, 50; Mason and Pisgah, 4 11. *Cleveland*—Cleveland Woodland Avenue, 266 68. *Huron*—McCUTCHEONVILLE, 7 50; Melmore, 10. *Lima*—St. Mary's, 12. *Mahoning*—Warren Y. P. S. C. E., 6 67. *Maumee*—Mount Salem, 3; Napoleon, 11; Tontogony, 15. *Steubenville*—Carrollton, 18; East Liverpool 1st, 119 30; — 2d, 3 42; East Springfield, 3 15; Two Ridges sab-sch, 16 83. *Wooster*—Apple Creek sab-sch, 21 79.

OREGON.—*Portland*—Clackamas 1st, 4; Portland 1st, H. J. Corbett, 200; Calvary, 33 15. *South Oregon*—Ashland L. M. S., 5; Grant's Pass, 21. *Willamette*—Lebanon, 7.

PACIFIC.—*Benicia*—Big Valley, 5; Petaluma, 10. *San Francisco*—San Francisco Lebanon, 12 25. *San Jose*—Watsonville, 5. *Stockton*—Fowler (sab-sch, 4 50), 24 50.

PENNSYLVANIA.—*Allegheny*—Concord, 3; Hiland, 23 75; Tarentum, 16 35. *Blairsville*—Murrysville, 38 75; New Alexandria (A member, 35; sab-sch, 7 07), 73 30. *Butler*

—Allegheny, 9; Centerville, 43; Mount Nebo, 11 10; New Salem, 9; Portersville, 20 25; Prospect, 8; West Sunbury, 13 68. *Carlisle*—Buffalo, 5; Green Castle, 35 41; Wells Valley, 3. *Chester*—Fairview, 8; Honeybrook, 117 89; Kennett Square, 10; Lansdowne 1st (sab-sch, 10), 25 55; Media, 133 70; Toughkenamon, 13 11; Unionville, 10 76; West Grove, 5 86. *Clarion*—Academia, 7 49; West Millville, 6. *Erie*—Belle Valley, 6; Concord, 3; Cool Spring sab-sch, 5 25; Fairfield, 5; Hadley (Mrs. Williams), 2; Meadville 1st, 31. *Huntingdon*—Fruit Hill, 10; Houtzdale, 11 33; Penfield, 5; Tyrone 1st, 53 12; Winterburn, 3. *Kittanning*—Glade Run, 33; Smicksburgh, 3. *Lackawanna*—Scranton Green Ridge Avenue, 25; Troy, 52; Ulster, 2. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Berwick, 15; Buffalo, 9; Shamokin 1st, 23 28; Sunbury 1st, 50. *Philadelphia*—Philadelphia 3d, 61; Philadelphia Scots, 25 43. *Philadelphia Central*—Philadelphia Cohocksink, (sab-sch, 10 30; — 2d Street Mission, 1 55), 12 35; — Columbia Avenue, 31 31; — Patterson Memorial, 4. *Philadelphia North*—Germantown Redeemer, 80; Leverington sab-sch W. H. Lyle's class, 5; Mount Airy sab-sch, 5 31; Norristown 1st, 150 91; Roxborough sab-sch, 4; Thompson Memorial (New Hope Chapel, 14), 42; Wissinoming, 7. *Pittsburgh*—Centre, 44 08; Crafton sab-sch, 8; Mingo, 7; Pittsburgh 2d, 37 68; — East Liberty, 164; — Shady Side, 542; West Elizabeth, 15. *Redstone*—Mount Vernon, 5 50. *Shenango*—Neshannock, 7 67; Sharpsville, 5 15; Unity (sab-sch, 5), 30. *Washington*—Burgetstown, 29 22; Upper Buffalo sab-sch, 7 50; Washington 1st, 164 55; Wellsburg, 37 02; West Alexander, 163 10. *Wellsboro*—Arnot, 8 30; Wellsboro, 35 70. *West Virginia*—Hughes River, 5 60; Terra Alta, 18; “A minister's tithe,” 7 35.

SOUTH DAKOTA.—*Aberdeen*—Castlewood and station, 4; Emmanuel, 5. *Central Dakota*—Alpena, 3; Hitchcock, 2 30; Woonsocket sab-sch, 10. *Southern Dakota*—Bridge-water, 35.

TENNESSEE.—*Kingston*—Hill City No Side, 5 50. *Union*—Clover Hill, 3; Madisonville, 2 81; New Prospect (sab-sch, 2 50), 5; Rockford, 5; South Knoxville, 2 40; Spring Place, 6.

UTAH.—*Montana*—Missoula, 6 60. *Utah*—Box Elder, 12 50. *Wood River*—Caldwell (Willing Workers, 5), 9.

WASHINGTON.—*Olympia*—Freeport, 4; Ilwaco, 3; Kelso, 6. *Puget Sound*—Sedro, 5. *Spokane*—Rathdrum, 9. *Walla Walla*—Moscow, 7 60.

WISCONSIN.—*Chippewa*—Baldwin, 9 70; Bessemer, 10. *La Crosse*—Bangor, 9; Mauston German, 5; Salem, 27. *Lake Superior*—Manistiquie Redeemer, 6. *Madison*—Baraboo (1st sab-sch, 3 75), 24 16; Beloit German sab-sch, 4 68; Highland German, 3; Pulaszki German, 6. *Milwaukee*—Beaver Dam 1st, 12 50; Milwaukee Holland (sab-sch, 1 80), 31 26; Wheatland German, 2 10. *Winnebago*—Marshfield sab-sch, 2 72.

Woman's Executive Committee of Home Missions \$25,366 81
Total received from churches 40,030 77

LEGACIES.

Legacy of Mrs. E. Spangler, dec'd, late of Edgerton, O., 466; Matilda McCrory, dec'd, late of Newark, O., 7,000; Nancy M. Losey, dec'd, late of Willoughby, O., 17 29; Samuel J. Given, dec'd, late of Philadelphia, Pa., 1,205 34; Miss Jemima Kean, dec'd, late a member of Congregy Church, Pa., 50,..... 8,788 68

MISCELLANEOUS.

“T. and M.” 8 25; Mrs. J. J. Buck, eightieth birthday off'g, 10; In memoriam, E. S. N., 20; Upson, Walton & Co., Cleveland, O., 100; Mrs. Frank Murden, Peoria, Ill., 10; “Mrs. H.” 300; Isaac Edwardson, 5; “The gift of one whom the Lord has prospered,” 5; Theo. C. Bee, Jr., Selby, Cal., 10; H. B. Silliman, Cohoes, N. Y., 1,000; Rev. Wm. P. Alcott, Santa Fe, N. M., 10; Soc'y of Inquiry, Union Theo. Sem., N. Y., 251 55; “C. Penna,” 14; Christian Union Cong'n, Metamora, Ill., 4 25; R. C. Mitchell, Denver, Colo., 10; “A friend,” 500; Rev. D. L. Gifford, Seoul, Korea, 18 73; I. B. Davidson, Newville, Pa., 15; Mrs. C. Steward, Cayucos, Cal., 5; Mrs. E. P. Thwing, Brooklyn, N. Y., 800; Rev. W. W. Atterbury, D.D., N. Y., 50; Miss H. S. Swezey, Amityville, N. Y., 8; Miss Kate Perry, San Francisco, Cal., 2 50; Col. I. R. Paul, Chicago, Ill., 5; “Charlie Little,” 5; Rev. D. F. Haynes, Baltimore, Md., 25; “E. L. T.” 10; L. B. Browning, Decatur, Mich., 5; The Misses McCune, Woodlawn, Pa., 9; John

McMichael, Oakdale, Pa., 25; James Waters, Oswego, N. Y., 15; Interest on permanent fund, 250..... 3,001 28

Total received for Home Missions, October, 1891.....\$ 51,770 68

Total received for Home Missions from April 1, 1891..... 301,350 87
Amount received during same period last year. 254,407 39

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

BALTIMORE.—Baltimore—Baltimore 1st, Mrs. Harriet E. Brown, 200 00
COLORADO.—Pueblo—Mesa, W. L. Graham, 200 00
KANSAS.—Highland—Nortonville, 4. Osborne—Hays City, 8 35. 12 35
MINNESOTA.—St. Paul—St. Paul House of Hope, W. B. Dean, 200 00
NEBRASKA.—Niobrara—Rev. J. Martin, 12 50
NEW JERSEY.—Newark—Caldwell 1st Y. P. S. C. E., 50 00
NEW YORK.—Buffalo—Buffalo Westminster, Jos. C. Batchelor, 50. Niagara—Lockport 1st sab-sch miss'y soc'y, 180. Troy—Warrensburg, 16. 196 00

OREGON.—Portland—Clackamas 1st, "Sons and Daughters of the King," 7 00

Total from churches.....\$ 877 85

MISCELLANEOUS.

A friend, 200; Miss Eliza A. Darlington, Pittsburgh, Pa., 200; "M. J. P.," 50..... 450 00

Total received for the debt, October, 1891.....\$ 1,327 85

Total received from July 1, 1891..... 10,686 05

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1891.

BALTIMORE.—Baltimore—Baltimore 2d, 2 52. New Castle—Elkton, 16. 18 52
COLORADO.—Boulder—Valmont, 2 cts. Pueblo—Mesa, 98. 98 02
ILLINOIS.—Alton—Upper Alton, 2. Mattoon—West Okaw, 5 50. Rock River—Aledo, 10 cts. Springfield—Pisgah, 1 67; Unity, 33 cts; Rev. W. L. Tarbet and wife, 1 20. 10 80
IOWA.—Council Bluffs—Guthrie Centre, 14 38. Iowa—Keokuk Westminster, 1 47. 15 85
KANSAS.—Neosho—Girard 1st, 6; Yates Centre, 2 50. 8 50
KENTUCKY.—Transylvania—Lancaster, 5 50
MICHIGAN.—Detroit—Detroit Westminster, 3 50. Lansing—Marshall 1st. 5. Monroe—Raisin 1st, 3. 11 50

MISSOURI.—Platte—Trenton Hodge, 2 80. St. Louis—St. Louis 2d German, 1. 3 80
NEBRASKA.—Nelson, 1 00
NEW YORK.—Rochester—Rochester Brick, 20 00
TENNESSEE.—Union—Madisonville, 0 09

Total received for Sustentation, October, 1891..\$ 188 58

Total received for Sustentation from April 1, 1891..... 1,134 39

Amount received during same period last year. 1,411 78

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1891.

Albany—Albany 6th 6; — State Street, 5 16; Broadalbin, 3 21; Charlton, 15. Binghamton—Binghamton First, 64 95; — North 40; Nichols, 9 60. Boston—East Boston, 14 50. Brooklyn—West New Brighton Calvary, 6 80. Buffalo—Glenwood, 2. Cayuga—Auburn 2d, 7 52; Aurora, 10; Cayuga sab-sch, 7 80. Champlain—Chazy, 9 84. Chemung—Big Flats, 14; Breesport, 5. Geneva—Geneva 1st, 18 44; — North, 3. Hudson—Jeffersonville German, 6; Middleton 2d, 24 cts; Monroe, 10; Stony Point, 13 08. Long Island—Bellport, 10; Easthampton, 10; South Haven, 3. Lyons—Palmyra, 1 77. Nassau—Bellmore, 6 60; Huntington 1st, 42 98; White Stone (sab-sch, 2), 12 25. New York—Central, 50. Niagara—Youngstown, 8; Somerset 2; Carlton, 2; Tonawanda, 2; Middleport, 1 70; Lockport Calvary, 2. Otego—Fly Creek, 7; Laurens (Mrs. Wm. Pattengill, 10), 18 50. Rochester—Ogden Centre, 48 cts. St. Lawrence—Dexter, 8; Louisville, 6 50;

Oswegatchie 1st, 50. Steuben—Campbell 1st, 10 51. Syracuse—Collamer, 3. Troy—Warrensburg, 30; Troy Oakwood Avenue, 10; Glenns Falls, 69 70; Melrose, 7 30; Pittstown, 3 50; Argyle, 5. Utica—Northwood, 2; Rome 1st, 100; New Hartford, 20; Utica Olivet, 15. Westchester—Mt. Vernon 1st, 25. 797 88

MISCELLANEOUS.

Rev. H. T. Scholl, Big Flats, New York..... 6 00

Total received for New York Synodical Aid Fund (October, 1891)..... \$ 803 88

Total received for New York Synodical Aid Fund from April 1, 1891..... 5,300 57

Amount received during same period last year. 5,521 13

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1891.

ATLANTIC.—South Florida—Seneca, 1; Sorrento, 5. 6 00
BALTIMORE.—Baltimore—Baltimore 2d, 7 58; — Broadway, 18; Bethel, 8; Taneytown, 27 47. New Castle—Drawer's, 5; Elkton, 25; Fort Deposit, 17 22. Washington City—Clifton, 4; Hermon, 8; Washington City 4th, 180 54. 305 81
CATAWBA.—Cape Fear—Shiloh, 2 50. Yadkin—Mocksville 2d, 1. 3 50
COLORADO.—Boulder—Valmont, 20 cts. Gunnison—Grand Junction 1st, 8. Pueblo—Canon City 1st, 100; Monte Vista, 10. 118 20
ILLINOIS.—Alton—Collinsville, 13; Hillsboro, 12; Jerseyville, 5. Bloomington—Champaign 1st, 47 11; Chenoa, 16; Clarence, 5 50; Clinton, 22; Lexington, 5; Rankin, 4 14. Cairo—Carmi 1st, 25 15; Centralia (sab-sch, 2 10), 12 75; Golconda, 7; Shawneetown, 17 58. Chicago—Chicago 1st, 68 75; — 2d, 550; — 4th, 174 70; — Covenant, 186 68; Evanston 1st, 36 48; Highland Park, 35 69; Hyde Park, 95; Itaska 1st, 5; Lake Forest 1st, 350 96; Peotone, 34 10; River Forest 1st, 3 50; Riverside, 15 14. Freeport—Forest Grove German, 15; Rockford 1st, 23. Mattoon—Marshall, 1 50; Pana 1st, 36 20. Ottawa—Mendota, 33 46. Peoria—Canton 1st, 16 75; Galesburg, 5; Knoxville, 10;

Peoria 1st, 20 66; Sparland, 4. Rock River—Aledo, 90 cts; Garden Plain, 5 80; Newton, 6 58; Princeton, 22 40. Schuyler—Carthage 1st, 24 55; Doddsville, 5; Elvaston, 5; Hamilton, 1; Mount Sterling, 35 02. Springfield—Pisgah, 1 67; Unity, 33 cts. 2,023 05

INDIANA.—Crawfordsville—Bethel, 4; Dayton, 30 43; Frankfort 1st, 32 20; Lafayette 1st, 12 76; Newtown, 17; Pleasant Hill, 3; Romney, 10; Rossville, 3. Fort Wayne—Fort Wayne 1st, 78 37; — 3d, 9. Indianapolis—Bethany, 7 38. Logansport—Mishawaka, 2 20. Muncie—Wabash sab-sch, 15. New Albany—Livonia, 3 72. Vincennes—Evansville 1st Avenue, 6; Salem, 3; Upper Indiana, 6 81; Vincennes sab-sch, 4 88. White Water—Aurora, 10; Richmond 1st, 20 40. 279 15

INDIAN TERRITORY.—Muscogee—Wewoka, 5 00

IOWA.—Cedar Rapids—Clinton, 88; Mount Vernon, 24. Council Bluffs—Clarinda, 33; Emerson, 10 62; Hamburg, 6; Malvern, 3 50; Norwich, 2 40; Yorktown, 4 80. Des Moines—Allerton, 4; Chariton, 7 12; Dallas Centre, 8; Dexter, 8 20; Grimes, 11; Indianola, 10; Laurel, 2; Newton, 10 57; Ridgedale, 10. Dubuque—Jesup, 4 86; Sherrill's Mound German, 5. Fort Dodge—Fonda, 2. Iowa—Keokuk Westminster, 23 21; Kossuth, 14 25. Iowa City—

Iowa City, 25. *Sioux City*—Sac City 1st, 18; Larrabee, 8. *Waterloo*—Ackley, 35; Cedar Falls, 7 40; Janesville, 5.

KANSAS.—*Emporia*—Arkansas City, 14 50; Caldwell, 7; Elmendorf, 4; Marion, 23; Waverly 1st, 16 67; Welcome, 3; Wichita 1st, 4 35; —Oak Street (Y. P. S. C. E., 50 cts), 6. *Larned*—Burton, 3 14. *Neosho*—Carlyle, 1 10; Chanute and sub-sch., 8 39; Humboldt 1st, 4 07; Kincaid, 1 87; McCune, 12; Morgan, 2 78; Osage 1st, 12. *Osborne*—Oberlin, 2. *Solomon*—Culver, 8. *Topeka*—Manhattan, 20. 152 87

KENTUCKY.—*Louisville*—Hopkinsville 1st, 1 75. *Transylvania*—Lancaster, 5 51.

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 300; —Westminster, 31 50; Pontiac (sub-sch., 4 74), 41; South Lyon 1st, 22 50. *Flint*—Lapeer 1st, 11; Flint, 24 50. *Grand Rapids*—Big Rapids Westminster, 7 17. *Kalamazoo*—Richland, 11. *Lansing*—Brooklyn, 8 35; Eckford 6 15; Homer, 10 12; Tekonsha, 6 60. *Monroe*—Blissfield 1st, 5; Erie 1st, 10; La Salle 1st, 4; Monroe, 20 50; Tecumseh, 50. 566 89

MINNESOTA.—*Duluth*—Duluth 2d, 10; West Duluth, 5 88. *Red River*—Moorhead 1st, 5 25. *St. Paul*—Delano, 6; Maple Plain, 6 10; Minneapolis Bethlehem, 11 46; Oak Grove, 3; St. Paul 9th, 10 63. *Winona*—Claremont, 6; Preston, 11; Ripley, 2 23. 77 58

MISSOURI.—*Kansas City*—Butler 1st, 10; Kansas City 2d, 208 82; —Linwood, 3; Raymore 1st, 9 30; Sedalia Central, 25. *Ozark*—Ebenzer, 13. *Palmyra*—Unionville, 11. *Platte*—Hodge, 9 25; Parkville, 16 05; Tarkio 1st, 10. *St. Louis*—Bethel German, 7; Emmanuel German, 10; Salem German, 5; St. Charles, 43; St. Louis 1st, 74 46; —2d German, 2; —Glasgow Avenue, 25; —Lafayette Park, 131 75; Zoar, 15. 622 64

NEBRASKA.—*Hastings*—Nelson, 1 11; Superior, 1 23. *Kearney*—Broken Bow, 6 20; Fullerton, 7 25. *Nebraska City*—Adams, 5; Beatrice 1st, 13 22; Diller, 2 40; Hickman German, 8 50; Plattsmouth 1st, 14 45; Sterling, 6. *Omaha*—Fremont 1st, 18; Omaha 1st, 60 42; —Castellar Street, 5 06; —Knox, 11; Schuyler, 6 50; Silver Creek, 3 06; Tekamah, 6 57. 181 67

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster (6 58 from Hope), 138 77; Perth Amboy, 22 50; Rahway 1st German, 2; Roselle, 11 54. *Jersey City*—Passaic, 35 92. *Monmouth*—Barnegat, 2; Beverly, 35 42; Forked River, 4; Manasquan, 56 53. *Morris and Orange*—Chatham, 75 06; East Orange 1st, 180 63; Morris Plains, 7. *Newark*—Newark 2d, 51 58; —Memorial, 15 68; —Park, 34 99; —South Park, 72 59. *New Brunswick*—Dayton, 7 16; Lambertville, 50; New Brunswick 1st, 54 44; Stockton, 6; Trenton Prospect Street sub-sch., 4 80. *Newton*—Belvidere 1st, 40; —2d, 7 92; Hacketts town, 50; Oxford 1st, 8 64. *West Jersey*—Bridgeton West, 100; Salem 1st, 61 04. 1,061 60

NEW MEXICO.—*Arizona*—Tombstone, 1 00

NEW YORK.—*Albany*—Albany State Street, 46 51. *Binghamton*—Binghamton 1st, 77 96; —West, 19; McGrawville, 12 74. *Boston*—East Boston, 23 02; South Framingham 1st, 3 50. *Brooklyn*—Brooklyn 1st, 165 66; —Memorial, 87 80; —Throop Avenue, 175; Edgewater 1st, 24 82. *Buffalo*—Buffalo Bethany, 22 50; —Westminster, 300; —West Avenue 5 64; Jamestown 1st, 83. *Cayuga*—Auburn 2d, 16 21; Ithaca 1st (sub-sch., 21 19), 278 04. *Chemung*—Burdett, 2 80. *Columbia*—Greenville, 5. *Genesee*—Batavia, 50 30; Wyoming, 9 44. *Geneva*—Phelps, 17 32; Seneca, 25. *Hudson*—Circleville, 9; Goshen, 45 16; Livingston Manor, 4; Middletown 2d, 2 17; Monroe, 50. *Long Island*—Middletown, 16 60; Southampton, 59 71. *Lyons*—East Palmyra, 6 12; Lyons 1st, 25; Palmyra, 9 88. *New York*—New York West, 808 84. *Niagara*—Lockport 1st, 22 66. *North River*—Amenia South, 18 30; Freedom Plains, 11. *Newburgh Calvary*, 38 10; Wappinger's Creek, 7 15. *Otsego*—Richfield Springs, 36 33. *Rochester*—Ogden Centre, 4 35. *St. Lawrence*—Gouverneur 1st, 9 61; Heuvelton, 2; Louisville, 3; Waddington, 6. *Syracuse*—Onondaga Valley, 5 70. *Troy*—Troy Memorial, 7 73; —Westminster, 43 50; Warrensburg, 8. *Utica*—Boonville, 7 42; Camden 1st, 4 50; Knoxboro, 11; Utica 1st, 40 56; Westernville, 17. *Westchester*—Darien, 24; Mt. Vernon, 176 77; Patterson, 5 33; Thompsonville 1st, 30; Yonkers Westminster (sub-sch., 50), 91 68. 8,061 62

OHIO.—*Athens*—Beech Grove, 3. *Bellevue*—Bellevue 1st, 7 56; Crestline, 8 75; Forest, 5; Gallion, 12 75; Urbana 1st, 20 06. *Chillicothe*—Bloomington, 11 75; Hillsboro, 67 50; Mount Pleasant, 5; South Salem, 16. *Cincinnati*—Bethel (sub-sch., 1 50), 5 78; Cincinnati 2d, 21; —7th, 25; Clifton, 25 50; Goshen, 3; Mount Carmel and sub-sch., 3; Sharonville, 4; Springdale, 16. *Cleveland*—Guilford 1st, 9 49. *Columbus*—Central College, 17; Columbus 1st, 75; London, 7 60; Mifflin, 11. *Dayton*—Clifton, 19 53; Ebenezer, 1 61; Jacksonburg, 2; New Paris, 4 86; Oxford, 16; Springfield 1st, 32; Troy 1st, 21; Xenia, 11. *Huron*—Huron, 6 15; Norwalk, 34 70. *Lima*—Wapakoneta, 19 40. *Mahoning*—Massillon 2d, 52 50; Poland, 4 33. *Marion*—Iberia, 5; Mount Gilead, 6 53. *Maumee*—Toledo

1st, 57 31. *St. Clairsville*—Bellaire 2d, 7; Rock Hill, 7 45; Short Creek, 8; Wheeling Valley, 5. *Steubenville*—Bethel, 8; Brilliant 1st, 5; East Liverpool 2d, 2 50; Monroeville, 9; Potter Chapel, 10; Steubenville 1st, 24 41; Two Ridges, 5; Wellsville 1st, 38 68. *Wooster*—Apple Creek, 13 60; Canal Fulton, 9; Clear Fork, 2 75; Holmesville, 3; Nashville, 7. *Zanesville*—Coshocton, 41; High Hill, 6 35; Homer 1st, 5 50; Mt. Zion, 8; Newark 1st, 8 25; Zanesville 1st, 15. 924 19

OREGON.—*East Oregon*—Union, 3 70. *Portland*—Portland Calvary, 120; —4th, add'l, 5. 128 70

PACIFIC.—*Benicia*—San Rafael (sub-sch., 3 80), 44 20; Santa Rosa 1st, 44. *Los Angeles*—Glendale, 4; San Bernardino, 14 75. *San Francisco*—Oakland 1st, 68 25; —2d, 12 40. *San Jose*—Milpitas, 5; San Jose 1st, 48; Watsonville, 5. 245 60

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 22 58; Avalon, 7; Bakerstown, 10; Beaver, 36; Bellevue, 32 37; Evans City, 6; Freedom, 8; Glenshaw, 13 33; Industry, 4; Pine Creek 1st, 11; —2d, 10 50; Plains, 4; Sewickly, 35 61; Van Port, 3 75. *Blairsville*—Beulah, 21 24; Congruity, 6; Greensburg (sub-sch., 20), 63 70; Irwin, 9 83; Laird, 3; Murrysburg, 11 25; New Alexandria (sub-sch., 8 80), 35 39; Plum Creek, 7. *Butler*—Harrisville, 3 69; Pleasant Valley, 2 31. *Carlisle*—Buffalo, 3; Dickinson, 3; Great Conewago, 80 cts; Green Castle, 10; Harrisburg Market Square, 89 10; Lebanon 4th Street, 25; Shippensburg, 23 50. *Chester*—Bryn Mawr, 244 57; Downingtown Central, 2 53. *Clarion*—Beech Woods, 37 05; New Rehoboth, 8 08; Tionesta, 9. *Erie*—Bradford 1st, 31 25; East Greene, 2; Harbor Creek, 4; North East, 42 45; Salem, 3; Springfield, 8 34; Titusville, 68; Wattsburg 1st, 1 50. *Huntingdon*—Houtzdale, 3 29; Huntingdon, 41 21; Spruce Creek, 60 33. *Kittanning*—Boiling Spring, 3; Kittanning 1st, 51; Parker City, 14 58; Saltsburg, 29 25; Strader's Grove, 4 33; West Glade Run, 4 80; Worthington, 7. *Lackawanna*—Carbondale 1st, 54; Great Bend, 7; Scranton 2d, 196 80; —German, 11 56; Troy, 20 07; Ulster Village, 2. *Lehigh*—Audenreid, 41; Easton Brainard, 159 71; Reading 1st, 60; —Olivet, 19 43; South Bethlehem, 8 23; White Haven, 16. *Northumberland*—Beech Creek, 3; Berwick, 7; Buffalo, 6 16; Derry, 4; Great Island, 75; New Berlin, 10; New Columbia, 3 25; Washington, 17. *Philadelphia*—Philadelphia Mariner's, 4; —Walnut Street, 245 23; —Westminster, 11 53. *Philadelphia Central*—Philadelphia Bethesda, 43; —Memorial, 64; —Oxford, 123 69; —Patterson Memorial, 10; —Princeton, 179 03. *Philadelphia North*—Disston Memorial, 10 09; Leverington, 15; Newtown, 49 18; Roxborough, 7. *Pittsburgh*—McKee's Rocks, 8 70; Mount Pisgah, 10; Pittsburgh 6th, 3 35; —East Liberty, 52; —Shady Side, 21; Raccoon (sub-sch., 4), 32; Sharon, 28 90; West Elizabeth sub-sch., 10. *Redstone*—Brownsville, 12; Connelville 1st, 59; McKeesport, add'l, 3; Mount Vernon, 5 25; New Providence, 8 75; Sewickley, 7. *Shenango*—New Castle 2d, 11. *Washington*—Burgettstown, 50; Cameron, 6; Hookstown, 8; Lower Buffalo, 8 63; Unity, 2; Upper Ten Mile, 10; Washington 1st, 91 41; West Union, 3; Wheeling 1st (sub-sch., 10), 63 30; —2d, 24 02; —3d, add'l, 1. *Wellsboro*—Wellsboro, 4 05. *Westminster*—Chestnut Level, 18 75; Wrightsville, 19. 3,291 09

SOUTH DAKOTA.—*Black Hills*—Bethel, 1; Whitewood, 3.

Southern Dakota—Bridgewater, 7; Canistota, 3. 14 00

TENNESSEE.—*Union*—Clover Hill, 2; Forest Hill, 1 60; Hopewell, 3 25; Madisonville, 84 cts; New Market, 5; Rockford, 1. 18 59

UTAH.—*Montana*—Helena 1st, 77 85

WASHINGTON.—*Puget Sound*—Fairhaven 1st, 10; Seattle 1st, 52 70. *Spokane*—Waterville 1st, 2. *Walla Walla*—Walla Walla, 2 55. *Willamette*—Crawfordville 1st, 4. 71 25

WISCONSIN.—*Chippewa*—Baldwin, 10 15. *Milwaukee*—Milwaukee Calvary, 100; —Immanuel, 200; Stone Bank, 3. 313 15

From the churches.....\$ 13,952 67

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; "From a friend," Tenn., 2; Miss Mary Lord, Tenn., 5; Mrs. C. A. Brookfield, N. J., 50; Guest money at P. A., 33 50; "From a friend of aged ministers," Ill., 5; Mrs. Frank Murden, Ill., 6; Mrs. W. S. Opdyke, N. Y., 25; "Friend in Conneautville, Pa.," 5; Miss Isabella Youart, O., 1; Hon. Alfred Hand, Pa., 15; Mrs. Stella Seymour, Pa., 1; Anonymous, Philad., 5; Eliza C. Wikoff, Pa., 30; John A. Schweikie, Ind., 5; From a friend, through Rev. A. J. Fennel, 15; "Mrs. Dwight May, in memoriam," 5; Rev. L. J. Matthews, Mo., 2; M. R. Alexander, Pa., 10; "E. C. G.," Pa., 100; "N. M. C.," Iowa, 5; James T. Imlay, O., 5; "C. E. S., N. J., 1,000;

Mrs. H. C. Scovel, O., 20; "Friend in Elberon Church, N. J., per Rev. C. J. Young" 25; "Newton, N. J." 50; Peter Fulton, N. J., 15; Rev. W. L. Tarbet and wife, 1 30; "C. Penna." 6; P. C., Mitchell, Colo., 5.....	1,501 70
Interest from permanent fund	5,008 50
Interest from Latta fund.....	41 67
For current fund	\$ 20,499 54

PERMANENT FUND.

(Interest only used.)

Newtown Church, Presbytery of Crawfordville	1 00
Total for October, 1891	\$ 20,500 54
Total for current fund since April 1, 1891.....	79,943 18

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1891.

BALTIMORE.—Baltimore—Baltimore 2d, 5 06. *New Castle*—*Drawyer's*, 3; *Wilmington West* (sab-sch, 96), 113. 121 06
 CATAWBA.—Cape Fear—Timothy Darling sab-sch, 10.
 YADKIN.—Mocksville 2d, 1. 11 00
 COLORADO.—Boulder—Valmont, 0 06
 COLUMBIA.—East Oregon—Union, 1 25
 ILLINOIS.—Bloomington—Wenona church and sab-sch, 12. *Cairo*—Cobden sab-sch, 6 12; *Sumner* sab-sch, 17 05.
 CHICAGO—Chicago 1st, 42 50; — 4th, 35 50; — Covenant, 2; — *Jefferson Park* sab-sch, 20; *Evanston*, 12 18; *Joliet Central* sab-sch, 15 70; *Oak Park*, 62 50; *River Forest*, 1 49.
 FREEPORT.—Belvidere sab-sch, 22; *Rockford 1st* church and sab-sch, 19 10; *Willow Creek*, 20. *Mattoon*—West Okaw (sab-sch, 9 75), 12 90. *Peoria*—Galesburg, 16 42. *Rock River*—Aledo, 30 cts; *Garden Plain*, 1 79; *Newton*, 2 81. *Springfield*—Pisgah, 3 50; *Unity*, 50 cts. 325 34
 INDIANA.—Crawfordsville—Roseville sab-sch, 7 46. *Fort Wayne*—Fort Wayne 1st, 62 35. *Muncie*—Wabash sab-sch, 15. *New Albany*—North Vernon sab-sch, 5; *Smarna* sab-sch, 3. *Vincennes*—Evanville Walnut Street, 20. 112 81
 INDIAN TERRITORY.—Muscoogie—Achena, 2 00
 IOWA.—Cedar Rapids—Pleasant Hill, 9 20. *Des Moines*—Laurel, 2; *Mariposa*, 3. *Dubuque*—Hopkinton sab-sch, 13 90; *Otterville* sab-sch, 3; *Pine Creek* sab-sch, 10. *Fort Dodge*—Fonda sab-sch, 6. *Iowa*—Keokuk Westminster, 11 65; *Montrose* sab-sch, 3. *Iowa City*—Keota sab-sch, 3 50. 65 34
 KANSAS.—Emporia—Agricola sab-sch, 2; *Cottonwood Falls* sab-sch, 5; *Hartford* sab-sch, 5; *Wellington* sab-sch, 20 07. *Neosho*—Carlyle, 87 cts; *Girard*, 6; *Oswego* sab-sch, 18; *Scammon*, 8 08. *Osborne*—Hays City, 4 85. *Topeka*—Spring Hill, 2. 71 87
 MICHIGAN.—Detroit—Detroit Jefferson Avenue, 65; — *Westminster*, 10 50; *Ypsilanti*, 15 83. *Kalamazoo*—Cassopolis, 8 96. 95 29
 MINNESOTA.—Mankato—Winnebago City sab-sch, 4. *Red River*—Crookston church and sab-sch, 7. *St Paul*—Crystal Bay sab-sch, 5 49; *Minneapolis* 1st, 14 90; *St Paul* Dayton Avenue, 35; — *House of Hope*, 27 81; *White Bear* (sab-sch, 4 99), 8 54. 162 74
 MISSOURI.—Ozark—Lockwood sab-sch, 1; *Springfield* Calvary, 11 55. *Palmyra*—Birdseye Ridge sab-sch, 5 49; *Unionville*, 7. *Flatte*—Hopkins, 5. *St Louis*—Ironton, 2 40; *Salem German*, 5; *St Louis* 1st, 14 09; — *2d German*, 2; — *Glasgow Avenue*, 8 45. 56 98
 NEBRASKA.—Nebraska City—Adams, 1; *Plattsmouth*, 24 30; *Sterling* (sab-sch, 6), 8. 33 36
 NEW JERSEY.—Elizabeth—Elizabeth Westminster City-sab-sch, 50 58; *Perth Amboy*, 12; *Roselle*, 3 53. *Jersey City*—Hackensack sab-sch, 13; *Newfoundland* sab-sch, 4; *Pas-saic* sab-sch, 4 18; *Rutherford*, 52 57. *Monmouth*—Cran-bury 1st, 7 75. *Newark*—Caldwell sab-sch, 11; *Newark* 2d, 25 31; — *Newark Memorial*, 10; — *Park*, 5 58. *New Brun-swick*—Dayton, 2 89; *Dutch Neck*, 23; *Princeton* 1st, 36 20; *Trenton* 1st, 10. *Newton*—Hackettstown, 15; *North* *Hardiston*, 25. *West Jersey*—Bridgeton West, 50; *Tucka-hoe* sab-sch, 5. 374 41
 NEW YORK.—Albany—Albany State Street, 15 50; — *West End* sab-sch, 10; *Saratoga Springs* 1st sab-sch, 16 70. *Binghamton*—Binghamton 1st, 51 97. *Boston*—Lowell, 10; *South Boston* 4th sab-sch, 21. *Brooklyn*—Brooklyn *Duryea* sab-sch, 25; — *Memorial*, 12 60. *Buffalo*—Buffalo *Bethany*, 7 50. *Cayuga*—Auburn 2d, 4 60; *Ithaca* church, 10; — sab-sch, 41 96. *Hudson*—Middleton 2d, 72 cts; *Mon-roe* sab-sch, 25; *Nyack*, 6; *Palisades*, 6 89. *New York*—*New York West Farms* sab-sch, 18. *North River*—New-burgh Union, 15; *Poughkeepsie* sab-sch, 50 25. *Otsego*—*Richfield Springs* sab-sch, 25. *Rochester*—Ogden, 1 45; *Rochester Westminster* sab-sch, 7 12. *Troy*—Troy 2d, 37 71. 421 97
 OHIO.—Athens—Carthage sab-sch, 4 35. *Bellefontaine*—Bellefontaine, 2 52. *Cincinnati*—Bethel church and sab-sch, 9 45; *Cincinnati Central*, 11 22; *Loveland*, 11 35; *Mount Carmel* church and sab-sch, 2. *Cleveland*—Cleve-land Beckwith sab-sch, 12 45. *Dayton*—Clifton, 6 87; *Troy* sab-sch, 13 53. *Maumee*—Toledo 3d, 5 55; *Ton-tonogony*, 15. *Portsmouth*—Winchester sab-sch, 5 90. *St. Clairsville*—Martin's Ferry, 15 98. *Steubenville*—East *Springfield*, 7 20. *Zanesville*—Bladenburgh, 2. 125 27

PACIFIC.—Los Angeles—San Buenaventura, 18. *San Francisco*—San Francisco Westminster, 18 10. 36 10
 PENNSYLVANIA.—Allgheny—Plains, 2; *Sewickly*, 19 45. *Blairsville*—Congruity, 7 50; *Murrysville*, 3 75; *New Alexandria* (sab-sch, 13 64), 51 83. *Butler*—Amity sab-sch, 9; *North Washington* sab-sch, 7. *Carlisle*—Green *Castle*, 3 33; *McConnellsburgh*, 3 70. *Clarion*—Big Run, 8 50. *Erie*—Fredonia sab-sch, 21 11; *Titusville*, 21 03. *Huntingdon*—Alexandria, 4; *Houtsdale*, 1 10; *Madera* sab-sch, 18. *Kitanning*—Tunnelton, 2. *Lackawanna*—Mountain Top sab-sch, 12 66; *Warren* sab-sch, 4. *Northumberland*—Shamokin 1st, 7 28. *Philadelphia*—Phila-delphia 9th sab-sch, 84 92; — *Woodland*, 216 93. *Phila-delphia Central*—Philadelphia North Broad Street, 126 50; — *Olivet* sab-sch, 14 15; — *Harper Memorial* sab-sch, 5. *Philadelphia North*—Doylestown, 1; *Germantown* 1st sab-sch, 52 79. *Pittsburgh*—Pittsburgh 43d Street, 25; — *East Liberty*, 16. *Redstone*—Mount Vernon, 7; *Rehoboth*, 8 57. *Washington*—East Buffalo, 24 48; *Washington* 1st, 54 84. *Wellsboro*—Wellsboro, 23 10. *Westminster*—Little Britain, 24 30; *Middle Octorara* (sab-sch, 12), 17. 908 87
 SOUTH DAKOTA.—Aberdeen—Groton sab-sch, 5 25.
 CENTRAL DAKOTA—Hitchcock, 3. 8 25
 TENNESSEE.—Union—Madisonville, 0 28
 UTAH—Wood River—Caldwell, 23 00
 WISCONSIN.—Chippewa—West Superior sab-sch, 25 75. *La Crosse*—Salem, 7. *Lake Superior*—Lakesfield, 1 20. *Milwaukee*—Milwaukee Grace, 10 15. 44 10
 Total from churches, October, 1891.....\$ 1,946 95
 Total from Sabbath-schools, October, 1891..... 908 91

Total from churches and Sab-schools, October, 1891.....\$ 2,940 86

MISCELLANEOUS.

Mattawa sab-sch, Ontario, 2; Rev. E. P. Robin-son, Orchard Park, N. Y., 5; W. A. Byrd, Charlotte, N. C., 3 93; Mrs. Frank Murden, Peoria, Ills., 5; "A friend," Conneautville, Pa., 5; French McAfee, Texas, 95 cts; St. An-drews sab-sch, Ontario, 5; Coal Bank union sab-sch, Wilson, Kan., 8 32; *Walkers* sab-sch, Du Pont, Ind., 2; J. D. Irwin, Princeton, Ky., 2 55; Chas. Shepherd, Ilwaco, Wash., 2 50; *Bethel* sab-sch, Lu Verne, Iowa, 5; Wm. Davis, Oklahoma Ty., 4 90; *West Bloomfield* sab-sch, Wis., 3 12; Jno. C. Giffen, O'Neill, Neb., 1 50; G. T. Dillard, Columbia, S. C., 50 cts; R. J. Young, Williamsport, Ind., 25 cts; *Lake Harriet* sab-sch, Minn., 5; W. H. Long, Franklinton, N. C., 3 68; G. W. Van Sickle, Winter Park, Fla., 1 50; H. B. Wilson, Atlanta, Ga., 95 cts; *Sanilac* sab-sch, Mich., 3 38; *East Fairfield* sab-sch, Wis., 1 04; *Biddle* union sab-sch, Charlotte, N. C., 5 10; *Helping Hands* sab-sch, Somerville, N. J., 10 79; O. H. Carnichaels, S. Dak., 1 85; *Warbonnet* sab-sch, Neb., 65 cts; *Miss Ann Consty*, Philad'a, 200; *Miss Kate Wentz*, Philad'a, 200; T. W. Synnot, Wenonah, N. J., 200; G. W. Hamble-ton, Mission Church, Minn., 1; R. MacDougald, Westville, N. Y., 1; F. R. Twine, Roanoke, Va., 8; *Interest of J. C. Green Fund*, 94 49; *Commercial Print* sab-sch, Ohio, 12 51; *Inter-est of J. C. Green Fund*, 125; W. L. Tarbet and wife, Ills., 1 80; "C.", Penna., 1..... 871 19

Deduct contribution from Lampasas church, Austin Presbytery, entered in July, and, by mistake, a second time in September 10 00

Total receipts, October, 1891.....\$ 3,802 05
 Amount previously acknowledged..... 71,402 56

Total contributions since April 1, 1891.....\$ 75,204 61

C. T. McMULLIN, Treasurer,
 1334 Chestnut Street, Philad'a, Pa.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognised in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

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Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N. B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1892.

HOME MISSIONS.

The beloved Senior Secretary of the Board of Home Missions, after some months of much impaired health is again able to be at his post, and is giving the Church the benefit of his large knowledge of our country and its needs, and the great opportunity and demand for vast enlargement and vigorous prosecution of her work of Home Missions. Our readers will share the joy with which we receive the following communication from his steady and vigorous pen.

TYPICAL AND IMPORTANT POINTS.

KETTLE FALLS, WASHINGTON:—Rev. Thomas M. Gunn, D. D., Synodical Missionary, writes:

“Kettle Falls is in the northeastern county of the State of Washington, which county is just the size of the State of Massachusetts. The county is as mountainous as Vermont, yet it has the climate of northern Georgia. The town of Kettle Falls is in its western edge on the southern trend of the Columbia River. The falls at this place are not only beautiful, but are a magnificent water power which has already been utilized for mills and electric lights. Inspection of but a day convinced me that we have a very wide field accessible, which we ought to work immediately. About 15 miles below Kettle Falls is a very fine

farming country with no religious worship by any denomination. The land is high, rich bench land, capable of producing anything in the world that can be grown in a temperate climate. The surrounding hills and mountains are covered with a good quality of small pine. Deer and game of various kinds abound. I have not seen a more attractive place in all my travels. The Spokane & Northern R. R. runs within three miles of it and passes on to the north up to the Columbia River. There will be a junction there, and several places of permanent importance are inevitable.

“The advent of the Great Northern R. R. during the coming year will open a vast extent of the most beautiful and productive country. All the region north of Spokane is full of the richest minerals in the world. Fabulous sums have been invested already, and we seem to be on the eve of one of the wildest mining booms ever known. Of course there will be a great deal of fictitious growth, but with it there will be much that will be permanent. To take up only a moiety of this we must have several men for new work by Spring. We need one of them in northern Idaho on the north branch of the Northern Pacific, in one of the most beautiful and romantic regions; one in the rich farming district at Wilbur, 70 miles west

of Spokane ; another in Okanogan County.

"The building of nearly 500 miles of new railroad in the next two years in our Synod means very great material development. We must endeavor to keep pace with it in spiritual things.

"Rev. Chas. F. Goss came to Kettle Falls in its incipency, in impaired health, and for the accommodation of his brother, took charge of his bank. His health having been much improved, he has determined to resume the work of the ministry, and has been, to my knowledge, offered many excellent positions; among them was that of Synodical Missionary of the Synod of Oregon. He is a man of remarkable gifts and fine culture. Incidentally, he has taken up the church work here, and has built a most beautiful church, which, with its furniture and equipments, has cost \$3,700, and is all paid for. There are many points opening around this place to which Mr. Goss can give his attention so as to make this a very important church center."

VELASCO, TEXAS.—Velasco is a new town at the mouth of the Brazos River in Texas. Rev. H. S. Little, D. D., Synodical Missionary, says:

"The chief town is to be at Velasco. I have had two lots given to me to-day, just such as are selling at \$800 each, if we will build on them. It is now, or, perhaps, never, for us. Please let me hear from you. May we expect help? What about "the right man?" We have thirty days to decide before the lots are forfeited. I find some valuable material here, and it will be such a pity if we cannot begin.

If we are to do our work in Texas, we must have a man for Velasco, for Gainesville, for Ft. Worth, for Houston and for Galveston. These and such like towns in different parts of this great and magnifi-

cent State, are now open to us as they never were before."

The first settlement of a new country is not the one that calls for schools. Wait a few years till the houses begin to fill up with children, and they will clamor for schools for themselves, and then woe to their parents and the community at large if no provision is made for them. Texas has already reached that point. Colleges have already been formed, and High Schools for boys and for girls are in demand, and with the increase in population, such places as have not schools are such as need Presbyterian churches, and the more the population increases, the more will such churches be needed.

WASHINGTON COLLEGE, TENN.—The places already described are one in the Northwest, and the other in the Southwest; one in the great State of Washington, and the other in the greatest of all States, Texas. We turn now to the East, to the State of Tennessee. The first two are in new States; the last is not in a new State, but an old one, on the west side of the Blue Ridge, and an old community. The mountains of East Tennessee are full of Scotch-Irish people, loyal sturdy, honest people. Within a hundred miles of Washington College, there are said to be a million of these people. At this place stands the old Salem church, which is a hundred years old or more, and the region has supplied a goodly number of excellent men—Nelson, Gallagher, Doak, Johnson, Clay, Lincoln, Harrison, Buchanan, Scott and Calhoun have been reared in that neighborhood, which names will show the possibilities of the stock. Rev. C. A. Duncan, Synodical Missionary writes:

"The history of this Scotch-Irish stock, in this country as well as in their native land, attests their sturdy character.

Among early events leading to the Revolutionary War, the first two declarations of Independence were made by these Scotch-Irish Presbyterians. Bancroft says: "On Jan. 20, 1775, a Council met near Abington, Va., which was mostly composed of Presbyterians of Scotch-Irish descent. The spirit of freedom swept through their minds as naturally as the wind sighs through the fir trees of the Black Mountains. There they resolved never to surrender, but to live and die for liberty."

Another (the third) Council was held in Mecklenburg, North Carolina, May 31, 1775. The Mecklenburg Declarations were framed more than a year before that of the Continental Congress, on the illustrious Fourth of July, 1776.

Bancroft says: "They were, in effect, a declaration of independence as well as a complete system of government."

These declarations were framed by twenty-seven staunch Scotch-Irish Presbyterians, one-third of whom were Ruling Elders. They said: "We do hereby dissolve the political bands which have connected us with our Mother Country, and absolve ourselves from all allegiance to the British Crown. We proclaim ourselves a free and independent people."

Thomas Jefferson's biographer admits he must have borrowed from the Mecklenburg Declaration in writing his inimitable document.

History tells us that at the battle of King's Mountain, in North Carolina, out of six commanding officers five were Elders in the Presbyterian Church from Virginia, East Tennessee and North Carolina; and their men were mostly Presbyterians. This battle was one of the most decisive of the war.

It would naturally follow that the descendants of such men would be loyal to the government. The Rebellion of 1860-65 gave abundant proof of this fact, by the suffering the people of this region

endured for the cause of the Union, and the number of soldiers they furnished the U. S. Army. The first and second Congressional Districts of Tennessee, in which are Jonesboro and Washington College, furnished more soldiers to the Union army, according to their population, than any other two Congressional Districts in the United States, notwithstanding they had to leave their homes by night, and travel across mountains and swollen streams two hundred miles to reach the Federal army; then after three years of exile, they came back to homes, in many instances desolated and ruined by the enemy.

We think that this region, of which Washington County, Tennessee, is the center, is especially deserving of the recognition and help of our great Presbyterian Church. Here there is a constituency of tried and true Scotch-Irish Presbyterians, who would loyally support and stand by such institutions as the church in her wisdom and liberality might establish among them. These institutions would draw their students from all the adjoining States, and would carry benedictions into thousands of homes in this country and "unto the uttermost parts of the earth."

The points we have given are simply typical. All the new States have such points, and are clamoring for occupancy. Our church has always stood for education and been foremost in the work, from the earlier days of our history until the present time, but were never called on so loudly as at the present time to give an education and the means of grace to the people along the borders of the north and all over the South, through the West and South-west. Go where we will, we find them calling for schools and churches. It is a call to the ministry, not only, but to the whole church, to men and women of means to come to our help at once, and spread the influences of civilization and evangelization on every hand.

THE CONTRIBUTED ARTICLES in this number will richly reward perusal. Dr. Gillespie writes of CANTON, and from that eminent watch-tower discerns the signs of the times in China. He sees the dark things and is not inattentive to the portents of evil, but he sees a *bright side*.

Dr. Dana makes manly assertion of the real *Protestant Christianity* of this *American Nation*, and Dr. Hamlin gives a hopeful view of the *Religion of Christ* at our national *Capital*.

Dr. Irvin continues his *Notes on the Synods*, to which, we are assured by members of those Synods, his official visits are acceptable and helpful.

The Church and Home Missionaries is as just as it is lucid and vigorous. Its writer, born and reared west of the Mississippi, and having ministered for some years in St. Louis, has had opportunity to see Home Missions at short range, and being now a pastor in Newark, N. J., and a member of the Board of Home Missions, we trust that he has before him many years of useful service in that Board.

Dr. Prochet writes graphically of the Peace Congress.

Dr. Cochran's *Hospital Incidents in Persia* give striking illustration of the value and power of medical missionary work.

THE PASTOR'S TEMPORAL MAINTENANCE.

The Scriptures clearly teach that God requires his people to provide for the competent worldly maintenance of those whom He calls to minister in holy things.

Such provision is obviously a matter of equity. Members of any community who devote themselves to labors for objects of common interest to the community, are entitled to a share of the means of subsistence produced by the community. The products of the land may not all be consumed by those who till the soil. Those who spend their time in labors without which the tillers of the soil could not pursue their labor, or by means of which they can pursue it more successfully, are equally entitled to maintenance.

So, also, are those who protect the producing classes, and those who are occupied in any employments which enhance the value of their products, or the comfort and enjoyment of the whole community. On this principle, the products of the soil, variously modified, are at length distributed among all the various classes of co-laborers in society, each of them contributing, in return, the product of his labor for the general benefit. Any one who is faithfully and diligently occupied with labors beneficial to society may feel that his maintenance is the proper reward of his services. In this light is presented the provision which God required to be made for those who were devoted to the temple

service. On the same principle our Lord sent out His disciples without supplies and without money to pay for what they would need, declaring that "the workman is worthy of his meat."

Yet those who minister in sacred things are privileged to regard that which is furnished for their maintenance as *an offering from the people to God*. Thus it is naturally associated with their religious services and their gifts of charity. Deut. xiv. 29.

The habitual recollection of this is salutary both to the people and to the minister. The relation of the pastor to his congregation and of the missionary to the church which sends him is not a hireling relation. A stipulated amount of service rendered for a stipulated amount of pay does not by any means adequately represent the character of this relation. The divine element is far more prominent. The minister is called of God to withdraw himself from secular employments and to devote himself to religious labor; and God lays upon the Church the obligation to support him. The Levite ate that which the worshippers had given to God, and so does the Christian pastor.

Under the new dispensation, God has not enacted a system of tithes as a matter of definite exaction. He has left much larger scope to the voluntary principle in all its provisions for His worship. On the one hand it is left to the conscience of each young man to determine whether the Lord calls him to the ministry; and, on the other hand, it is left to the conscience of each person in the community to determine what he ought to do, and to his free choice to decide what he

will do for the support of religious institutions.

So, at least in our American churches, we understand and apply the New Testament instructions. Christian churches in some countries are established by law, and their ministers are supported by taxation enforced by the State, in the same manner as magistrates and all persons employed in the civil service. This system did formerly prevail in some of our own States, but it has long since been abandoned, much to the advantage of religion, as we think; and we seem to be now witnessing the beginning of the "disestablishment" of State churches in the old world. We have much reason to anticipate the prevalence, at length, of the voluntary principle throughout Christendom.

Our principal provision for the support of pastors is a stipulated salary. This is a definite sum, promised by the people, supposed to be sufficient for the pastor's support. This is probably the most convenient mode of applying the principles which have already been stated, in such a state of society as exists among us. Daily, weekly or monthly wages, or annual salaries have been found the most convenient and equitable methods of apportioning to many classes of laborers their proper shares of the products of labor. Our people have become accustomed to this, in various secular relations. There are many advantages to both parties, in having such definite provision. On the one hand, the people are able to distribute the burden conveniently and equitably among themselves, so that each member of the society may ascertain and contribute his proper

share; on the other hand, the minister may calculate and regulate his expenses, so as to avoid debts which he will not be able to pay.

There is doubtless a propriety in viewing this stipulated salary, to some extent, in the light of compensation for services, wages of labor, the fulfillment, between the people and their pastor, of the principle that the laborer is worthy of his hire. In this view, it is just, that the amount of compensation should bear some proportion to the compensation for secular services, which demand similar abilities and culture; and it is right that the obligation to pay the stipulated sum fully and promptly should be as distinctly recognized and as conscientiously regarded and fulfilled by an honest people towards the minister whose services they enjoy, as towards the laborers that reap their harvests. It behooves the minister, on the other hand, to regard most scrupulously the right of the people to his diligent and faithful service; to remember that idleness, neglect of study, neglect of pastoral visitation or other pastoral duties, poorer preaching than the best he is capable of, any lack of service of utmost diligence and faithfulness, besides all its other guilt, involves pecuniary dishonesty. It involves the baseness of taking money which one has not earned, and eating the bread of idleness.

The relation is so largely one of confidence that ministers are not free from exposure to this sin. The people are obliged to leave mainly to the discretion and conscience of their minister how his week-day hours shall be spent. They have no di-

rect means of coercing him to studiousness or to diligence in any duties. He is his own overseer, his own taskmaster. If he fails in duty, the people have to decide how long they will bear with him, and when they must ask to be released from the relation which binds them to support him.

But there are other aspects of this subject which are more important and which are to be kept more prominently in view. In the pledge which every Presbyterian congregation solemnly makes to its pastor at his installation, the salary is not mentioned as compensation for services to be rendered, but as "competent worldly maintenance," and a means of securing that the pastor "*may be free from worldly cares and avocations.*" The delicacy of this expression is admirable. A true pastor feels not that his people hire him to do certain work and take care of certain interests, and agree to pay him certain wages for it; but that people recognize his divine call away from all secular employments, from all business of money-making, from all departments of labor in which that idea of work for wages is predominant, and acknowledge the obligation divinely laid upon them to see that a suitable provision is made, by their care, for his worldly maintenance and that of his family. This is a more precious view, a more religious view, a view more suitable to this holy calling, and more helpful to the best culture and development in it.

Supplementary provision for the pastor's maintenance, additional to his salary, is recognized in one of the questions appointed to be put to the people at the

installation of a pastor, wherein they are called upon to promise that they will "continue to him, while he is their pastor, [not only] that competent worldly maintenance which they have promised," but also "whatever else they may see needful for the honor of religion, and for his comfort among them."

Experience and observation assure us that Christ's Churches generally deserve to be trusted in this matter by his ministers, quite as well, and quite as far as his ministers can justly claim to be trusted by his churches. Great comfort and sweetness are added to the experiences of the pastoral charge, by means of this trust on the part of the pastor, and this spontaneous, unpledged provision on the part of the people. It is not desirable to the pastor, that his people should be so heavily taxed for raising his stipulated salary, that they will have no ability left for the voluntary bestowment of unpledged gifts, which he can accept as tokens of their personal regard, of their thankful love, of their sincere appreciation of services which cannot be paid for.

The salary, and the whole maintenance of the missionary, is subject to the same principles as those of the pastor. He is a pastor at large, and the church at large, through its established agencies, undertakes his support. The mutual obligations are the same, and the opportunities and inducements for mutual trust are similar.

The same may be said of ministers in

all other positions to which the church assigns them for any part of her work. It behooves all prayerfully and carefully to keep their calling obviously unworldly—to hold it far aloof from mercenary considerations.

They have a right to be fed and clothed at the expense of those for whom they labor; but they ought to be more willing to suffer from poverty than to seek the ministry or to continue in its labors, for the sake of pecuniary gain or advantage.

Young men devoting themselves to the ministry, in our country are not obliged to anticipate greater privations, in respect to temporal support, than Christian men ought to contemplate with entire cheerfulness. That all our congregations always deal justly with their pastors, we cannot profess to think. But that the average provision for the temporal support of our ministry is much below what it ought to be, or that it could be very much increased without danger of enticing into the ministry mercenary men, we would not dare affirm.

The very least of the cares which ought to press on the hearts of young men entering into the work of the ministry, is anxiety about their temporal maintenance. Trusting that to God and His people, and giving their best powers, and their whole time, to the work of the ministry—there is no other vocation in which they would be less likely ever to lack bread.

THE GREEK CHURCH AND PROTESTANT MISSIONS.

A valuable monograph on the relation of Protestant Missions to the Orthodox Greek Church has been recently prepared by Rev. Henry H. Jessup, D.D., of Beirut, Syria. The discussion of this theme is timely just now, in view of the ecclesiastical coddling of the Greek Church by the sacerdotal party in the Anglican communion. Bishop Blyth of Jerusalem, an ardent defender of extreme High Church pretensions, has been industriously at work since taking up his official residence in the Holy City in obliterating as far as possible all differences between the Greek and Protestant Churches. When not engaged in fraternizing with the Greek prelates, he has been busy in snubbing the excellent and esteemed missionaries of the Church Missionary Society in Palestine, whose well-known Low Church views and practices are an offence to the high prelati- cal sympathies of His Lordship. The differences between the Bishop and his too liberal clergy have become so irreconcilable that an appeal to the Anglican Church authorities became necessary. The decision on the part of both the Church and the Missionary Society was favorable to the missionaries, although

they are, of course, advised and exhorted to pay due respect to ecclesiastical laws, and while they call a spade a spade, at the same time consider a Bishop a Bishop. In the meantime, the Bishop and his supporters in the Church of England have taken a most unguarded attitude towards the doctrinal errors and the superstitious practices of the Greek Church. They even denounce the whole project of evangelical missions among Greeks as an ecclesiastical impertinence. In his discussion of this subject, Dr. Jessup has reviewed Greek doctrine and practice, and shows plainly to every Protestant reader the unreformed and unbiblical features of the Eastern Church. All who are interested in watching the ecclesiastical battles of the Orient and who are studying the problems of Protestant missions in their conflict with apostate Christianity in its strange alliance with Islam as common foes of biblical truth, will be grateful for such a clear and useful survey of the subject as we have in this pamphlet.

Copies may be ordered, post-paid, for 25 cents, of the Christian Literature Company, 35 Bond Street, New York City.

The *Missionary Calendar of Prayer* for 1892 can be obtained at the headquarters of the Woman's Foreign Missionary Societies and Boards. As a daily help to earnest and specific prayer for our missionaries and their work, many are finding the Calendars of great value, while fre-

quent testimony is received that the missionaries themselves appreciate highly and tenderly the assurance of such remembrance. Price by mail, 35 cents.

THE CROSS-BEARER'S MISSIONARY READING CIRCLE has for its object "the

education of people in all churches on the subject of missions."

Their course of reading this year is as follows:

1. "Life of William Carey," 75 cts.
2. "The Coming Kingdom," Rev. W. W. Wadsworth, \$1.00.
4. "Life of James Hannington, Bishop of Eastern Equatorial Africa," Rev. E. C. Dawson, M. A., \$1.00.
4. "The great Value and Success of Foreign Missions," Rev. Jno. Liggins, 75 cts.
5. "The Missionary Review," Funk & Wagnalls, per year, \$1.50.
6. Initiation fee, per year, 50 cts.

For further information address PROF. CHAS R. FORSTER, Secretary, Fayette, Missouri.

BIDDLE UNIVERSITY has larger Freshman and Sophomore classes this year than ever before.

Increased interest and efficiency are said to characterize its Industrial Department.

There is a school of carpentry, one of shoe-making, and one of printing. Every student in the Preparatory Department is required to learn something of some mechanical trade.

The *Africo-American Presbyterian* is edited by the President and printed by students of Biddle University. It is a judicious, vigorous and readable paper.

Rev. Alex. Walker, Superintendent for the Synod of Missouri, writes:

I wish more of the CHURCH AT HOME AND ABROAD were taken in our Synod. The people need to be brought and kept in touch with all our movements. I am endeavoring to push things in Missouri, and matters are waking up wonderfully.

The Advance says that the Bible is not a sectarian book. *The Independent* replies: "Certainly it is not. The New Testament is a Christian book; the Old Testament is both Jewish and Christian. The Hebrew and Greek Scriptures are neither Protestant nor Roman Catholic; but King James's version is Protestant, and the Douay version is Catholic. That is all that can be said."

We venture to ask: Cannot a committee, fairly representing Roman Catholics and Protestants, agree upon a volume of SELECTIONS from the HOLY SCRIPTURES for reading in SCHOOLS, which shall contain no passage in which the Douay version and King James' version differ? Why not use such a book in the schools in which the children of Roman Catholics and the children of American Protestants are taught together, and let them learn how much there is in the Bibles which they read at home that is exactly the same in both versions?

Rev. Samuel G. Wilson, of Tabriz, Persia, writes us of the death by membranous croup (Nov. 23, 1891) of his little son, Samuel Rhea Wilson, aged 20 months and 17 days. This was only eight days before the death in New York of the infant child of Mr. Treasurer Dulles. Both these are grand-children of Rev. Samuel D. Rhea, a beloved missionary whose grave is in Persia. Mrs. Rhea and her children may be assured of the prayerful sympathy of a great multitude of Christ's people. The little ones are safe and happy in the arms of Jesus.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

THE GOSPEL ADAPTED TO ALL NATIONS.

—The history of missions has clearly demonstrated the fact that the Gospel is equally well adapted to all nations and races of mankind. Everywhere the spirit of God has touched alike the souls of men, dead in trespasses and sins, and has quickened them unto spiritual life. This in itself is a grand argument for missions, but not the greatest.

CONVERSION OF HEATHEN FEASIBLE.

—We who are enjoying the blessings of the Gospel, furnish in ourselves the proofs of the feasibility of converting heathen nations to the Gospel of Christ. When Paul and Barnabas first preached to the Gentiles, our ancestors and the ancestors of all Christian nations were in barbarism and heathen darkness. This argument should appeal to the Christian Church with overwhelming force; but it is not the greatest.

A CENTURY OF MARVELOUS SUCCESS.

—The work of modern missions can now point to a century of marvelous success along all the lines of Christian effort. It has overcome hostile prejudice and opened doors which everywhere were closed; has selected hundreds of strategic points, which are now occupied by living and prosperous Christian institutions. It has translated the Word of God into scores and hundreds of languages, and has further extended its power by providing Christian literatures. It has multitudes of Christian churches, many of which are self-supporting, and hundreds of thousands of native Christians, with a native ministry, with schools, with hospitals and dispensaries. In many fields even if mission effort were suspended, a living and self-propagating Christianity would re-

main. This demonstration of divine life and power affords another argument which no gain-saying can well resist; but it is not the greatest.

OUR INDEBTEDNESS TO THE PRECEDING GENERATION.

—The generation which immediately preceded our own has opened the way for our easier and more fruitful work. The highway of the Lord has been cast up; the rough places have been made smooth. A wide seed-sowing awaits our harvesting. Many sacrifices have been made which are now no longer necessary. What was an experiment has ceased to be such. We are not compelled to work by faith alone, as did our fathers, but our faith is re-enforced by sight—by clear and manifest demonstration. Here lies an argument which this generation should be ashamed not to heed; but it is not the greatest. For years the advocates of missions have dwelt upon facts, statistics, the needs of the fields, interesting details of success, etc. All this is well; but we must ever revert again and again to the great fundamental motive: what is it?

MISSIONS IN CHRISTIAN THEOLOGY.

—It is the obvious fact that *the cause of missions lies embedded in the New Testament, and in the very first principles of Christian theology.* That theology rests upon the idea that all men are lost, and that there is no other name given under heaven whereby we must be saved. The credentials of the Christian faith are bound up with the fact of its universality of application. The fundamentals of the faith, held alike by Calvinists and Arminians, by all Protestants and by Roman Catholics, are at stake. A Christianity designed for Christendom alone, is not the Christianity of the New Testa-

ment, and cannot be divine. It cannot maintain its position even in our own land. The admission of anything short of a universal need of a universal provision in Christ, is fatal to the existence of the church as a divine institution.

THE REAL FOUNDATIONS.—The real foundations therefore on which the work of foreign missions must rest are found in the word of God, in the positive commands of Christ, in the demonstrated power of the Holy Spirit, and in the epistles and labors of inspired apostles. The four great commissions of our Lord in behalf of the Gentile world are the very corner-stones of the work of missions. First, the commission given in the mountains of Galilee, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii: 19). Second, the commission given to the church immediately before the ascension on the Mount of Olives, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," (Acts, i: 8.) Third, the special commission given to Paul near Damascus, "To open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," (Acts, xxvi: 18). Fourth, the commission given to Paul and Silas by Christ in the guise of an appeal from a Macedonian phantom near Troas. There was no man of Macedonia to greet Paul when he arrived at Philippi, but the great Head of the Church had summoned him to lay the foundations of the Christianity of Europe and America and of the whole heathen world. The results of that expansion of missionary labor, with the accumulated fruits of effort, toil and sacrifice by later generations,

have inured especially, and with corresponding responsibility to our own land.

IRRESISTIBLE OBLIGATION.—An irresistible force of obligation, therefore, is made to rest in its fullness upon the American church. It is high time, therefore, for us to re-examine the Scriptural warrant for foreign missions. And when the Church shall be a unit on this subject, and shall awake to a moral earnestness commensurate with the greatness of the work openly undertaken; when she shall raise up hundreds of consecrated men and women for the waste places of the earth, and by the consecration of her surplus and ever increasing wealth, shall testify to a cavilling world that she is thoroughly in earnest in this great matter, she will furnish a spectacle and a demonstration which no cavils can resist.

ANOTHER MAN OF MACEDONIA.—Rev. Dr. Carlin, of Swatow, has received this invitation from the head man of a town in his vicinity:

"Tell the great teacher that I have heard the doctrine preached and believe it, and I have sent my children to the Christian school at Hong Kong; and my children consequently are good children, while the children of my brothers here are bad, not having gone to Christian schools. My kinsfolk here are all very wicked, the whole town is wicked. I rule the whole town, but dare not profess Christianity, for I should be beaten and driven out; but I read the Holy Scriptures daily. Come and teach our people, who are very bad; but they shall not hurt you. Bring your wife along to teach the women, and I will lend you a house in which to live, upstairs, down-stairs, or both."

ALL THEIR LIFE-TIME SUBJECT TO BONDAGE.—The fear of death is indeed a life-long bondage to the Chinese. In Fuh Kien we are told that a man in whose presence death is mentioned considers himself grossly insulted, especially if it be at the New Year season. Archdeacon Wolfe

tells us that the people of this region have twelve distinct euphemisms in their language by which they avoid the direct utterance of the ill-omened word. Here are some of them: To pass away; to pass behind; flowed away like water; flown away like a bird; lost; returned to one's original ancestor.

HOW MANY MISSIONARIES IN CHINA?
— There are 1,300 Protestant missionaries in China, or about one to every 300,000 of the population. Two entire provinces, with a population of 26,000,000, are entirely without missionaries; while there are 900 large walled cities where no missionary has ever been stationed.

FOREIGN MISSION FINANCES.

Appropriations made May 1, 1891.....	\$ 945,910 11
Appropriations added to date, December 1, 1891.....	54,154 88
Total appropriated.....	\$1,000,064 49
Less amounts appropriated and not needed.....	5,991 82
	\$ 994,773 17
Received from all sources to December 1, 1891.....	223,615 83
Amount to be received before May 1, 1892, to meet all obligations.....	\$ 770,957 34
Received last year, December 1 to May 1.....	691,027 58
Increase needed before the end of the year.....	\$ 79,929 76
Amount given in first seven months.....	223,615 83
Amount to be given in last five months to avoid debt.....	770,957 34

The debt of the old year, \$18,871.41, was met by special amounts given after May 1, 1891, and not included in the above statement.

STATEMENT OF RECEIPTS FOR MONTH OF NOVEMBER, 1890 AND 1891.

	Churches.	Sab-schools.	Y. P. S. C. E.	Women's B'ds.	Legacies.	Miscellaneous.	Total.
1890...	\$22,592 99	\$ 1,617 95	\$ 142 25	\$18,564 84	\$ 4,212 09	\$ 4,343 85	\$51,473 97
1891...	18,317 71	1,748 24	359 01	26,308 10	4,101 56	2,943 00	53,777 62
Gain ..	.....	\$ 130 29	\$ 216 76	\$ 7,743 26	.....	.....	\$ 2,303 65
Loss ..	\$ 4,275 28	.....	.....	.....	\$ 110 53	\$ 1,400 85	.....

STATEMENT OF RECEIPTS, MAY 1 TO NOVEMBER 30, 1890 AND 1891.

	Churches.	Sab-schools.	Y. P. S. C. E.	Women's B'ds.	Legacies.	Miscellaneous.	Total.
1890 ..	\$101,678 73	\$ 8,559 65	\$ 794 65	\$72,382 47	\$41,864 22	\$36,888 94	\$251,668 06
1891 ..	79,645 88	8,017 30	2,271 02	75,674 81	37,320 84	39,757 39	242,687 21
Gain ..	.....	.....	\$ 1,476 37	\$ 3,292 34	.....	\$12,869 15	.....
Loss ..	\$32,032 85	\$ 542 35	.....	.....	\$ 4,043 48	.....	\$ 8,960 82

COPIES FURNISHED ON APPLICATION TO WILLIAM DULLES, JR., ESQ., TREAS., 53 FIFTH AVE., N. Y.

Just as we go to press, we learn from the Treasurer that his total of receipts in December 1891 was \$60,591.34; May 1-Dec. 31, 1891, \$234,497.17. Amount needed before May 1, 1892, \$720,243.63.

HOME MISSION NOTES.

BY THE SECRETARIES.

ONE MILLION FOR HOME MISSIONS.

“*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of \$1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt.”—*Minutes of the General Assembly*, 1891.

The following paragraph of a recent letter from Rev. T. Marcellus Marshall, Chamita, N. M., will serve as a general description of good work steadily going on in that needy territory, through both ordained ministers and Mexican evangelists, supplemented by the underlying influence of our schools:

I distributed some 500 tracts each month, or 4,000 pages; besides some Bibles and other books and religious newspapers. Many are read and re-read; others are destroyed at once; while others are read or partly read before they are burned or cast aside. But the work is moving on. Just here, in the shadow of the image “To the Mother of God,” and the cut stone temple to “Notre Dame de Lourdes,” the work seems further back than it was a few years ago; but the lines are being drawn so tightly that I think it will result in a breaking away of a part of the people ere long, and they will have to break entirely away to break at all, which will redound to our benefit and the glory of God.

The spirit shown in the following extract from a letter lately received would, if caught by all of our congregations and

Sabbath-schools, fill the treasury of the Board very quickly. We firmly believe that pastors and elders and superintendents have it in their power to make this more or less the temper of our whole church:—

Enclosed find my check for \$94, the same being the contribution of the Presbyterian Church of Oneonta, (Otsego Pby.), for Home Missions.

Sixteen dollars of this amount was given by twenty-five S. S. scholars who secured it in this way. Last summer I gave each of them 5 cents and told them to invest it in any way they chose. Those who secured the most would receive a present. When they handed in their money I asked them to state in writing how they invested it. This they did, and I devoted a Sabbath evening service to a short address on Home Missions, after which I read the statements of the children. It is unnecessary to say that the service was intensely interesting to the audience as well as to the children. The schemes for earning this money are too numerous to mention, but I might say that some invested in pop corn and sold it, some bought garden seeds and raised cabbages and onions. Some of the girls bought and sold flowers, others purchased lemons and sold lemonade on the street. I gave them all a little memento, and I now send the balance, praying that God will bless this gift of the children who, I know, found more blessedness in giving than in keeping it.

SELF-SUPPORT.—Rev. Jacob Van der Muelen, pastor at Baldwin, Wis., writes for the session of his church expressing thanks for aid received from the Board for several past years, and announcing that they will not renew their application.

* R. G. A. Brandt, pastor at West Duluth, Minn., also writes that, after receiving aid for two years from the Sustentation Department, they ask for it no longer.

Cannot a number of our home Mission churches with becoming effort do likewise, and relieve the Board of the amount they receive from it to help support their pastors and thus let other and more destitute places be supplied with the gospel.

It is pleasant to be able to report a marked improvement in the Board's financial condition and outlook. The usual and inevitable summer ebb in the tide of contributions, always trying enough, ran lower than common by reason of the heavy deficiency with which the fiscal year began. Meanwhile the outgo was of course as great as ever, and the Board did its best to meet it by means of loans to the full extent of its collaterals, repeated appeals through our religious papers, requests to Home Mission committees for special action at the fall meetings of Presbyteries, thousands of letters to individuals asking moderate gifts for the debt, and tens of thousands of half-a-dozen leaflets scattered broadcast. The grievous ebb slackened in November, when the matter of unpaid arrears to missionaries had become more than painful, and in December the tide turned and the welcome flood began to set, and swelled, not suddenly, but in very gratifying volume, throughout the month. New Year's day finds the treasury with receipts for the past nine months \$70,000 greater than for the corresponding period of the previous year. Arrears to missionaries, many of whom have been waiting three and four months, and in some cases even more, have been paid up to within thirty days. All the remittances due in November have been sent, which is better than was the case one year ago.

It must be remembered that no remittances are fairly due until the Board's necessary rules are complied with—especially those requiring a quarterly report and a collection for the Board. Missionaries often write complaining of delayed payment when they have themselves caused it by failure to observe these rules, which are printed on every agreement.

Now the Board begs its friends not to pass at once from the one extreme of anxious sympathy with its need to the other extreme of careless assumption that its need is entirely supplied and disposed of. The contributions which have at last enabled the Board to meet for the most part its long-standing obligations to its patient and faithful missionaries have only brought it to the point where it is willing to begin with caution the assumption of the new work which of necessity it has steadily declined, and whose volume has been rapidly swelling for more than a year. The scores of new and inviting points all over our country—north and south and east and west; in New England and Florida and Tennessee and Texas and the Pacific coast—which have been clamoring for months for recognition and aid, will clamor still in vain, unless the Church shall furnish the Board still further with means to meet their applications. The Board has passed through too sore an experience in the past year or so to be willing to repeat the doleful operation of contracting new obligations which as yet it sees no assurance of funds to satisfy. Let the great and prosperous Church it serves match the prayers of the opening week of the new year with the adequate gifts it is so well able to lay on its Master's altar, and it may be sure that the Board will take up and carry on and out the growing and inviting work which it has been so often enjoined more fully and rapidly to undertake. If a way could only be

found to stir the Church with some just sense of the demands of the hour, this new year would witness a work of spiritual expansion and conquest such as no preceding year has ever seen. May the Good Spirit grant the quickening impulse and the resultant income. W. I.

Concert of Prayer for Church Work at Home

JANUARY, .	The evangelisation of the great West.
FEBRUARY, .	The Indians of the United States.
MARCH, .	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

INDIAN PROBLEMS.

The year past has been one of advance in Indian affairs, but there is much yet to be done. The large appropriations made by Congress for the Indians in mechanical, industrial and literary education made it possible to enlarge operations in their behalf; \$2,216,000 is a large sum for the purpose, but is by no means large enough to give education to all. It is expected that the present Congress will appropriate a still larger amount. Quite a number of the tribes have no school privileges. Some of them are so small, so isolated, and so very indifferent, that it is almost impossible to reach them. But it is the present intention of the Government to give at least day school privileges to all; we trust it may speedily be done.

It is because of the work done by the missionaries sent out by the various denomina-

tions during the past 50 years, that the Government is able to undertake and carry out its plans for education. It has ever been exceedingly difficult to make the Indian know, when first approached, that there was anything, or could be anything better for him than that which he already possessed. The missionary who has succeeded in implanting a desire for something, even a trifle, and afterwards, larger things, has been the successful worker. Even after a beginning has been made, it has generally taken long years to bring about anything like a general reformation. This has been the discouraging part of the work, and were it not remembered that our own forefathers in past years were lifted out of similar darkness and degradation, and that the same gospel has power still to work among the children of men, we fear the work would have been abandoned long ago. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Now that the Indians have made some considerable advance, and the Government has given some of them their lands in severalty, and proposes as soon as possible to do this for all, it becomes our most difficult and essential duty to give to them such laws as will protect their rights and secure their property. They have been so long unused to work, that they are very slow to understand that it must be done in order to live. They seem willing in many instances to work, but do not know how to go about it successfully, and even when they begin well, often do not hold out until the harvest is properly garnered. They have few implements, often none, and are unskilled in the use of the few they have. It is very hard for them to make a scant living. Happily they are not allowed to sell their land for 25 years after allotment. If they were, they would soon spend it in

vicious idleness. No taxes are required of them, hence the State and county authorities find it burdensome to care for them. The Government should make some provision for this. They are now almost entirely without laws. It is expected that Congress will provide these the present term. It is a very difficult and perplexing question to know just how much law should be given them, as too much may prove worse than none. The white people are settling in such numbers, near and among them, that the Indians must come in contact not only with the civilization they bring, (such as it is,) but also with more or less competition. It is the old question of the survival of the fittest, and as the Indian is the more helpless, it does not take a prophet to foretell his extermination unless adequate and prompt help be given from outside. Some have advocated absorption by marriage, and we suppose that, as long as the Indians are landed proprietors, this is to an extent possible. When their lands are gone and their ability to sustain themselves is wanting, what then?

The effort to separate the whole Indian question from politics is one that ought to interest every Christian patriot. The policy of the Government has been so changeable that no continuous plan of operation has been possible. Every new administration has brought change of officials and plans, with consequent disorganization; and frequently corrupt management, because of which the poor Indian has always had to suffer. If we could have a permanent head of Indian affairs, who could only be removed for cause, we believe there would be more rapid and sure advance toward civilization.

The determination of the Department eventually to withdraw all financial aid from the Indian schools which have been managed by denominations is undoubtedly right in prin-

ciple, and the Board of Home Missions has taken action looking toward the final entire support of its schools. This will be done as soon as the money is furnished.

But meanwhile we cannot but notice with very great concern that there is serious danger of doing the very thing which it was intended should not be done. We see, by the last report of the Commissioner of Indian Affairs, that, while he has reduced the grants to Presbyterians and others, he has increased the amount heretofore given to the Roman Catholics by \$24,077 and to several other denominations in larger or smaller amounts. It is also a fact that, during the last term of Congress, the Roman Catholics asked and received large sums by direct grant to them, and we suppose they will ask in the same way another year. We commend this fact to the serious consideration of those who have so persistently advocated the withdrawal of Government aid now given to denominational or contract schools.

HOME MISSION INDIAN WORK.

The Indian work of the Board of Home Missions has been steadily advancing during the past year. There have been discouragements; but these have been outweighed by the many bright and hopeful reports which have come to us.

From far-off Alaska we have received very full reports from Point Barrow and Sitka, with shorter ones from the other missions.

At Point Barrow, which is about as near the North Pole as it is possible to get, our Missionary reports an interesting school of from 30 to 40 pupils, who are exceedingly interested in gaining knowledge and very ready to learn. Opposition from bad white men was expected, and he has not been disappointed. His statement of the sale of rum to the natives and the brutal treatment of

the native women and girls is a story unfit for publication and almost incredible. It does seem as though many men, when far distant from the restraints of law and civilization, lose not only their semblance of Christianity, but even their humanity. Cannot some way be devised by which the U. S. Government may protect these helpless ones from the rapacity and brutality of bad men?

Prof. Alfred Docking has been transferred from Indian Territory to take the superintendency of the Sitka school, Mr. Kelly having resigned. Prof. Kelly's final report is most complete and satisfactory. The work done has been large and the results good. Under the new management we shall expect active and systematic measures to be pushed to happy conclusions. The new buildings at the Hydah mission are nearing completion, and the work is again in good shape. At Juneau the Mission Home, under Rev. E. S. Willard and wife, is doing a work for the poor natives that will, we hope, eventuate in the redemption of that wicked place. The Missions at Fort Wrangel, Hoonah and Chilkat are all calling for enlargement and need help. There is much to make us hopeful in our Alaska Missions.

Among the Puyallup and other tribes in Washington the Rev. M. G. Mann labors. The field is too large and the work too great for him. Another missionary is needed.

In Arizona, the school at Tucson is one of our model missions. It has been commended by the highest authorities for its good and thorough work. Over 150 Pima and Papago Indians are taught in the best manner what it is needful to know for this life as well as for that which is to come. If we had room, the number of pupils could be very greatly increased. Rev. Charles H. Cook ministers to the Pimas on their reservation.

He has large congregations and is much beloved.

The Albuquerque school has been given up, at least for the present. The four Pueblo day schools are kept open at Laguna, Isleta, Jemez and Zuni. The work is hard and slow, the opposition of the Romish priests has hindered our work very greatly. Our Indian work in New Mexico is not hopeful just at present. Let us hope for brighter days for the Pueblos.

Dr. R. W. Hill writes of the Indian Territory work. It is one that grows in interest, and is only limited by the want of money to send workers. Not much work among the wild tribes has been attempted. Is it not high time that the church send them missionary teachers and preachers?

The Sisseton Mission in Dakota has been very sadly interrupted by the payment to the Indians of certain sums of money, which, we believe, complete the payments to be made to this tribe. As long as an Indian has money, he does not care to work. Like others of kindred spirit, he likes to have a "good time," and as he loves his children, he wants them to enjoy what he does. So as long as the money lasts, the time is spent in idleness, visiting and feasting. For the first few months of the school year, only a few pupils returned, but at the present time about three-fourths of them are back again, and we expect, by the end of the year, the full quota. But meanwhile, much has been lost to the school and pupils.

The transfer of Mr. and Mrs. Morris from the Sisseton to the Omaha school no doubt had something to do with the small attendance at Sisseton, and similar changes at Omaha doubtless have caused a smaller attendance there. But the work in both places assumes a more cheerful look, and with new buildings, and other improvements, we shall

hope to report both these Missions doing as good or better work than ever.

The new building erected by the ladies in Iowa near the home of the Sac and Fox Indians, is proving a great blessing. A full account of this mission will be found in the November number, page 397.

The summary of work for the year shows:

Ministers,	Churches,	Members,	S S. Scholars,
92.	111.	4,743.	4,507.
Schools,	Teachers,	Scholars,	
36.	153.	2,684.	

EDUCATION IN THE INDIAN TERRITORY.

REV. ROBT. W. HILL, D. D.

The schools in the Indian Territory are doing a work which is telling for good on the whole population. At these schools the training aimed at is practical and in line with the conditions which are to surround the children in the future. We do not desire to fit Indian children for a sphere which will be closed to them, but prefer to train them so that they will be able successfully to compete with all the people with whom they are to live. For this reason we prefer to educate our girls so that they will be competent housekeepers and home-makers, while for our boys we propose such instruction as will best prepare for the farm, the store, the shop, and the stock range. It is useless to give a boy training in trades in which he cannot possibly gain a living. Shoes are manufactured so cheaply in the East that they can be sold in our stores for less than the cost to a shoemaker, who has to buy the leather in small quantities. Coarse shoes, such as are usually worn will cost a shoemaker, in time alone, more than the buyer at a store has to pay for them. So also in many other trades; the Eastern competition shuts the door against Indian workmen, and to send them forth from school de-

pendent on such trades for a living is to send them into the battle of life unprepared. For this reason our schools are trying to face actual conditions. The Indian *can* gain a comfortable livelihood on the farm, and on the stock range while at most forms of handicraft he would starve. The farm cannot be monopolized by combinations of wealth and skill. Such trades as are required alike in city and country, in the east and the west, by the poor as well as the rich, and which cannot be controlled by great factories, but must always depend on the skill of workmen who are to live where the work is required for use—such as these are the ones in which Indian boys ought to receive training. As for the girls all the training of the accomplished housekeeper should be theirs, and to secure such training under strong Christian influence is the object of our school system. Of course this does not prevent the training of teachers, but as the majority of all those who attend our schools never intend to become teachers, the main effort of the schools is to prepare the pupils for the life work which is to be followed by the majority. In some of our schools these principles are successfully carried out and in all the aim is in this direction. Our schools are having a fairly successful year, although in two instances—at Muskogee and at Dwight—we have met with misfortune. Our school at Muskogee has been closed during the months of November and December on account of sickness. This sickness, fortunately, has not resulted in the loss of life, for which we are very thankful. At Dwight we lost the schoolhouse by fire, and in consequence the entire work of the school has to be carried on in the main building, which has, of course, made things somewhat crowded. We expect to begin the construction of a new schoolhouse in a few days, and shall shortly be better provided for efficient work than

ever before. At Tahlequah the teachers and children have been enabled to keep steadily at work, although the town has suffered greatly from an attack of La Grippe. Many people have died from this disease, including the two principal Chiefs of the Cherokee Nation. At Park Hill and Elm Spring the schools have kept on the even tenor of their way, doing good and exerting a great influence. So, too, the schools at Tulsa, Atoka, Caddo, Wheelock, Spencer, Nuyaka, and McAlester, with good teachers and large attendance are accomplishing a grand work. This can also be said of all the other day and boarding schools, and our only regret is that we have not twice as many as are now established. And this leads to another thought—if we do our duty in the Indian Territory we must speedily make ample provision for the education of the poor white people who are here. This is the only class in all the United States for whom some provision for the education of the children has not been made. Every State and Territory has a school law under the provisions of which

public schools are maintained, for the education of the children. Even far off Alaska has a school system provided for it by the United States government. Here in the Indian Territory, however, there is absolutely no provision for the education of any but Indian children. The white children are shut out, and unless the churches take hold in their behalf they must grow up in ignorance. Here are "exceptional conditions" and an "exceptional class" of people. We must do something for them if we expect our Indian work to be finally successful. The Indians intermarry with this class, and it is useless to educate the Indians if we do not also educate the men and women whom the Indians marry. The future of this whole Territory is dependent, not on the Indian, but on the white population, and unless we mould it now the future will not be a pleasant one. There is much of vice and crime now, but there will be far more if the church fails in its duty. This is the time of opportunity, but the opportunity may pass forever unless we improve it now. Shall we do it?

The Indians were never foreigners, yet never citizens. Though never citizens, they are subjects. Though subjects of a government which was born of a struggle for representation in the making of laws, the Indians have never been represented in the enactment of laws to which they are compelled to submit. While they are subjects, they are not *slaves* but *wards*. As wards, they are entitled to all the provisions which our country makes for the physical, intellectual and moral welfare of any of its citizens. In this view of the case, we urge upon the Church and the country the careful study of the Indian

question. We shall continue to press the claims of this interesting and needy people until adequate provision is made for the education and evangelization of every tribe in the country. There are large and powerful tribes for whose training and civilization no provision whatever has been made by church or state. The government schools have reached glorious results, working upon the foundations laid so well by missionary schools, and we trust that by the same process, if no better can be devised, the tribes at present neglected may soon be reached. But it cannot be done without *money*, and a *good deal of it*.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. B. C. Henry, D.D., H. V. Noyes, O. F. Wisner, A. A. Fulton, W. H. Lingle and Andrew Beattie, and their wives; John G. Kerr, M.D., J. M. Swan, M.D., and E. C. Machle, M.D., and their wives; Miss E. M. Butler, Miss Hattie Noyes, Miss Hattie Lewis, Miss M. H. Fulton, M.D., Miss M. W. Niles, M.D., and Miss Louise Johnston; lay assistant, Mr. C. A. Colman, *Rev. Kwan-Loi, Rev. U. Sik-Kau, and Rev. Lai Po Tsun*; 22 unordained evangelists, 16 native assistants, 44 teachers and 12 Bible-women.

HAINAN: Rev. Messrs. F. P. Gilman and J. C. Melrose and their wives; H. M. McCandless, M.D., and wife, and Mr. C. C. Jeremiassen.

MACAO: Rev. J. C. Thomson, M.D., and wife.

In this country: Miss E. M. Butler, Miss Hattie Noyes, and Miss M. H. Fulton, M.D.

En route to the field: Miss J. M. S. Suter.

CENTRAL CHINA MISSION.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Partch and their wives; Mrs. John Butler, Miss Annie R. Morton, and Miss Edwina Cunningham; *Rev. Messrs. Bao-kwong-hyi, Uoh-Cong-eng, Zi-Kyno-jung, Lu-Cing-veng, Yiang-Ling-tsiao, Ye Yincoh, Leo Ping-fong and Loh-dong-no*; 7 licentiates, 9 native teachers, 7 Bible-women and 5 helpers.

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied as a mission-station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch, Rev. John A. Silsby, Mr. Gilbert McIntosh, and their wives; Miss Mary Posey; Miss Mary E. Cogdal; *Rev. Messrs. Tsu-Tsk-San, Wong Vung-lan, Bau Tsih-dzai, and Tang Toh-tsung*; 3 Bible-readers, 9 male and 8 female teachers, and 4 helpers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station 1859; laborers—Rev. and Mrs. J. H. Judson, Rev. F. V. Mills and Rev. J. C. Garritt;

Rev. Messrs. Tsiang-Nying-Kwe, and Yi Zong-foh; 1 Bible-woman and 7 male teachers.

SUCHOW: 70 miles from Shanghai; occupied as a mission station 1871; laborers—Rev. and Mrs. J. N. Hayes, Rev. D. N. Lyon, Rev. Joseph Bailie, Rev. W. N. Crozier, and Miss Effie D. Worley, M.D.; 1 Bible-woman, 5 teachers.

NANKING: on the Yang-tse Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. and Mrs. Charles Leaman, Rev. W. J. Drummond, Rev. and Mrs. T. W. Houston, Miss Mary Lattimore and Miss Emma F. Lane; 2 Bible-women and 2 helpers.

In this country: Rev. F. V. Mills, Rev. Messrs. J. N. B. Smith and J. N. Hayes and their wives.

CHINA—PEKING.

PEKING MISSION.

PEKING: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, John Wherry, J. Walter Lowrie, W. M. Langdon, A. M. Cunningham, and J. N. Young; B. C. Atterbury, M.D., and wife, and G. Y. Taylor, M. D., Mrs. Reuben Lowrie, Mrs. Wherry, and Mrs. Cunningham; Miss Grace Newton, Miss Marion E. Sinclair, M. D., and Miss Jennie McKillican; *Rev. Hsu Ching, Rev. Chia Lan Fang, Rev. Teng Ying*; native helpers, 23.

In this country: Rev. Messrs. J. Walter Lowrie and W. M. Langdon, Mrs. Reuben Lowrie and Mrs. J. L. Whiting.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D. D., Charles R. Mills, D. D., W. M. Hayes, and S. B. Groves and their wives; Robert Coltman, Jr., M. D., and wife; and Mrs. E. G. Ritchie; *Rev. Yeu Kih Yin*; 1 licentiate, 8 teachers.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. Hunter Corbett, D. D., J. L. Nevius, D. D., and George S. Hays, and their wives; 3 licentiates, 32 helpers, 4 Bible-women.

CHINANFU: capital of the Shantung province, 900 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray and Paul D. Bergen, and their wives; Rev. Messrs. Gilbert Reid and W. B. Hamilton; J. B. Neal, M. D., and wife; 2 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger, R. M. Mateer, J. H. Laughlin and F. H. Chalfant, and their wives; W. R. Faries, M. D. and wife; Miss Emma Anderson, Miss Emma F. Boughton, Miss Mary Brown, M. D., and Miss Fanny Wight; *Rev. Chang yu-fung, Lan yue-hwoa, Li ping-i, Lan yung-seng*; 43 teachers, 3 Bible-women.

ICHOWFU: 150 miles southwest from Chefoo; occupied as a station in 1890; missionary laborers—

Rev. Messrs. W. P. Chalfant, C. A. Killie, and W. O. Elterich, and their wives; and C. F. Johnson, M. D., and wife; 6 native assistants.

The following names were assigned to a new station at Chi Ning Chow, but the attempt at a settlement having failed, they await a final destination:

Rev. Messrs. S. A. Hunter, M. D., J. A. Fitch, and William Lane, and their wives, J. L. Van Schoick, M. D., and wife, and Mrs. M. M. Crossette.

In this country: Robt. Coltman, Jr., M. D., Rev. Messrs. J. L. Nevius, D. D., and S. A. Hunter, M. D., and J. H. Laughlin, and their wives; and Mrs. J. A. Leyenberger.

SIX WEEKS IN CANTON.

Rev. Dr. Henry sends a record of the growth of the churches in and near Canton for the month of September and the first half of October, which will occasion thanksgiving in many hearts.

On the first Sabbath of Sept. the quarterly Communion of the Second Church, Canton, was held. There was a large attendance of members: seven adults and one child were baptized. On the Monday following I started for Kanghai, reaching the place on Saturday evening, after a trying journey. I found the work in connection with the chapel and school prospering. There was a full attendance of members and their friends. Five adults and two children were baptised, and one elder ordained. The prospects of this point as a center for work among the Hakkas are very promising.

October 4 (Sabbath), we held Communion service in the Third Church of this city, which Dr. Gillespie attended. One man and one child were baptised.

October 7, I met the Church at Lin Po. It was the largest meeting we had ever held there; there were seventy communicants present, and four men were baptised, and one elder ordained. Thirty-five of the members, some of them quite old men and women, walked fifteen to twenty miles to attend, and some still farther.

October 8, a special service was held in the Shek-lung Church. Thirty-five communicants were present. There were several applicants for baptism, but none were received. One elder was ordained.

October 15, I organized a church at Tai Kat. Two elders were elected and ordained. This church has grown up within the last five years, and the prospect of increased growth is good.

The church at Fati was organized with thirty-two members. Two elders were elected, and at the communion on the following Sabbath, there were five baptisms.

The assistant at Lien Chow writes me of special interest in Lammo across the Hunan border, where over twenty are under instruction, nearly half of whom have applied for baptism.

WONDERFUL CONVERSIONS.

Writing on one of his itinerations far inland in northern China, Dr. Corbett sends the following most interesting communication to the Mission House:

Since leaving Chefoo more than a month ago, word has reached me that death has again entered my home, and the body of my little Maggie has been laid in the grave.

In this district four of our brightest members have died since my visit here in the Spring. Each adorned the Gospel when in health, and to the end gave clearest testimony to the power of the Gospel to cheer and sustain in the hour of death. Several children from Christian homes there have also died.

I lately visited the home of one of our members, by the name of Chang. In answer to my question what led him first to study the truth, he said that nearly three years ago, when his nephew returned from our school at Chefoo to spend the harvest vacation, one day the lad said to him: "Would you not like to see your photograph two or three years from now?" Mr. Chang replied, Yes, and the lad handed him one of his school books, from the mission, on filial piety, which has the picture of an opium smoker nearing the end of his course. Mr. Chang became very angry and the nephew wisely took to his heels and kept at a respectful distance for some days. Mr. Chang, although only thirty years of age, had already squandered his share of his

father's estate, and seemed to be a hopeless opium smoker. The picture made such an impression that it haunted him day and night. The more he tried to banish all thoughts of the future the less power he seemed to have. Against his will he was compelled to read and re-read the book. After days and nights of fruitless struggle and torment, Mr. Chang resolved by the help of God to break off opium and all other evil habits and live a new life. Subsequently he went to see his mother's brother, a Mr. Yang, aged sixty-two, also an opium smoker. Mr. Chang told his uncle of his resolve and of the hopes and blessings of the Gospel, and plead with such earnestness that the uncle also resolved to live a new life. He, too, became a Christian. Subsequently both were received into the church and so far have stood firm to their profession. Four Sabbaths since, at the home of Mr. Yang, it was my privilege to baptize nine adults and five children. Mr. Yang's wife, son, and son's wife were of the number baptized. An older brother of Mr. Yang attends service every Sabbath and desires baptism. Others are seeking to know the truth. Since the new year an interesting Christian school for girls, taught by a Christian teacher, has been established. Mr. Yang has given his guest room for the school and for Sabbath services. In the home of Mr. Chang I found his wife and several of his relatives asking to be taught the way of life. A brother of Mr. Chang's father told me that he daily searched the Scriptures and knelt and prayed to the living God to have mercy upon him, and give him grace and strength to break off the use of opium and live a Christian life. He is well educated and a man of unusual intelligence, a physician fifty-six years of age, and has taught school for many years. Thus the Gospel is silently but surely and powerfully working in the hearts and lives of men, and proving the power of God unto salvation to all who believe.

"IN TUMULTS, IN LABORS."

It is remarkable how quiet has been the tone of our letters from the missionaries in China throughout the period of the

recent disturbances and excitement there. The simple facts have been stated, but with much less color than in the newspapers. There has been no symptom of panic among the mission families, scarcely of serious alarm, so far as their personal safety is concerned. It appeared to the brethren at Nanking and Suchow prudent to send the ladies to Shanghai, but the men are all at their posts in these and other stations. They have not even felt it necessary to advise the temporary detention at home of newly appointed missionaries.

They have not shared the nervousness of Consuls and other diplomatic agents, but have acceded to their wishes, that the missionaries should not venture inland, only out of respect for them personally. At Ningpo both ladies and gentlemen had their usual journeys planned to the inland churches and stations, but desisted from them at the Consul's request because of what they term the "general uneasiness in the Empire." Rev. Mr. McKee writes Oct. 8th, "If left to ourselves we should have no hesitation in taking short itinerating trips." He continues:

"In the San-poh district where we have churches and stations, there has been disquiet produced by the rumors that Chinese graves were being opened and human bones stolen to be sold to foreigners for making medicine. This caused ill-feeling against us, and threats were made of burning two or three of our chapels. But at our request the officials issued proclamations, warning the people, and our chapels have been undisturbed. One of our Christians in that same region was recently severely beaten, as also his family, by heathen relatives because the Christian refused to contribute towards idolatrous processions and theatricals. For some time the Christian's life was threatened, and he was obliged to remain away from home. But through official interference the heathen

were obliged to confess their fault and reimburse the Christian for his losses."

Meantime no disorders or tumults have prevented Chinese inquirers themselves from seeking the truth. The churches have been continually growing. In the Ningpo field there were at a recent communion ten applicants for baptism at Tsi Nong. Two were received at Zong Tu. At Tong Kwaen and in the city of Tong Yang, a station newly opened, new inquirers are resorting to the missionaries, and with earnestness and prayer are asking after the way of life. At Suchow, the scene of serious disorder and riot, two young men have lately been licensed to preach the Gospel.

WAXING WORSE AND WORSE:—The terrible vice of opium smoking is becoming every year more wide-spread in China. Except in the opium-growing districts, it is now chiefly limited to the cities, but it is constantly creeping into the agricultural regions. The number of smokers throughout the land is estimated at 20,000,000, including not only men, but also women and even children. In the opium-producing districts three fourths of the men and half of the women are said to be smokers.

CHINA'S 'WESTWARD, HO!'—A new departure is the sending of a band of twelve missionaries, men and women, under the leadership of Rev. J. H. Horsburgh, of the Church Missionary Society, to Sz-chuen, a province in the extreme west of China. They will go *via* Shanghai, up the Yangtse-Kiang to I-ch'ang, which is about 1,000 miles up the river and is the limit of steam navigation. From there, if proceeding by water, they must entrust themselves to native junks. The scenery of the upper Yangtse is described by the

few Europeans who have seen it as sublime. Just above I-ch'ang the river narrows to 200 yards, passing through the first of a series of magnificent gorges, with perpendicular walls of bare rock stretching up into ragged peaks. For several hundred miles the scenery is of this description. Navigation is here difficult and dangerous, owing to numerous rapids. It is frequently necessary to tow the boats through the rapids, the men finding their way along ledges and over boulders where at first sight it seems impossible that a pathway could be found. We shall follow with much interest and sympathy this attempt on the part of the Church Missionary Society to establish another of those pioneer missions which it is carrying on so successfully and so heroically elsewhere.

LABORERS FOR THE HARVEST:—The China Inland Mission reports 123 additions to its force during the past year, making the whole number now engaged in that work 512. They are assisted by 187 paid and 54 voluntary native helpers. They are occupying 94 different points, including capitals of provinces, of prefectures, and of counties and market towns, scattered throughout fifteen of the eighteen provinces of China. They have 94 organized churches, with a roll of 3,028 communicants.

RESULTS OF MISSIONS IN CHINA.—Rev. Griffith John, of Hankow, on the Yang-t'se, who has been in China thirty-six years, tells us that during that time he has seen the number of Christians in the empire increase from 500 to 40,000, and the mission with which he is connected has baptized 2,000 converts in the city of Hankow, where, before his arrival, not a single Christian was to be found.

RIOT AT THE DOORS.

REV. D. N. LYON, SOOCHOW.

The alleged cause of the first of the Chinese outbreaks last Summer was the charge of witchcraft brought against two native women, Romanists, at Wuhu, on the Yiang-tse, above Nanking. The mob, incited by rumors that these women had enticed children for evil purposes, attacked and utterly demolished the Roman Catholic Mission property at Wuhu.

This seemed to be the signal for a general movement against the Romanists throughout the district bordering on the Yiang-tse River. Riots followed at Yiang-Chow, Nanking, Tan-ying, Wuseih, and other points. The only one in which foreign lives were lost was at Wu-Yuih, on the river above Kiukiang, where two Englishmen were overpowered and their heads crushed with large stones. Their wives and children, after a night of terror, were rescued by a passing steamboat, and the bodies of the dead recovered the next day.

When the wave of excitement reached Wuseih, only thirty miles north of us, we began to feel somewhat apprehensive, though on Monday, June 8th, the day the Romish mission at Wuseih was burned, I preached to a quiet, well-behaved audience at my Chang-men Chapel.

On Tuesday, by 10 A. M., the news of riot at Wuseih reached Soochow, and the excitement was intense. A telegram from the United States Consul, Mr. Leonard, at Shanghai, warned us of danger and suggested the removal of ladies and children to Shanghai. The excitement of calling boats and moving personal baggage, attracted a crowd at the Methodist Mission, and there were indications that there were roughs among them who were ready to make trouble.

A letter had been sent to the magistrate by

Dr. Parker, but, as no response came, the Doctor and I thought best to go in person and appeal for help. We called chairs and reached the local magistrate's office about 7.30 P. M. The magistrate sent orders for soldiers, took a hasty bowl of rice, and hurried to the scene of disturbance. By the time he arrived the crowd had increased to several thousands and already brick-bats had been thrown through some of the upper windows. The timely arrival of the magistrate and, soon after him, of several companies of troops prevented the riot from going further.

The day following (Wednesday) a large crowd gathered and several arrests were made for insolence. When I was about sitting down to my noon meal a messenger came saying that my chapel at the Chang-men was being looted. I took my dinner and walked to the neighboring chair-stand and hired a sedan to take me to the *Wu-yuen* (district magistrate). Just before reaching the office some very bad fellows came running after my chair shouting "Kill the foreign devil!" The chair coolies remonstrated, but only got cursing for their pains. Reaching the *Wu-yuen*, I found that the magistrate, having heard of the disturbance, had gone in person to do what he could. So I sat in the reception-room till he came back. He had arrested one, and beaten another who refused to go home when told to do so, and thought there would be no more trouble. He advised me not to go to the chapel as it would only attract a crowd, and perhaps make matters worse. After taking the conventional sip of tea, I left, requesting of him a couple of runners to follow me a short distance, to rebuke any insolence that might be offered. A hole was broken in the rear wall of the chapel grounds, and the many stones thrown on the roof; broke some of the tiles. A few dollars, however, will repair the damage; so that we escaped a

serious outbreak; thanks to the good hand of God, raising up defenders for us in the very hour of our need.

There is a wide spread conviction that a secret society of "Elder Brothers" is at the bottom of all these troubles. This society was organized after the Tai-ping rebellion and was composed of discharged soldiers, pensioned by the government. A year or so ago the pension was withdrawn in the interest of economy, and discontent naturally followed. These "Brothers" were determined that the government should not replenish its wasted exchequer, by cutting off their pensions. They therefore destroyed property to the value of millions of dollars, knowing that the government will have to pay heavy damages to European nations or go to war.

A GLIMPSE OF "WOMAN'S WORK" IN CHINA.

MRS. MARY M. CROSSETTE, WEI-HIEN.

Although invited by this station to take up the *special work* of visiting the women at the dispensary and hospital here in Wei-Hien yet I have made a few short trips in the country; among others, one which was very interesting to me, a journey with Miss Mary Brown, M. D., and myself, to An K'u, a city about twenty-seven miles east of Wei-Hien.

A very rich family by the name of Ts'au, living in that city sent their cart and servant inviting Dr. Brown to their house. Dr. Brown had been there once before to see the wife of the eldest son, who is a confirmed invalid, and had left some medicine with her. Now they came again for the Doctor, inviting her to stop at their house for several days. The Doctor felt that if she were to make another trip to An K'u, she would like to reach as many people as possible, especially the women, and accordingly invited me to ac-

company her, to tell the women of Christ, while she did what she could to relieve them of their bodily ailments.

In consulting together we both thought it better not to accept the hospitality of the Ts'au family, but to take up our quarters at an inn, where the women would feel more free to come to the Doctor. This we decided to do, and informed the young man who had been sent to escort us, of our reason for not accepting the kind invitation which he had brought.

We could not but notice on the journey how very kind this young man was in helping us in every possible way, and when we reached the city, while our barrow men were groping their way along the streets in the dark, having no lanterns, who should come to meet us but two servants from the Ts'au family, each with a lantern, kindly to escort us to our quarters at the inn. We thought it remarkably thoughtful. But even this was not enough. We had only gotten fairly into our quarters, when still another servant came, with a cooked supper for us, of which, however, I am sorry to say, we could partake but slightly.

We saw a large number of women at the inn, and I had every opportunity to tell them of Christ. I was very much pleased with a few with whom I talked, who seemed very thoughtful, would ask questions, and appeared deeply interested in the truth. I think there must have been as many as sixty women to see the Doctor in one day.

On making the second visit to the Ts'au family, I went early in the afternoon and staid until dark. I had the boldness to ask if they had a sedan chair, as I could not ride in the cart; they informed me that they had, and very cheerfully sent a chair with four bearers for me. I enjoyed my second visit much more than the first. The truth is they

did not quite know how to receive us when we first went, but at the next visit the ice seemed broken. They all were very cordial, even inviting me to tell them of the "doctrine;" and they listened well. After talking some little time, explaining the written or printed prayers which I had with me, and singing to them, I gave out some of them to the women who had asked for them. The sick lady on the *kang* (Chinese bed) reaching out her hand as I was distributing them, said to me, "I wish one." My visit with them was a great pleasure and I cannot but hope that my words were not in vain. A few days ago a present was sent in to the doctor and me, to show that they had not forgotten us.

Dr. Mateer has just had a case of attempted suicide to care for, a young Chinese woman, who tried to end her life by cutting a deep gash some three inches long in her throat. I am greatly interested in the poor woman, I have visited her repeatedly at the hospital, and trust that I shall gain her confidence and be permitted to do her good. At my visit this afternoon she talked with me quite freely, telling me of her trials at home, and saying that she would do as I told her—go to God with her troubles. Doctor M. has been very successful with the case; the wound is healing nicely. This is but a specimen of many cases in the hospital, and I feel that the work done there is much more satisfactory than the brief talk to the women at the dispensary. Pray that God will bless my efforts.

WHAT NEWS FROM CHINA?

REV. ARTHUR MITCHELL, D. D.

Good news from Shantung.

Notwithstanding all the tumults in central China, along the Yang-t'se river, and the brief but bloody rebellion in the extreme north, the greater part of the upper provinces has been free from riots and disorders. In this

vast region where quiet has reigned lies the broad province of Shantung, the equal in area of the American state of Missouri. Only there is this difference: that whereas our own state has a scanty three millions for its population, the Missouri of China has twenty-nine millions.

In the midst of these teeming cities and countless villages the gospel has been busily preached during the past year by our handful of missionaries, and the record of Shantung Presbytery as presented at its last annual meeting in November, will everywhere inspire thanksgiving. The messages from the brethren themselves reaching the Mission House are full of gladness and praise. "The most prosperous year in our history," they write.

Seven hundred and sixty communicants have been added to the churches. Is there one Presbytery in all America with but twenty-eight ministers which has been blessed with such a growth? There are very few indeed, if any, with *twice* that number of ministers which have made so great a gain. There is but one Presbytery in the United States in which last year the number of converts was as large in proportion to the number of ministers as in Shantung. It is not surprising, then, that our brethren writing from the home, almost from the birthplace, of Confucius, surrounded by the millions of his followers, call upon us to give thanks to God for the souls won to Christ in this stronghold of heathenism.

Seven new churches have been organized, making twenty-eight in all, constituting a Presbytery whose communicants now number 3,392.

In the Mission schools are 1,472 scholars. The native Christians have given very nearly a thousand dollars. Taking into account the comparative value of money in the two countries, this is an average per member

equal to that in the Presbyterian Church of America five years ago. But this is far from making a just allowance for the comparative income of the Chinese and Americans. Six dollars a month is a good income in China among the masses of the people. "Nor are food and clothing relatively cheap in Shantung," writes Rev. F. H. Chalfant. "Would that it were so! But a Shantung carpenter's wages for a full day would not purchase him a square meal at a good Chinese inn. The average Chinaman," continues Mr. Chalfant, "has a struggle to make both ends meet and yet lives on a daily *menu* that would horrify a restaurant keeper at home. . . . Coarse, tough bread and hot water for breakfast, perhaps some unsavory vegetable for dinner, and more of the tough bread for supper, and happy is the poor resident of Shantung who can get such living every day! . . . When we speak of famine relief in Shantung, it means giving to such as have to live on roots, leaves and chaff or perish. The cost of building and of clothing also," says Mr. Chalfant, "are entirely disproportionate to the average income of the people." When he records their gifts, therefore, it is not strange that he writes: "We can truly say of the churches of Shantung 'how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality,' and without any exaggeration I can testify, as did Paul, that many of them contributed even 'beyond their power.'"

Of the twenty-six ordained ministers of this China Presbytery, six are Chinamen, and of them five are graduates of the College at Tungchow, their thorough theological studies pursued at that place or at Chefoo, under Drs. Corbett and Nevius. Three young men also were licensed as preachers last fall.

All who have followed the fortunes of the gospel in Shantung know what extreme difficulty the mission has had in securing houses, or land on which to build houses, in some of its interior stations. Whole years have passed while these negotiations have been pending. From one station, Chin-ing-chow, a year ago the missionaries were driven out with mob violence. At Chinanfu they have been almost worn out with vexatious delays.

In both these places, through God's blessing on the special efforts of Rev. Mr. Reid, the mission is now rejoicing over vastly brighter days. Where so recently the missionaries were riotously expelled, Mr. Reid's coming was announced by the magistrates, and a proclamation in advance commanded that not a hand be lifted against him. He accomplished in safety all the objects of his visit; secured reparation for the wrongs already suffered, obtained guarantees of future protection and permission to buy or build, by contracts signed in the presence of the officials and gentry, and was even called upon in public politeness by prominent officers and citizens, who also gave a feast in his honor. Similar justice and courtesies were extended also at Chinanfu, and the missionaries are already at work on the buildings allowed.

We notice that these unusual marks of favor have been extended also to some of our brethren in the missions of the American Board in the still more distant province of Shansi, in the North.

The chief magistrate of Shansi, a man governing a population of a million people, has appeared in his official pomp at the door of the once despised missionary, coming, as he himself declared, in accordance with the imperial proclamation, to assure the missionary of his protection. Such a visit, whether in Shansi or in Shantung, is a most propitious

event. It gives legal standing to the missionaries. It clothes them with new rights in the eyes of the populace and is sure to be very influential with a people so law-abiding and so governed by precedent and official example.

It is the feeling of the missionaries in the North, that the riots in Central China, have even inured to their benefit. The imperial will has been published far and near commanding their protection; proclamations have been widely posted staring the population in the face, threatening condign punishment on mobs and magistrates alike if the missions were disturbed. As a consequence, Mr. Chalfant writes: "The Shantungese are on their good behaviour. Never have we had a more tranquil season in Shantung than just now. Even in Chinanfu the people, usually so unruly, seemed deeply impressed with the duty of protecting the foreigners. Great proclamations under the governor's seal are on the main streets, with a threat behind them that whoever defaces them shall lose his head."

As will be seen from other pages in this issue, even in the Central provinces order has for the present been restored. In the South it has not been seriously disturbed. Over the vast regions of China, therefore, at least over regions where one hundred and fifty millions of its population dwell, the gospel has "free course." Oh that it may this year be glorified!

WORK AMONG THE HAKKAS.

REV. B. C. HENRY, D.D., CANTON.

The population of the Canton Province is divided into two main sections, the *Puntis*, or the native Cantonese, and the *Hakkas*, or "strangers." The Hakkas are immigrants from northern provinces. Their wanderings began from the borders of Shantung about

two centuries before the Christian era, when they were subjected to many cruel persecutions by the emperors of the Tsin dynasty. Their course has ever been southward, with centuries of rest from time to time, at various points. At the beginning of the Ming dynasty, A. D. 1368, they were compelled by political disturbances to leave their homes in the Fuhkien and Kiang-si Provinces. Under this impulse, they poured in overwhelming numbers into the Kia-Ying-chow prefecture, in the northeast part of Canton Province; and carrying everything before them, they took exclusive possession of Kia-Ying-Chow, which to this day forms the headquarters of the Hakka people. About the same time large numbers crossed the dividing mountain ridges from Kiang-si and spread over the northern districts of Canton Province. They have been, in a sense, the Ishmaelites of China. Perhaps no section of the people have been so oppressed in the past or have passed through such bloody experiences as they. Yet, comparatively speaking, they are a manly, self-respecting, frugal, industrious, aggressive people, restless to a certain degree, but withal enterprising and intelligent. In Canton they occupy the position of "Highlanders," being found chiefly in the mountainous regions of the interior. They are quietly but persistently aggressive. They take possession of the upper and less accessible valleys. Wherever they settle, they plant fruit and other trees, and the places at once begin to assume a thrifty, prosperous look. This occupation of the higher valleys is the first step toward expansion over the lower and more fertile adjoining plains. They are good farmers and laborers, and excel in many of the simpler trades and handicrafts. Nearly all the barbers are Hakkas; while large numbers of the race are masons, stone-cutters, blacksmiths, carpenters, etc.

Their dialect is quite distinct from the Cantonese. For this reason the mission in Canton has hitherto shown two main divisions: the Pun-ti (Cantonese) and the Hakka. As was natural, the first missions established by English and American societies were purely for the Cantonese. The Germans came later and took up work among the Hakkas; and, in consequence, they can show the best results of any mission work done in South China. The Basel Mission, with numerous stations and many resident missionaries in the interior, chiefly in the Ka-wing-chow and adjoining districts, have nearly three thousand communicants connected with their churches, a large body of adherents, several high schools, a well organized educational system, and a prosperous work in all branches. The Berlin Mission has extensive work among the Hakkas, chiefly in the district east of Canton. They are travelling in the footsteps of the Basel Mission and are reaping excellent results. The London Mission has also several flourishing stations and churches among these people, and the English Presbyterians at Swatow have in recent years, on their own field, established a special mission among the Hakkas, and are meeting with similar encouragement.

If it were a matter simply of territorial division the Hakkas might very properly be left to the missions already at work among them. But throughout the whole interior, east, north, and west, and in Hainan, the Hakkas have spread, and the prevailing dialect in all these interior districts is coming in increasing ratio to be Hakka. As our work advances into the interior and takes root in the villages, we are coming more and more in contact with the Hakkas, and the question of special, systematic work among them has consequently become one of increasing importance and urgency within the

last few years. For three years the Canton Mission has made the request to the Board, several time repeated, for two men to be sent as missionaries to the Hakkas. This request is based on facts which are of special significance, and which to our mind indicate the directing hand of God's providence toward that work. Experience has proved that the Hakkas are much more easy of access, and much more readily impressed by gospel teaching than the Cantonese Punti. The history of the missions among them abundantly shows this. In a much shorter time, with considerably less than half the force, and a still smaller proportion of funds, they have far outstripped the missions among the Puntis in the number of converts and in every other fruit of Christian work. Not only so, but a large proportion of communicants connected with the nominally Punti mission are in reality Hakkas. In our own mission, for instance, about one third of the members are Hakkas, nearly one-third of our native assistants are Hakkas and a large proportion of the most promising pupils in the boarding schools of the mission are Hakka.

Within the last ten years all the centres of awakened interest in this part of China have been among the Hakkas. The very flourishing work of the Wesleyans on the North River has been almost exclusively among the Hakkas. I was told by one of their missionaries that of three hundred and three communicants in the North River district three hundred were Hakkas. In the Baptist Mission, as the result of evangelical work done by a native colporteur among the Hakkas in one of the Northern districts, they have baptized sixty-seven converts this year, besides others previously received, and have a large number of present applicants. In our own mission we have the example at Ap-chi-ling, near Lin-po, where within three

years nearly fifty adults, all Hakkas, have been received into the church. At Kang-hau, just outside the large town of Hom-kway, on the lower section of the Lien-chow River, there is a church of twenty members, all Hakkas, as a result of four years' work. In that locality we have two schools, a chapel, and an excellent plot of ground. It is a healthy mountain district in the centre of a large accessible field, covered with Hakka villages. It is at present left solely to our care, our nearest neighbors being the Wesleyans on the North River, forty miles off, and it is not likely any other mission will enter it while we carry on the work. The people are friendly, the interest is increasing, requests for schools come in from all directions, and the native assistants are cordially

received in almost every village. This seems to us for many reasons to be the place that should be selected as the centre of a Hakka mission. We feel that this ubiquitous, accessible, and promising class of people should not be left to the accidental and necessarily imperfect instruction of Panti-speaking missionaries and native helpers, but should be provided for in a systematic way. The opportunities they present are much more promising than any we have yet had among the Puntis. Our importunity springs from our opportunity; it is all the more urgent and should receive response all the more readily because of the glorious harvest of souls that has everywhere followed the labors of those who have sown and reaped in the Hakka field.

The Mission Field gives a gratifying exhibit of the progress of the Foreign Mission work of the Reformed Church in ten years, 1881-91. The Church itself has not so very greatly grown. The increase in its membership has been but 13,732—from 80,591 in 1881 to 94,323, according to the latest figures; while its families have increased but 7,452—from 43,958 to 51,410. This is, for both membership and families, an increase of about 17 per cent. The present statistics of our Foreign Missions show that in every single particular this rate of progress has been far—yes, many times—outstripped.

To make this progress more distinctly mani-

fest to the eye, and so to the understanding, the following comparative table has been prepared:

	1881.	1891.	Increase.	Per cent.
Stations.....	9	15	6	66
Out Stations.....	109	166	57	52
Missionaries.....	15	27	12	80
Lady Missionaries.....	18	38	20	111
Native Pastors.....	14	33	19	135
Other Helpers, male...	118	218	100	84
“ “ female.	12	63	51	425
Churches.....	35	53	18	51
Communicants.....	2357	5214	2857	121
Academies.....	4	14	10	250
Pupils in Academies...	129	604	475	368
Day Schools.....	49	119	70	143
Day Scholars.....	1866	4074	2208	118
Theological Students..	13	43	30	231
Contributions [of Na- tive Churches.....	\$2372	\$7648	\$4916	179

CONTRIBUTED ARTICLES.

CANTON.

JOHN GILLESPIE, D. D.

Canton is a typical Chinese city. Outside of the Foreign Concession, a small island connected with the city by two bridges, and the premises of the several missions, it is difficult for a stranger to discover a trace of western civilization. Everything is oriental, while there is much that is peculiar and distinctive. Such, for example, is the boat-life with which the river swarms. Of the sixteen hundred thousand inhabitants claimed for Canton and its densely-packed suburbs, it is said that two hundred and fifty thousand live in boats. These boats are of all shapes and sizes, from the small *slipper* boat (so called from its resemblance to a slipper), which is the express of the Pearl River, to the lumbering junk, which is certainly not "a thing of beauty" either in design or finish. The marvel is how whole families manage to live, and at the same time earn their living, in the smaller boats with their light bamboo covering. Their business is to carry light freight or passengers, chiefly the latter. We were carried in one where a father, mother and five children found their only home. The father and eldest daughter, possibly thirteen years of age, pulled the oars vigorously in the bow, a younger daughter with a baby strapped to her back stood at the helm, a little tot moved about in uncomfortable proximity to the passengers seeing that she was suffering from an offensive skin disease, while the mother was busy preparing the evening meal. It is common for the smaller children to have a rope attached to them and fastened to the boat to prevent accident. Women do a large share of the heavy work on these boats, and in many instances are the captains in command. What a magnificent opening this

boat population affords for such Christian effort as has become common on our own western rivers!

But step inside the city—and it is but a step till you find yourself face to face with scenes which neither pen nor pencil can adequately portray. We had heard of the narrow streets of Canton, but to be carried along in a sedan chair swung by bamboo poles from the shoulders of two coolies (the only possible conveyance), and be able to touch the signs and even the walls of the shops on either side exceeded anything we had dreamed of. The streets vary in width from five to twelve feet. Granite slabs are laid lengthwise in the middle, beneath which are the sewers of the city. All kinds of refuse, however, are required to be carried outside the city every day. But even this precaution leaves much to be desired, and when to the odor of the sewer is added that of fish shops, meat shops and vegetable shops, none too clean at best, the combined product is something appalling. Coolies with their bamboo poles, carrying incredible loads, and uttering a sharp, piercing cry that pedestrians may stand aside, are ubiquitous. They are the only beasts of burden. When the loads are heavy, such as immense granite blocks used in buildings, coolies and bamboo poles are simply multiplied and skilfully adjusted.

But what the streets lack in width and attractiveness they make up in high sounding and pretentious names, such as "Peace Street," "Bright Cloud Street," "Street of the Five Happinesses," "Street of a Thousand Beautitudes," &c. Do these names suggest a felt need of the qualities indicated?"

“FULL OF IDOLS.”

Canton is a heathen city. Like Athens of old it is “full of idols.” Temples abound, each with its gilded images and shrines, but these are only the more formal and expensive expressions of the idolatrous spirit which pervades the city. Shrines are met with at every turn, some rude and inexpensive, others elaborate and costly, but each with the incense sticks burning before the idol or tablet. Many of the shops and most of the private dwellings have their shrines with or without an image. As with all heathen peoples the element of fear seems to predominate and to give complexion to their religious forms or rites. The first night or two we spent in the city we were not a little disturbed by the incessant beating of gongs. On inquiry we learned that it was the particular time in the Chinese month when vigorous efforts are made to drive away evil influences. If hideous noises are effective in this direction Canton has nothing to fear. The streets also vie with each other in elaborate scenic displays, accompanied with rude music, to propitiate the god of fire, high bamboo structures being erected for the purpose, and professional performers being engaged to conduct the exhibition. Under the convoy of Dr. Henry we walked a few steps from his door one evening to witness such a display, but the fire god was not propitiated, for on the very next day a destructive fire broke out but a few yards from the spot where the performance had been held, and which for a time seriously threatened the destruction of the mission premises. Passing through the Girls’ School building under the guidance of Miss Lewis we noticed a singular device on the roof of an adjoining house. On the comb of the roof was perched a clay rooster in gorgeous colors; immediately in front of him and on the next lower row of tiles was a hideous looking image,

while lower still were three miniature cannon made of earthenware and pointed directly at the school, all, we were assured, to ward off the evil influences of a Christian school! This is idolatry in its least offensive garb as seen in the temple, on the street and in the home. Beyond this the veil need not be lifted. Paul has done it for all time and for all heathen lands in the first chapter of his epistle to the Romans. Men may sing the praises of Buddhism, Confucianism and Taoism, and all three seem to be mingled in Southern China, but the appalling fact remains that the people are sunk in the grossest superstition, without God and without hope.

A BRIGHTER SIDE.

But half a century of missionary effort has carried the joy of Christian hope to many in this heathen city. English, Americans, Germans and Swiss are toiling side by side, building on foundations laid by some who have gone before. Our own mission, which is the largest in the city, has, through the divine blessing, accomplished much to gladden the heart and stimulate the zeal of workers both at home and abroad. The *medical work*, begun by Dr. Parker and continued and enlarged by Dr. Kerr, with whom are now associated Dr. Swan and Dr. Mary Niles, has a world-wide reputation. The hospital is the property of the Medical Society of Canton, an organization of foreigners, but with liberal patrons among the Chinese. The foreign medical staff and the Chinese evangelists and Bible readers connected with the institution, however, are provided for by the Presbyterian Church, and it would be difficult to put one’s finger on an investment which yields larger spiritual returns. It is a hospital out and out, conducted on the most approved medical principles, though with wise reference to economy and Chinese modes of life, but it is so thoroughly

enveloped in a Christian atmosphere that it leaves nothing to be desired as an evangelizing agency. In addition to the daily devotional exercises in the chapel, in connection with which Dr. Henry or some one else makes a brief address, provision is made for personal conversation in the several wards, the distribution of Christian literature, the instruction of the multitudes who attend during dispensary hours, and also for the more systematic study of the Bible by those who desire it. What a refreshing and soul-stirring sight it was to enter the hospital Sabbath-school in the morning and find Dr. Kerr in one room explaining the way of Salvation to fifteen or twenty heathen men, Dr. Swan in a corner of the chapel similarly engaged, and several native evangelists and helpers in the same room each with a group of men before him listening to the story of the cross! We found the women equally well provided with Sabbath-school privileges, under the superintendence of Miss Lewis, about one hundred and twenty-five being gathered for this purpose in the Second Church, which is connected with the hospital. We waited till the school was dismissed and the patients and others assembled for public worship had sung the opening hymn, then hastened away in sedan chairs some twenty or thirty minutes to the Third Church. A memorable sight greeted us as we entered. It was communion Sabbath, and Dr. Henry was just in the act of baptizing a man recently converted from heathenism! The morning was wet, but upwards of a hundred, two-thirds of them men, had assembled to celebrate the Lord's Supper. The service was solemn and impressive, even to those of us who knew nothing of the language in which the significance of the precious symbols was unfolded. At the close we were introduced to a number of men, each with a touching history. The

first was from a distant part of the province and was partially paralyzed. A copy of the New Testament had fallen into his hands and he had read of the wonderful cures Jesus had wrought in just such cases. He hastened to Canton, supposing that the cure-worker lived there, and to his unspeakable joy found Jesus as his Savior. Three others had been imprisoned in the city during the French war in Tonquin because they were Christians. Like Paul and Silas, they "prayed and sang praises unto God." A miserable wretch, who had been given up by his parents as a worthless fellow, heard the gospel from their lips and believed. He was introduced to us as a devout Christian, who had become a dutiful and affectionate son and an honest, industrious citizen. What records of divine grace! and yet an Englishman of wealth and position, a fellow-traveler on the steamer, asked us if "any of those fellows were ever converted."

In addition to regular church work, the several missions maintain chapels where the Bible is read and expounded every day. These efforts are evidently regarded by the Chinese with apprehension, as in almost every instance an opposition "chapel" has been opened near by, where the doctrines of Confucius are daily set forth.

OUR EDUCATIONAL WORK.

This consists of a number of day-schools in various parts of the city and two boarding schools. The boarding-school for girls, which adjoins the hospital compound, was not in session during our visit; but we saw ample evidence of thought and care for the girls in the plain, substantial, well-ventilated structure, where about a hundred are usually under instruction.

The "School for Men and Boys" has taken a long step in advance since its removal to the new quarters in Fati (Flower

Garden), just across the river. The compound is spacious for Canton; and the buildings thus far erected are admirably adapted to their purpose, and, while not lacking in architectural beauty, they are solidly built, and at a marvellously low cost. We found Mr. Noyes and Mr. Wisner enthusiastic over the outlook. Already the building is crowded, eighty-two being in attendance, all from Christian families, and most of them from our country stations. They are a noble-looking set of men and boys, and bid fair to add materially to our effective force at the several stations, as there is good reason to believe that many of them will become preachers and assistants.

THE CRISIS IN CHINA.

We had the privilege of hearing a paper on this subject read by Dr. Thomson, of our mission, before the Missionary Conference of Canton, an organization comprising all the missionaries in the city and many in the province. The paper gave evidence of painstaking effort in the collection of facts, and familiarity with a wide range of current opinion on the subject. Among the causes believed to have produced the recent riots in Central China these were enumerated: 1. A general spirit of unrest, because of dissatisfaction with the present dynasty. 2. Widely-organized secret societies. 3. Hard times; floods, drought and locusts having wrought

fearful havoc along the Yangtze river. 4. Official corruption and cruelty, the mandarins grinding the faces of the poor with impunity, the government being either unable or unwilling to hold them in check. 5. The recent imperial decree for increasing the royal revenue by reducing the army which is largely recruited from Hunan, the most disaffected province. Also increase of taxes to the same end. It was believed that permanent relief would be best secured by honesty and determination on the part of Chinese officials; wise action on the part of foreign governments combining firmness and discretion; the opening of the country by the building of railroads; the dissemination of the truth concerning western science, but above all the proclamation of the Gospel throughout the empire.

Though quite removed from the seat of the present active opposition to foreigners the brethren in Canton feel the need of wisdom to "discern the signs of the times." Those familiar with the difficulties of other times do not underestimate the seriousness of the outlook, while hopeful that the government may so cope with the opposition as to afford some assurance of security. Both in city and country however, the missionaries mean to go quietly forward with their work, relying on the promise of our risen Lord, "Lo I am with you alway."

AN ENGLISH-SPEAKING, PROTESTANT CHRISTIAN NATION.

S. W. DANA, D. D.

[We are permitted to give our readers the following extracts from a sermon preached on the last Thanksgiving day:]

People of all tongues come to this land to find a refuge and make a home. But ultimately they, or at least their children,

are trained to speak the English language, which is fast becoming the dominant language of the globe.

Persons of all creeds and of no creed landing at our wharves have entire freedom to worship God, or not to worship

Him, provided only that they do not interfere with the rights of their neighbors. Jews, Christians, Buddhists, Mohammedans, infidels, agnostics—all dwell together without constraint. "We have shown the world that a church without a bishop and a state without a king is an actual, every day possibility."

Yet this is definitely and distinctively a Protestant Christian nation. We are children of the Reformation. Had it not been for Luther, Melancthon, Zwingli, Calvin, Coligne, Wickliffe, Huss, Knox, Cranmer, Cromwell and that vast host who broke with the mother church and who in so many instances died as martyrs to the truth, this Republic would not exist.

If you turn your eyes to the Pilgrims and Puritans of New England, to the Dutch of New York, to the Quakers of Pennsylvania, to the Scotch and Scotch-Irish of the Middle States, to the early Episcopalians of Virginia, or to the Huguenots of South Carolina, you find that the real founders of this country, though differing in questions of theology and in forms of worship were all of them the products of the Protestant Reformation.

Our country is fortunate in having been founded by those who bore in themselves the best fruits of all previous seed-sowing. Though the earliest discoverers and settlers of this continent were the Roman Catholic Spaniards on the South and the Roman Catholic French on the north, this country was colonized by Protestants of Great Britain.

Who can fail to perceive God's hand in their history? Who can fail to hear God's voice summoning us to the greatest privilege of the centuries?

We do not stand alone. Other Christian nations are with us. With no thought of disparaging others, to my mind, England and the United States hold the strategic points for the conquest of the world

to Christ. From one-sixth to one-fourth of the whole human family is now under the control of England.

We have had our differences with England; we have them still. We sometimes think she puts her hand on her purse, instead of her heart; that she gives glory and power a higher place in her thought than justice and mercy; that, in her dealings with other nations, she is not always as fair and considerate as a true Christian Englishman is in his private transactions. Yet, in India, in Egypt, or in the heart of Africa, wherever the flag of England has waved, the peoples who have come under her sway have been made the better. With their large English-speaking colonies in Canada, Newfoundland, Nova Scotia, Australia, New Zealand, Tasmania, Africa, the English people, with their language, laws, literature, civilization and Christianity, have easy access to every part of the globe. The marked contrast between the mother country and our own is that, while the English have been going forth to all nations, we have remained at home and all the nations have come to us. It is for the Christians of England and America to utilize this opportunity for the world's salvation.

Think what it means to have all this commingling of blood in these United States! to have these diversified millions looking up to one flag, speaking one language, loyal to one government, and under the influence of one religion!

Our Protestant nation has by its best religious life put the Roman Catholic Church upon its mettle; and, as a consequence, the Roman Catholicism of the United States and of England is the purest on earth. But Rome never has founded, and, with her ideas of Church and State, never can found and perpetuate such a republic as this. This republic is the outgrowth of the Protestant Reformation.

Let us perpetuate those ideas which have made us the nation we are. Let us hold fast our Christian Sabbath, not merely when the world comes to our international fairs, but when it comes here to live with us and be a part of us. We are to consider the sources of our national life, remembering that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The time is past when we can stand in isolation from the world working out the great problems of humanity alone. God grant that our strength may be tempered with gentleness, and that by teaching and

example we may help to make the royal law of love the prevailing one among nations as well as individuals.

To me the future of our country seems radiant with the promises of God. Whatever else may be doubtful concerning the future of our Republic, "this at least is clear, that we must cover the Continent not merely with the shadow of our victorious flag, but also with the shadow of the cross. The church and the school-house must enter every settlement, and unto all the people must be carried the word of God, which alone giveth life to the nations."

THE RELIGION OF CHRIST AT THE CAPITAL.

TEUNIS S. HAMLIN, D.D.

Washington is yearly, almost daily, becoming more and more a national centre. It can never have the sort of pre-eminence that marks a commercial metropolis like New York. Nor, indeed, the double importance—business and political—that signals London and Paris. Manufactures hardly exist here. And the commercial transactions scarcely go beyond supplying our own population. It can never, therefore, become a city of the very first rank.

The Hon. H. A. P. Carter, late minister from Hawaii, whose lamented death has taken from us a Christian diplomat, once remarked to me that he greatly enjoyed walking on Massachusetts Avenue, and imagining what that superb street will be when Washington shall have two millions of inhabitants. He was a wise man, and a great believer in the future of the capital; but his estimate seems a day-dream. We are indeed growing, and rapidly. People are coming here for educational advantages, for social opportunities, for the delights of the climate and of

smooth pavements within the city and lovely drives without it. The number of those that can afford to do this, and will choose to do it, will doubtless increase largely as the country advances in wealth and luxury. Still this will hardly suffice to carry us to a point never reached as yet in the world's history, save by commercial centres.

But we are becoming great and influential as a thought-centre. Politically this has always been true. It is now true otherwise. The scientific element in our population is larger than that of any other city six to one, Boston coming next. The government is doing an amount and quality of scientific work of which few people have any conception. The Smithsonian, the National Museum and other like institutions afford exceptional facilities for scientific study.

The professional schools of law and medicine are very flourishing. Those of law, especially, enlist the services of the most eminent jurists, such as the Justices

of the Supreme Court. A great number of young men, in government service, in public schools, in shops and stores, are devoting their evenings to learning their professions.

And literature flourishes here. That *magnum opus*, the "Life of Lincoln," is a Washington product. George Bancroft did his last, and some of his best, work here. One can hardly tell which is greater, the Congressional Library or the Congressional Librarian. Every year witnesses an access of authors to our delightfully cultivated society.

I hope to see the day when we will have a National University in the true sense, after some such magnificent plan as that of Senator Edmunds and Ex-President White, of Cornell.

But the question of special interest to THE CHURCH AT HOME AND ABROAD is this: What is the religious condition and influence of the capital? I think we may truthfully say, encouraging in a high degree. This is a church-going city. Most of our sanctuaries are filled—in the morning; many of them also at night. It is a Sabbath-observing city. Driving and dinner-giving exist to some extent and are possibly increasing; though the best people frown upon them. We have an able and good ministry. We have a multitude of working laymen and Christian women. Our Y. M. C. A., our Central Union Mission, our various homes and asylums and charities are well supported.

Excellent work is done for temperance and every moral reform.

These things, however, we have in common with other cities. What of the element here that is distinctive, viz., the political? A common impression throughout the country is that this is openly irreligious. But such is not at all the fact. A very large number of Congressmen and political leaders, are devout Christians. Not a few of them are ready to use their influence freely, by voice and vote, for the cause of Christ. Some, it must be confessed, are timid; fearful that a sectarian cry will be raised against them; and so they throw away the opportunities of a life-time to make themselves felt on the right side. But this, like all other forms of cowardice, always proves poor policy in the long run. The men that stand by their principles, enter freely into Church work, and are here what they have been at home, are the men that hold public respect and confidence.

No one, probably, would venture to say that the Capital is wielding the religious influence that it ought. Still the condition is hopeful. Irreligion is not fashionable or popular. A drunken man in prominent public office is almost unknown. An openly immoral man could not keep his standing in society. The devout, self-denying disciples are held in reverence. In a word, the tone of thought and speech in our country's Capital is decidedly and aggressively Christian.

NOTES ON THE SYNODS.

WILLIAM IRVIN, D. D.

The Synod of Indiana met in Grace Church, Evansville, on October 13. The Synod includes eight Presbyteries—Crawfordsville, Fort Wayne, Indianapolis, Logansport, Muncie, New Albany, Vincennes

and White Water—with 216 ministers, 313 churches and 35,664 communicants. One-seventh of the reported communicants were received during last year. The Board of Home Missions received from the

churches of Synod last year \$6,754, which was a considerable falling off from the last few years. The Synod received from the Board, however, only \$4,128, as against \$6,351 received the year before. The diminution of gifts to the Board may be mainly due to the effort in progress for church sustentation, the successful issue of which will no doubt secure a sensible increase. This subject of synodical sustentation, as bearing on the interests of Home Missions in general, was the leading topic before the Synod at this meeting. The Presbytery of Crawfordsville began the movement within its own bounds three years ago, with encouraging success. Indianapolis Presbytery followed in the same line the year after. The main features of the plan these Presbyteries adopted was the payment of all home mission contributions to a Presbyterian treasurer—thus securing to every pastor at least \$800 salary—and the payment of the surplus at the end of the year to the Board of Home Missions. In 1890 the Synod adopted an almost similar plan, a detailed description of which was given in the number of this magazine for December, 1891, in an article on "Synodical Sustentation in Indiana," by the Rev. R. V. Hunter of Indianapolis. We wish our readers would turn back and read carefully this very complete and interesting exhibit. It is enough to say here that the main features of the plan are: a synodical committee; a financial basis of at least 25 cents per member annually; an estimate by each Presbytery of the amount needed by its churches, and a reserve of this sum from its contributions for this use through a presbyterial treasurer; the payment of any surplus to a synodical treasurer, who shall pay to any presbytery any further amount it may need; all practicable grouping of dependent churches, in order to the utmost economy, by the exercise of the episcopal authority of presbytery;

synodical pressure upon delinquent presbyteries; an effort for constant reduction of appropriations; and the forwarding of surplus funds by the synodical treasurer to the Board of Home Missions. The results this year, as stated in the article referred to, are that instead of receiving from the Board \$2,088 over contributions to it, as was the case three years ago, there has been a gain of \$4,460 in contributions, with new churches organized and weak ones better supported, and a general quickening of vitality. It was resolved to aim next year at a surplus for the Board of not less than \$3,000. The chairman of the synodical committee is the Rev. W. P. Kane, D. D., of Lafayette, to whom much of the credit of this success is ascribed.

The Synod showed a marked increase of enthusiasm on the subject of Home Missions. An afternoon of the session was devoted to it. Telling addresses were made by Revs. R. V. Hunter and W. D. Ward, and then Synod heard the Board's Secretary present and Miss M. E. Rogers, representing the Woman's Executive Committee.

It may not be out of the way to note here that some of the prominent features of the plan of sustentation above sketched are old established principles of the policy and administration of the Board, and principles, too, the urging of which often causes dissatisfaction and complaint on the part of Presbyteries and churches; as, for instance, the grouping of churches in one charge for economy, the pressing of delinquents and the effort at constant reduction of appropriations. All Synods would earn the Board's heart-felt gratitude by relieving it of these delicate and difficult, but most necessary parts of its work.

The Synod of Kentucky met in Owensboro, on Oct. 20. A pleasant preliminary to the meeting was the spending of the previous Lord's day there, most genially

entertained by the pastor of our church, Rev. Charles P. Luce, Ph. D., and with the opportunity of preaching to his people in the morning and lecturing in the evening on our work in Alaska. Dr. Luce came to this church from Cuba, N. Y., only eighteen months before, and his congregation has under his stimulus and guidance completed a beautiful new brick church edifice, with all appliances for worship and work. A pleasing novelty in the auditorium was an open grate on either side of the pulpit, with a cheery coal fire during service. The new and comely surroundings seemed to have stirred the congregation to fresh life and zeal.

There was a fair attendance at Synod from the three Presbyteries, Louisville, Transylvania and Ebenezer, which include 56 ministers, 81 churches and 6,962 communicants. The synodical missionary, Rev. John P. Dawson, as retiring moderator, preached the opening sermon, and was succeeded in the chair by Rev. Donald McDonald, formerly of Marysville, Tennessee. Dr. Marshall set forth the claims of Foreign Missions on Wednesday evening in a most effective and attractive way. Thursday evening was given to Home Missions, when the Secretary of the Board present was heard, followed by Miss Rogers in behalf of the Woman's Executive Committee, and Dr. S. M. Hamilton of Louisville, formerly of New York. Dr. Hamil-

ton's hospitable invitation to his home and church took us to Louisville for the following Sabbath, when the Secretary had the privilege in the morning of speaking to a very large audience in the noble auditorium of the Warren Memorial church, and in the evening of addressing the congregation of Olivet chapel. In the afternoon Miss Rogers met a large gathering of ladies in the Warren Memorial chapel, and aroused such increase of interest that the salary of a teacher in the mission school at Harlan Court House was pledged at once.

Our Synod in Kentucky is, of course, largely outdone in members and strength by that of our Southern brethren, though not in zeal for the enlargement of the work in which both are earnestly laboring. There is plenty of room and scope for both, and to spare. The 200,000 mountaineers of the eastern third of the State furnish a lamentably needy field for the utmost evangelistic efforts of all the churches. Our Synod has a sustentation plan and work of its own, on which it spends about \$6,000., besides its contributions to the Boards, which it is seeking to increase. Its membership increased last year one-ninth, its gifts to the Board one-third, and its receipts from the Board one-tenth over last year. There are but fourteen home missionaries in the Synod, and the need for a large increase of this number is urgent.

HOME MISSIONARIES AND THE CHURCH.

REV. LYMAN W. ALLEN.

This is distinctively emphasized as the age of Missions. But just as in the early church Home and Foreign Missions were co-ordinate, so when the necessities of the times and the spirit of missions call for an increased effort abroad, there is a corresponding demand for missions at home,

and a corresponding interest in the same.

The aim of the Board of Home Missions, as constituted by the Presbyterian Church, is to carry on through an organized channel the great work of sustaining the gospel and of widening its scope and

influence in the evangelization of the United States. The Home Mission work of the church, before and during its division and since its reunion, presents a grand total of nearly 60,000 missionary appointments, nearly fifteen million dollars contributed, three thousand churches organized, and nearly 156,000 persons received into the communion of the church, on profession of faith. During the past year 139 churches have been organized and nearly 11,000 persons added on profession of faith.

The Board has missionaries in forty-five of the different states and territories of the Union. The home missionary is more important than mowers, reapers, threshing machines and other similar accessories of development. He it is who gathers the people together and teaches them of Christ, who looks after the spiritual interest of the community where the environment is all antagonistic to Christian life, who attracts them to service upon the Sabbath, ministers to them in sickness and watches over their spiritual welfare, who is constantly on the alert for strangers, impressing upon them the fact of a Christian nucleus, the importance of Christian association and the power of a Christian life.

Who are these nearly seventeen hundred missionaries thus laboring in the Home Mission field of our church? They are educated men, graduates of colleges and theological seminaries, men trained in the Christian lore of to-day, thinking men able to recognize and to seize upon strategic points, men trained sufficiently to understand human nature and to manipulate various forces. They are consecrated men who have taken their lives in their hands and gone out into these fields. They are men of deep spirituality, in constant communion with the Lord Jesus Christ, thus showing their consecration by their devotion to the work, by

their untiring energy in the Master's service, and by their sublime patience under difficulties. If we could read the history of the sufferings, privations and Christian heroism of the missionaries of our Board since its organization, we would be startled and aroused by tales such as foreign lands can scarcely produce. These men are aggressive men. They are representatives of the *forward* spirit of Christianity. They are men who are pushing the work of the Church into country villages, into rural districts, into the prairies, into the mountains and mining camps, and into our great cities and their slums where the *higher* nature of man utterly revolts.

And how are these missionaries treated by the church? A home missionary was asked the cause of his poverty and he replied with a twinkle in his eye: "Principally because I have so often preached without notes." An elder once congratulated a pastor on the salubrious air in which he was living. "Yes," he replied, "if I could live *on* it as well as *in* it my lot would be a happy one." To these men at the present time are due for labors in the past months thousands of dollars. These are men who are living upon scanty salaries of from \$700 to \$900. How they can live on these salaries, if they are promptly paid, is a problem; but how they live with these salaries neglected by the church is a still greater one. If we expect that our Home Mission work is to be advanced, we must sustain these men. They must have the inspiration of our hearty sympathy and prayers. They must feel that their salaries when due will be promptly paid. We must not forget our great obligations to these home missionaries who are standing in the van of Christian progress in this country, touching our large immigrant population, counteracting by the gospel the tre-

mendous tide of evil that is sweeping over our land in every direction. And as we foster and extend the working power of the Board of Home Missions through these home missionaries, we reconstruct the political, economical and sociological aspect of the whole country, and continue that Christian life and influence which have made this nation what it is, and which must in the future make it the grandest of all nations, the very

centre of the kingdom of Christ on earth.

Now is the time for our pastors to speak out boldly in behalf of this cause, and by special sermons, and by personal appeal, in every possible way arouse interest and stimulate giving.

Now is the time for our churches to come forward and enable the Board to do the right and Christian act by these beloved and self-sacrificing workers.

THE PEACE CONGRESS IN ROME.

SIR MATTEO PROCHET, D. D.

[Our esteemed correspondent writing from Rome, to explain how the constant pressure of his home work has prevented him from fulfilling his kindly expressed purpose to write on the Evangelization of Italy, for our pages, sends us an account of the recent Peace Congress, which seemed to him so important as to justify so busy a man as himself in giving several days to attendance upon it.

He states that he dictated to an amanuensis, and could not take time to read over what was thus written, but commits it to our discretion. We have not space for the whole which, with more leisure, Dr. Prochet would doubtless have condensed and shortened, but give its essential portions as, we are confident, he would desire if he were sitting with us.—ED.]

The Congress had been convened for the 3d of November and postponed to the 11th, in order to give room to the Inter-parliamentary Congress. The latter has the same object in view, but is composed solely of senators and members of Parliament, while the Congress gathers its members out of the peace societies of the world. Signor Biancheri, the President of the Italian Chamber of Deputies, presided over the Inter-parliamentary Conference, in the proceedings of which took

part members of all the Parliaments of Europe. . . . On the 9th inst., I invited to my house several members of the Peace Congress, to consider the line of conduct which professing Christians ought to take during the Congress itself. We had a very pleasant time, and I believe a blessed one, having all heartily joined in the many fervent prayers sent up to the throne of grace to obtain divine wisdom and guidance. . . . In my own name, and in the name of my friends, I went the next day to the Hon. Signor Boughi, President of the Congress, and asked him to say distinctly at the beginning of every sitting, that he gave three minutes' silence for everyone that would be inclined to do so, to offer his silent prayer to God to implore His blessings upon the meeting. This request, I am glad to be able to say, he readily granted. . . . We also decided to have a prayer meeting every morning for half an hour before the opening of the Conference. We had blessed gatherings, in which prayers, short, fervent, to the point, succeeded one another with great heartiness. . . . I had the great privilege graciously bestowed upon me by our friends to preside at those meetings. Are we not entitled to believe that our

prayers have been heard, and have had something to do with the good results of the Congress? On the Saturday morning, Signor Boughi had, as usual, given the three minutes for silent prayers, but two minutes had not elapsed when Mrs. Fox, of England, stood up and prayed aloud. The great majority of the members did not know what she was saying, as she spoke in English, and a great many did not even know that she was praying. I happened to be seated by a table with a French lady and a Sicilian advocate who, like me, were taking notes on the proceedings; when Mrs. Fox had finished, they both asked me at once what she had been saying. "She has been praying," said I. "Praying!" exclaimed the French lady with an unmistakable and deep expression of astonishment on her face.

"Praying! and what did she say?"

"She has asked God to be pleased to bless the President and all the members of the Congress, and so direct all the discussions as to make them co-operate efficiently to reach the aim for which we are here gathered." "How beautifully simple!" replied Madame R. "You see, sir, I do not belong either to one party or to another, but I respect all, and especially real convictions, and shall I tell you, the longer I live the more I become convinced that we must come back *to it* (meaning God and prayer), or else we are done for (*flambé*)."

At 1 p. m. congress was inaugurated in grand style in the "Aula Capitolina," where its members were duly and officially received and welcomed by the municipal authorities, represented by the Hon. Signor Bonacci, M. P., the Maire being kept at home by an indisposition. . . . Signor Bonacci discoursed of old Rome and of Rome of the middle ages, and demonstrated that both had failed to secure peace. To secure it was consequently the object of the work of the Congress. Here is the literal translation of the very words he

pronounced: "Having thus demonstrated impossible *the peace of the gods*; having shown vanished like a vain phantom the idea of *the peace of God*, there remains only *the peace of men*." You may imagine how one felt tempted to break the rules, and to ask leave to protest openly against such words. I am happy to be able to say that our honorable President, Signor Boughi, in his admirable opening address which followed immediately the discourse of Bonacci, without appearing to reply to the afore quoted words, in reality answered them, when, in the course of his remarks, he distinctly said that the object of the congress was to try to realize the Christian idea more completely than it had been in the years past: showing that it was not the fault of Christianity, but the fault of the representatives of Christianity, if peace has not occupied in this world the place it ought to have. . . .

Captain Siccardi had the honors of the first day with a brilliant oration against war. The eloquence of the figures he quoted was still greater than his own burning words. Four milliards 500 millions of francs are annually spent by the European powers to keep 3,000,000 soldiers fully equipped, armed and ready to slay each other at the first bidding of the powers that be; nine hundred millions of dollars yearly spent to prepare men to become involuntary murderers! It is indeed appalling! . . . Captain Siccardi demands the disarmament and the substitution of the armed nation for the standing army.

Advocate Lorini speaks against this last idea and, not improperly, points to the great principle of the Peace Society, the substitution of arbitration for war as a means to settle disputes between the different nations. War by an armed nation or war by a standing army, it is war always, and we are met to study the means to promote the speedy and entire abolition of war. Many other speakers took part in

that discussion. In the afternoon the discussion continued on the same subject: Peace and disarmament. Mr. Storey, an American artist who lives in Rome, representing one of the American societies, speaks in the name of America and tells how far the United States have gone already in the way of adopting arbitration to solve the difficulties between nations. Another orator refers to the speech of President Harrison, delivered at the great Wesleyan Conference, held in Washington some months ago. Other delegates point to the importance of keeping good feelings between men and men in order to have peaceful dispositions between nation and nation. Evidently one could expect now and then some eccentric speech in an assembly like that. So for example, a Count D. proposed most seriously, that the parliaments of Europe should unite to ask the Russian Autocrat to grant a constitution and a parliament to his own country! An Englishman insists upon the necessity of setting immediately at work in order to form and to constitute the *United States of the World!* . . . An American lady, Mrs. Frost Hornsby, closes the first day by presenting the congress with a fine star-spangled silk banner, embroidered by friends of her country. I need hardly say that Mrs. Hornsby, and the banner, and the speech, were greatly applauded. The following day all the papers spoke of the sympathetic American signora.

The congress sat twice a day during four days, discussing in a friendly, though sometimes somewhat hot way, the various questions more or less intimately connected with the question of peace, and then voted several resolutions before adjourning to Berne, next year. Some of the most important I will quote:

BASIS OF THE RIGHTS OF THE FUTURE.

This Congress declares the following principles to form the basis of international public rights:

No individual has the right to be judge in his own cause, no state has the right of declaring war against another;

All differences between nations must be arranged by means of judicial process;

Between nations there is a natural solidarity and they have, like individuals, the right of legitimate defence;

The right of conquest does not exist;

All peoples have the unquestionable and inalienable right of disposing freely of themselves;

The autonomy of all nations is inviolable;

This Congress declares that permanent arbitration treaties between the peoples are the safest and the shortest way to pass from the state of war and armed truce to that of peace, by the institution of progressive international jurisdiction.

Probably the most important resolution was that of constituting a permanent international committee to act between one Congress and another, and to serve as a tie between the various Peace Societies of the world. Several resolutions were sent to the next Congress for discussion, others were declared out of order, and amongst them one of which I wish to speak more particularly, begging leave to enter into some details about it. The resolution is this:

Resolved: That inasmuch as the spirit of war is unquestionably opposed to the precepts, example and spirit of Jesus Christ, this Congress would appeal to all who bear the Christian name to co-operate in securing the prevention of war and its final abolition from the earth.

This latter was signed by the Rev. R. B. Howard, representative of the American Peace Society of Boston, and by W. Evans Darby, Secretary of one of the London Peace Societies

Mr. Howard moved the resolution and sustained it with a very eloquent speech, which, unfortunately, was entirely lost for nine-tenths of the hearers. On hearing the word Christian, many of the Italians thought of the Pope, and vehe-

mently opposed the resolution on that account. Others thought that the movers of the resolution wanted to lead the Congress into religious disputes, and opposed it on that ground. The movers did what they could to explain themselves, but having, unfortunately, as translators of their thoughts into French and Italian, Englishmen who were but imperfectly acquainted with these two languages, their thoughts lost a good deal of their force before reaching the minds of the hearers; so that when Marquis Alfieri d' Sortequo stood up to move that the motion be laid on the table, the majority of the Congress voted for him. I am sorry to say that I noticed English men and women voting with the Italian Marquis. You will, perhaps, be astonished that I held my peace and did not take part in a discussion like that. I was exceedingly sorry to be prevented from doing so, and I shall explain *why*. It was the last day, a large number of motions were before us. In order to finish, the President had ruled, with the consent of the Congress, that none but the movers of a resolution should be allowed to speak in favor of it. My two American and English friends did not think of asking me to sign the motion nor to translate their speeches, and consequently I was obliged to be silent, much against my will.

I am sorry also that such a vote has been taken in Rome, yet I think it would be perfectly unjust to give to it the importance it has not, and so make it signify an opposition to Christianity which does not exist even in the hearts of those that voted with the Marquis Alfieri. It was a double misunderstanding. One of the leading papers of Rome called the opposition to the repeatedly-mentioned proposal, a stupid action, "*bestialita*." The French

lady, whom I have mentioned in connection with Mrs. Fox's prayer, had not heard what was going on. She asked me and I gave her the import of the vote that had been taken.

Idiots! was the not much flattering word with which she characterized the opposers of the motion.

I beg humbly to be allowed to say that many Christians make a mistake in keeping aloof from Peace Societies. I have made the mistake myself and so I take my full share of the blame. I know that in these societies for peace are to be found men and women whose religious feelings are in flat contradiction with Christianity, but is that a sufficient reason for keeping Christians apart from them? We Christians believe them to be on the wrong side, nay, more, we believe them to be on the way to perdition, and what are we doing to save them? By our sermons? They do not listen to them. By our books? They do not read them. There is only one platform on which we can find them and do some good unto them, it is the platform where common sympathy for one subject brings us together. The Master said to his disciples that they were to be the salt of the world. Now the salt must be put into the kettle and not by its side if it is to season the contents of it.

I cannot help believing that living Christians would do a great deal of good by mixing with infidels for the accomplishment of good objects such as that which these peace societies have in view. I take for granted that every man who loves Christ cannot but be in favor of peace and be willing to do all in his power to promote it and to hasten the time when the word war will need the help of a dictionary to explain its meaning.

HOSPITAL INCIDENTS IN PERSIA.

J. P. COCHRAN, M.D.

[Continued from page 26, January.]

In July I was called to see the wife and son of a chief in a district two days to the south of us. He owns the village in which he lives, as well as a number of others; is the commanding general of a regiment of cavalry, and is practically the governor of the whole plain of Sulduz. He and his tribe have been placed here by the Shah to act as buffers against the Koords and are in consequence not taxed. I could only stay at his comfortable home two days and a half, but during this time, besides seeing his wife and little son, I treated many others, members of related families, who came to his house on hearing that I was there.

Over the simple breakfast, consisting of tea, with bread, cheese, honey and cream or curds, we had a good time to visit. Once I breakfasted with my host alone, but on the other days other Khans too were present, and we sat together on the cool side of the house, slowly sipping our tea and talking. The conversation at this hour always turned upon religious themes, as my host had read the New Testament, admitted it to be the best book he had ever read and had many questions to ask about it. In the evenings, on the roof, with the full moon shining upon us and the cool breeze from the snow-covered mountains blowing away the heat of the day, he seemed eager for me to talk to him on scientific subjects and especially to tell him of the strange things in the western world. About 9 o'clock, supper—consisting of rice, two or three kinds of meat, fruit and sherbet, besides little side dishes of pickles, cheese, curds, etc.,—was served on copper trays, a separate one being always given to the Christian. Then we would retire, I to the yard, where I

was provided with a large high bedstead covered with a mosquito net.

A FISHING EXCURSION IN PERSIA.

One day I was entertained by a peculiar fishing excursion. My host ordered about a hundred buffaloes to be brought from his village to a point on the river where the water was deep, near which a tent had been pitched for us. Not less than 200 men and boys accompanied the animals. Some twenty men in bathing costume stationed themselves in the river at a point where the water was not more than knee-deep. They were provided with long poles having sharp hooks at one end, with which to land the fish. The buffaloes were then driven into the stream and forced to wade or swim up it, driving the fish before them towards the shallow place where these men were waiting. The current was quite rapid, but the yells of the men and the noise of a drum and a fife urged the buffaloes on, and their drivers, riding on their backs or swimming beside them, kept them from turning back. One was drowned, and fearing others might succumb, I asked the General to order them out, as I had now seen how it was done. "Oh, never mind," said he "I will pay for the dead buffalo," and so he did.

At times, when the width of the stream was not great and the buffaloes occupied it all, the great sturgeons, or whales, as they are called here, would leap up between the animals and fall on their backs. As the fish were driven into the shallow water, the men who were watching for them struck and hauled them in with their hooks. About thirty were caught, measuring a yard to a yard and a half in length. After our dinner, which was brought to us on an ox-cart from a neigh-

boring village, we rode home, leaving the fish for the Koords, to come and take. They value them both for food and for the oil which they furnish. The Persians do not eat them.

PRACTICING MEDICINE UNDER DIFFICULTIES.

Some time ago I was called to a village about fifteen miles away. I accordingly mounted my horse, for to get to the villages about us we must go on horseback. Carriage roads are but few, and for those few we have nature to thank, rather than the inhabitants of the land. I was obliged to take with me a servant to care for the horses. One cannot, in this country, blanket and tie his horse in front of a house with any certainty of finding him there when the visit is over. Even if the horse should be there, the blanket and saddle straps would almost surely be gone.

Having arrived at the village, we dismounted in front of our preacher's house. The village school under our mission care, which is taught on the premises, was just out for noon recess, and the school-children, together with the men and boys who were sunning themselves on the low, flat roofs of the closely-built village, thronged about us with curiosity. No clean sidewalks led to the sick man's house, but we had to wade through mud and slush in the middle of the narrow street. All the men, women and children who had seen the doctor's arrival fell into line, and the procession thus formed marched upon the house of the patient. Stooping, I passed through the low outside door, the common entrance to house, barns and stable. A long, dark passage-way, through which, still in a stooping posture, I was guided by the brother of my patient, brought me at last to the only room of the house.

Here it was lighter, as there were several openings in the ceiling to admit light and to carry off smoke. The sick man lay on the floor, tossing in delirium and surrounded by his father and mother, brothers and younger sisters, together with his brothers' wives and children and many neighbors. In about two minutes the large room was packed with people eager to see what the doctor would do and what prognosis he would make, as well as to show their own sick or call him to other houses. Our preacher, as well as the priest of the old church, begged the people to go away, but with little effect. After I had examined the sick man and left medicine for him, many others told their ailments and asked for treatment. Then I went to other houses to see those who were bed-ridden. After seeing these and many others, who, standing in the doorways or yards or in the street, begged me "just to look at them," the pastor told the people that I would not see any more till I had had my dinner, but that, on mounting, I would see the rest of those who wished to consult me. The pastor's wife, a graduate of our Fiske Seminary, had a good dinner waiting for me, and a number of special friends to be treated. When I went out to mount, many more sick people had come or were brought. One old paralyzed woman was brought on the back of her daughter. Several blind women were led out to ask if there was any remedy for them. In an adjoining village I was obliged to dismount and see several patients, and many more came out on the street when they heard that I was there. In such a flying visit little could be done except to tell them to come to the hospital or dispensary, or to suggest some domestic remedy; but it does these people much good just to see them.

ERECTIO.



we sent nothing to this board for years. Is not this disproportionate?

It was right that Benjamin's portion should be five times that of his half-brothers, but they all received *something*. His portion was not five times as great as the others put together.

It is easy to understand the deep interest that a presbytery takes in its own churches; the liberality of its stronger churches towards its weaker cannot be too highly commended; but it is also easy to see the danger of establishing virtually as a principle that nothing can be given outside of the presbytery until the wants of all within are supplied.

A presbytery is a unit, but it is also part of the still larger unit, the Presbyterian Church. The Presbyterian Church has undertaken a vast missionary work: it is organizing hundreds of new congregations each year and arranging them in young and weak presbyteries in the infant villages through the centre and west of our great continent: it has promised to mature and sustain these young churches and to this end has established such boards as the Home Missionary and Church Erection.

It has confidently assumed that the older and prosperous churches would endorse its act and by joint contributions enable it to redeem its promises.

Now what would be the result if presbytery after presbytery were in turn to reply, as some do: We can give nothing until all of our own churches are commodiously housed and entirely out of debt.

As there is probably not a presbytery in the land that has not now, and that will not always have, churches that are building edifices, and that are in debt, such answer, if universal, would mean, of course, the closing up of the work of this Board, and the freezing to death of two-thirds of the numberless infant churches organized in our young presbyteries.

When brethren vote to divert to local needs the collections for Church Erection, they do not realize that the same natural feeling of sympathy is influencing scores of others and in its results keeping down the receipts of this Board to a degree that is destroying its ability to expand its work as the growing church demands. Does it need any great wisdom to forecast the outcome of this Board's work were the presbyteries generally to do as some now do, and retain four-fifths of their offerings for church erection for their own use and then apply to the Board for grants exceeding the amount of their own contributions to its treasury? There are indeed many presbyteries in our large cities which must make contributions to the growing work within their own bounds necessarily exceeding what they give to the treasury of the Board, and instead of criticizing such liberality we rejoice in it; but our question is: Cannot they while they do this, still present the claims of the little home missionary churches that are shivering out upon the prairies and on the mountain slopes?

It is perhaps right that local claims

should receive Benjamin's portion, but do our churches appreciate the danger that in providing for Benjamin, the other brethren will be altogether forgotten? In the statistical tables of our General Assembly's Minutes there is a column headed "*Church Erection*"—The natural conclusion of a reader would be that it records the gifts to the Church Erection Board. But, as we know, it includes very properly "all contributions for church erection *outside of the congregation*." Admitting the paramount importance of local claims, still ought the disproportion between these gifts and those to the Board to be as large as it is? Brethren, last year more than 82 per cent. of the amounts included in this column was given elsewhere than to this Board. A little more than 17 per cent. reached our treasury.

As the local claims of church building are more obvious than those of any other department represented by the Boards of our church, so naturally the discrepancy is greater in the case of our Board than that of any other. Only two others receive less than one-half the amounts credited in their respective columns, and the actual receipts of the others range from 60 to 90 per cent. of the sums published by the Assembly.

We can understand the reasons for this distinction. We know too well the needs of church extension in our large cities, to be inclined to murmur—but the Board does ask two things: 1. Ought not its work to be at least presented to every congregation and a contribution, however small, be made to its treasury?

2. Would it not be well that the large amounts given as special contributions should pass through the treasury of the Board?

The General Assembly desires so far as possible to have the entire work of the church in this department represented in our annual reports.

Contributions sent to us as "specials" are immediately forwarded to their destination and in these days of quick mails, the delay is hardly appreciable.

Brethren, we pray that this year you will enable us greatly to enlarge our roll of contributing churches. Give Benjamin the larger portion he claims, but do not turn his brothers away unfed.

AN ILLUSTRATION.

Looking over the reports from the Synods we find in one of them so happy an illustration of the excess of Benjamin's portion that we give it in the words of reproof, partly serious, partly playful, of the committee :

Without going further into detail, it appears that this Synod has during the year contributed to the general cause of Church Erection the sum of \$595, and in the meantime, including the nearly \$1,500 consumed on herself or bestowed elsewhere, she has asked from the church at large more than \$10,000. Ten thousand for less than six hundred! Brethren, we are too modest! Let us ask for the earth, and have done with it. Why not? The ten thousand is coming, nearly every cent of it. The Board has granted already more than one-half of it—\$4,485—according to its own report made last May, with \$800 to the church at —, which was not included. By this time it is quite likely that the entire sum has been allowed.

Our principle seems to be the reverse of the Master's. He taught that it was more blessed to give than to receive. Certainly we are getting much and giving little. The Board has been generous and we exceedingly frugal.

APPRECIATIVE WORDS.

The reports of standing committees of Western Synods show to those who give to our work that their sympathy and liberality are appreciated.

ILLINOIS.—The Board of Church Erection, by its agents, looks over the field with intense interest. There has been an average of more than three congregations per week organized during the last ten years. The applications to the Board for aid have each year nearly equaled the number of Churches organized. The total number of applicants last year was 190. These congregations, if furnished with a house of worship, are ready for aggressive work. Otherwise their efforts are limited.

MINNESOTA.—The number of contributing churches is far too small in a Synod where probably there are not more than five churches which have not at some time received aid and when one of the conditions of the grants is that the recipient shall take up an annual collection for this cause.

There are two special features of our work to which attention is called: First, work among the Germans and Scandinavians. Two Swedish churches have been completed the past year, one German and one Bohemian.

OHIO.—Just here the considerate helpfulness of this board is shown. For it comes in to eke out the effort of the struggling church. It helps it to stand under the burden that otherwise would crush it. It gives the encouragement that fainting hearts need, assuring them that the whole church remembers them with a gift and a blessing. Through this board the strong help the weak to bear their labors; and through it, it is the privilege of those who are not strong to share the burden of those weaker than themselves, or of those more hardly pressed. To give such help is Christian, and to refuse it is to put away from our hearts the spirit of Christian brotherhood. Surely we who truly prize the blessing of a church home for ourselves, will be glad to help our weak brethren to secure a like home for themselves. Christian patriots who are thankful for church walls that shelter them will surely not be slow to put like protecting walls, so far as they can, about the shelterless multitudes who call out the divine compassion of Jesus.

MINISTERIAL RELIEF.

THE EFFECT OF THE CENTENARY OFFERING.

One result from the Centennial effort, anticipated by all thoughtful persons, has happily been realized. Let me quote what was said about this in our Report to the General Assembly for the Centennial year, May, 1888:

Among the Presbyterial recommendations laid before the Board at its last meeting was one on behalf of a minister in his eighty-third year, who had served the Presbyterian Church for forty-nine years. "Most of his life," says the letter, "has been spent in Home Mission work, always living on a very small salary." In asking for this venerable man an annual appropriation of \$200, it is said: "He is a godly minister of Christ in need of the aid; he has done good service in this section for thirty-two years, and should have been in the enjoyment of aid from the Board of Relief for the last twelve years; but, *on account of his timidity to ask assistance*, has never made application for relief." There are many of these faithful and blessed men whose "timidity" will be overcome by the newly-awakened interest of the Church in the care of its sick and aged servants, and who, emboldened by this large addition to the resources of the Board, will now consent to make application for relief.

Such has been the fact. Even during the Centennial Year, the number of families upon our roll was increased from 562 to 584. The next year (1888-89) it rose to 615; the next year to 642; and last year to 659; and the appropriations from the Board increased from \$109,105 sent to the 562 families upon our roll in 1886-87, to \$139,705 sent to the 659 families upon our roll last year.

This large addition of ninety-seven families to our roll is due only in a slight degree to the "growth of the Church" during these last four years. They are "New Cases" mainly in being newly

brought to light. Nearly all of them, like the aged missionary above referred to, "should have been in the enjoyment of aid from the Board of Relief" for many years past. It was the Centenary offering that emboldened them to make "application for relief," and God's people will rejoice and give thanks that the Board was able last year to send this additional sum of thirty thousand dollars to the homes of faithful servants of the Church in which every dollar of it had probably long been sorely needed.

But what has been the effect of the Centenary offering upon the attitude of the Church towards the work of the Board?

Many persons anticipated—I should rather say feared—that any large addition to our income from the Permanent Fund would diminish the active sympathy of God's people with our work, as shown hitherto by their consecrated gifts to the treasury of the Board, year by year. If this should be the case to any great extent—while the drafts upon our treasury were sure to be largely increased,—the Centenary offering might prove, indeed, to be a hindrance rather than a help to the Board in its important and sacred work; it certainly would be a calamity to the churches themselves if it released them from doing their full duty every year to those who, in such a tender and sacred sense, are the Wards of the Church.

Let me give the figures which will enable the reader to judge for himself whether these fears were groundless.

1. INDIVIDUAL CONTRIBUTIONS.

Our Report to the Assembly of 1887 shows that the gifts sent directly to our

Treasurer by individual donors amounted that year to \$22,061. The next year was the Centennial, and naturally many of these donors sent their gifts, wholly or in part, to the Permanent Fund, so that for the current work of the Board we received from them only \$11,813—a falling off of more than \$10,000. The next year the individual contributions rose to \$15,407, but for the last two years they have again fallen off. Last year they were \$14,376—or \$7,685 less than the year before the Centenary offering was made.

2. COLLECTIONS FROM CHURCHES AND SABBATH SCHOOLS.

Upon these, for obvious reasons, the Board must mainly rely for the means to carry on its work. During the Centennial year, in which our people were contributing so generously to the Permanent Fund, the collections from Churches and Sabbath Schools sent to our treasury for the current work of the Board amounted to \$98,922. The next year these fell off \$5,744, and the Board reported to the Assembly in New York an actual deficit in the operations of the year, of \$7,754. The second year, the collections fell off still more from those of the Centennial year, viz., \$6,352. As the Board was then receiving the interest from a part of the Centenary offering, our year closed with a deficit (in the year's operations) of only \$3,124; but the fact should be noted, that during the two years following the Centennial effort the *income of the Board from all sources* (collections, individual contributions and interest from the Permanent Fund) fell short, by nearly *Eleven Thousand dollars*, of the sum needed to meet the enlarged drafts which the Presbyteries had made upon its treasury.* Last year, the collections,

though slightly in advance of the previous year, were still \$4,803 less than those of the Centennial year,—they were even less than the year before the Centennial, though we have now upon our roll nearly one hundred families more than we had then.†

We are now in the fourth year since the Centennial? Nine months have past; and the treasurer reports (January 1st.) that while individual contributions have slightly increased, viz: \$610, the churches and Sabbath-schools have sent us \$4,260 less than during the first nine months of last year.

It is due to the churches that their attention should renewedly be called to this steady decline in the contributions since the Centennial year. We are grateful indeed for the \$590,820 which (see our last report, page 9) the Assembly's Committee have secured for our sacred work; but this large sum—scarcely sufficient indeed to meet the increasing drafts upon our treasury—should not be allowed to separate the Board from the prayerful sympathy and the generous gifts of the living Church.

Please read (if you have not already done so) the following from our report to the last Assembly:

... It will be well therefore for Pastors and Elders in presenting this cause to the people for their contributions during the coming year, to remind them that, even (1) with the great addition to our income from the interest of the Permanent Fund, and (2) with all the appropriations continued on the same small scale as in previous years, the Board *had an actual deficit* in the year's operations both in 1888-89 and in 1889-90; and that, in the year just closed, *we narrowly escaped the same misfortune.*

* The "balance" reported to the Assembly each year was of course due to the unusually large balance (\$26,142) reported to the Assembly of 1888, upon which we could draw for this actual deficit in the operations of the year.

† To give the exact figures:—Last year the Collections amounted to \$94,119 and the Individual Contributions to \$14,396; total, \$108,515. The year before the Centennial (1886-87) the Collections amounted to \$96,769 and the Individual Contributions to \$22,061; total, \$118,830!—a *falling off* of \$10,315, with an *increase* of 97 families to our roll.

Indeed, it would appear from letters received at this office, that even some pastors need to be reminded of this. One of them, whose hearty interest in the work of this Board is shown by the special effort made in his church towards helping on the Centennial offering, now writes: "We do not contribute regularly to the Board of Relief, and shall make no contribution this year." This omission to contribute to our treasury—during the past year which closed with such a slight balance, and in each of the two previous years when there was an actual "deficit"—is not due to any diminution of interest in our work on the part of this honored brother or of his church, but to a misapprehension of our need; he says: "Since we cannot contribute to all the Boards, this is one which we will omit, as we believe *its demand for funds is the least urgent.*"

It is true, our work does not demand the large sum needed by some other Boards—notably those in charge of the great missionary work of our Church; but it is true also that the sum needed to care for these worn-out servants of the Church and their depend-

ent families is a *most urgent demand*. The Rev. Dr. Logan, of Scranton, in his sermon preached as retiring Moderator of the Synod of Pennsylvania (recently printed by our Board of Publication), well said, in discussing the "obligation of the Church to provide an adequate support for its pastors and teachers:"—

Among all the annual claims of the ministers there is none which comes with such unquestionable authority and Christian obligation as that of the superannuated preacher. There is no duty which the Church cannot better afford to neglect than this of caring for the faithful ambassador of the Lord who rests still upon earth from his labors, while his "works do follow him."

And the Board beg leave to repeat what has often been urged in their previous reports to the Assembly, that the efforts on behalf of this Board during the Centennial year will result in harm both to the Church and to the Board, if they shall make God's people neglect their duty to contribute year by year to this sacred cause, according to their ability.

EDUCATION.

We give below the conclusion of the address of the Rev. A. N. Thompson before the Synod of Missouri, which bears directly upon the condition of things in the West at large.

"Here we are in the great Central West, where the demand for ministers is most pressing. In the appeal for the more earnest prosecution of Home Mission work, made by the synodical missionaries during the sessions of the last Assembly, the synods west of the Mississippi asked for three hundred men immediately. Where, I ask, in view of the facts stated, is the supply for this great demand to be obtained? Is it from the number of those marked 'without charge'? Were these the most effective men in our Church, there is scarcely enough of them to begin the work now open to our hands. Is it in our theological seminaries? Our schools of the prophets may be graduating enough each year to fill the gaps made by death, but hardly a handful more. Is it in men coming

to us from sister denominations? They each have their own special work to do for which they are under heavy responsibilities. They cannot help us carry ours; we are false to our commission if we wish them to. From needy fields, and from many strategic and important points in both city and country, calls are coming more and more for the organization of new churches: but on our present inadequate supply of ministers we cannot go on organizing churches indefinitely, expecting them to live. During the past six years we have dissolved, on an average, over seventy-three churches per year, and many of them from the want of care. Some, no doubt, have died because badly located and for other reasons beyond human control. But the death of a single feeble church, planted in hopeful circumstances, through lack of pastoral care, is a measureless loss to those whose spiritual lives are dependent on it; yea, still more, a loss to the whole Church and the world. For, as has already been seen, it is these churches which sweeten at

their very fountain heads those streams of influence which are to flow through the portal of the twentieth century and become mighty rivers of spiritual power, irrigating many lands, and making many a desert to rejoice and blossom as the rose. In view of these circumstances, let me ask you brethren,—is this a time to force upon our Board, the Church's established agency for aiding young men into the ministry,—is this a time to force upon it its present retrenchments?

I have given but a cursory view of the needs, both present and future, in our Home and Foreign fields. An imperfect presentation, I confess, so far as statement and argument are concerned. But is it not enough to awaken every Christian to the pressing fact that the harvest is truly plenteous but the laborers few? Is it not enough to awaken the conscience of every pastor, and every elder in our entire communion to strenuous efforts for larger contributions to the Board of Education? Could all realize and act upon the need, presenting the cause in all its importance, to their several congregations, how soon would the Board's present retrenchment be changed to joyful advance! We are and should be interested in all the branches of the Church's aggressive work both at home and abroad; but how much deeper should be our interest in the Board of Education when we realize that to each and all of the other enterprises of our Church the work of this Board is fundamental. 'How shall they preach except they be sent?' and I add, How can they be sent except they be had? Allow the Board to decline, compel it to continue these present retrenchments, and sooner or later the contraction must be felt in a corresponding collapse in every branch of the Church's activity.

A touching story is told of a Moravian mother, that when her missionary son was early taken from his work to his reward, she exclaimed, 'Has Thomas gone to heaven through the missionary life? Would to God that he would call my son John to take his place.' And when John went, and he too was summoned home, the mother cried, 'Would to God that he would call my last son, William'; and when William had fol-

lowed his brothers, and he also was summoned higher, the noble mother exclaimed, 'Would that I had a thousand sons to give them to God.' Such Christian devotion has not perished from the Church to-day. Christian mothers are ready to consecrate their sons, even if it be to endure all manner of hardships and toil, and sons are ready to hear and respond to the call to labor, from whatever source it comes. But when these consecrated young men look to the Church of their fathers to aid them in fitting for their work, many of them are confronted by two apparently insurmountable barriers—their own poverty on the one hand, and the high educational standard set for them on the other. Eighty-seven such young men, on whose behalf their church sessions and presbyteries appealed to the Board during the last year, were turned away because the Board had not the necessary funds. The Board is now obliged to cut down the appropriations to those under its care to a close pinch, and the danger is that it will be obliged to refuse many applications this year.

Brethren, in view of these facts, namely—a short supply, the increasing need, and the difficulties in the way of young men who would prepare to enter the Presbyterian ministry, I ask the old question, What are we to do about it? Weighty obligations are put upon each pastor to contribute some share toward the support of the Board of Ministerial Education. How does he propose to discharge them?

In 1859, a Southern District Judge, while making a political canvass, said in the then popular style, 'Don't be afraid of the Yankees, we can lick the Yankees with popguns.' In 1870 the same man, while making a similar canvass in the same town, was interrupted by one of the crowd, who called out, 'O Judge, I want to ask you a question.' 'Ask on my friend,' he replied, 'it gives me great pleasure to answer questions.' 'Well, are you the man who was down here in 1859 and said we could lick the Yankees with popguns?' 'Yes,' answered the Judge, 'I am the man, and so we could have licked the Yankees with popguns, but the Yankees would not fight that way.' Now, brethren, is our

obligation to the Board of Education discharged by simply passing resolutions commending its cause, and declaring that more money must be given and that more men are needed? I have not so read our duty. Mere resolutions are the weapons of a popgun warfare, and our enemy fights not with such weapons. Our enemy is the ruler of the darkness of this world and is very active, subsidizing all means and employing all agencies in maintaining his hold on the world. Those who contend against him must be equally active, and *do* as well as resolve. Let us therefore all go home from this Synod determined to present this cause to our several congregations, and so present it that with every consecration of our young men for the Christian ministry, there will also be a sufficiency of money in the Lord's treasury to equip and send them forth.

Still further, dear brethren, let the words and the prayers, the influences and the associations of the pulpit so set forth the Gospel ministry as to prove it to be the highest and most desirable of all professions—it claims the first and paramount. Let us determine that life in our churches shall not be so absorbed in the things of this world that Christ and His call, either on our children or on our purses, shall be forgotten. That as the Church raises her cry, 'Who will go for us?' it may be answered from many a hearthstone, 'Here am I, send me,' followed up by

abundant contributions to further the young man on his way."

FACTS AND FIGURES.

At the beginning of the current year, in consequence of the accumulated debt of the two previous years (\$16,000), the Board with great reluctance felt compelled to reduce still further the scholarships, making the rate to Theological and College students \$80 and to Academics \$70 respectively, with the promise that if the receipts warrant, the allowance in connection with the last payment will be raised to the normal figures, viz., \$100 and \$80 respectively. But while we acknowledge with pleasure an increase in contributions up to the present time, extra efforts must be made between now and April 1 by pastors, sessions and liberal individuals or this hope will not be realized. The receipt of \$47,000 before closing accounts next April, will enable the Board to fulfill all obligations to our 840 candidates scattered through our various colleges and seminaries, and raise the scholarships to the normal rate, and to stand before the Assembly free of debt. An average of \$5 apiece from the 8,700 churches that gave us nothing last year, together with an average increase of 10 per cent. on regular contributions that may reasonably be counted on, will supply the necessary means to this end. Will not our great and liberal Presbyterian Church cheerfully say that it shall be done?

COLLEGES AND ACADEMIES.

OUR CIRCULARS.

The author of our circulars may not like the frank way in which they will be here spoken of; but, however his kind heart may be pained, the truth about them must be boldly said in answering the practical question, Ought they to be read? I answer, CERTAINLY, for the following good reasons:

For pleasure.—They are literature, by one of the first writers of our Church, giving that delight which literature affords cultured sensibility. I judge that work was put into them; for they contain the compressed expressions of vast truths, and opening out their packed contents has a zest about it. They give pleasure to friends of Christ by the story they tell of conquest

for His kingdom; like Bible stories of little doing wonders. One throwing them unread into the waste-basket, ("Only circulars !") misses double delightful pleasure.

For Profit.—For the public speaker they are models of condensed, lucid, illustrated, pungent, pregnant style set on fire by strong conviction and urgent desire. Who reads them carefully will make better sermons or briefs, and his spirit will enter into any work kindled by their contagious fervor.

For Christ's Sake.—They tell of a need of His Kingdom, and ask help. We humbly believe they speak His mind about it. GIVE THEM A CHANCE AT YOUR JUDGMENT. They can be thoughtfully read in twelve minutes, reviewed in six more, and acted on at leisure. Give this Board, then, eighteen minutes to address you. And may the Lord's blessing attend its message.

HOW IT STRIKES A CONTEMPORARY.

The pastor of a church in Ohio, moved by what he observes, gives reasons why the whole church should support the Board of Aid. His suggestions are suggestive, leading the Secretary to bracket in some additions.

1. Its economy. Its small gifts produce large results. [See the magnificent record shown in the Annual Report and the circulars. What it gives away it keeps (for the church) by securing its use forever for Presbyterian education. Money is power; this power is used and stored up for future use, measurably solving the problem of eating one's cake and keeping it too. Funds contributed through the Board are invested.]

2. Its efficiency in evangelization. The Christian college exerts wide and deep influence for Christ, and that upon the most promising class—young men and women—fitting them to become civil and social leaders while leading them to consecration to the kingdom.

3. Its power of attraction. A Presby-

terian college assures the warm regard of its non-Presbyterian graduates for our church; they often unite with it, always hold friendly attitude toward it. [It secures for us the sympathy and assistance of non-Presbyterian educated people in its vicinity; for a college wins cultured people to its own interests and to the denomination which promotes it.]

4. Communities and states take their religious coloring from their educational institutions. Establish a Methodist college in a new state, give it means, and its surrounding territory tends to Methodism. Make the college Baptist, Unitarian, or infidel, and the region is correspondingly influenced. To impress the truth which we hold upon new states, plant our colleges and academies there. They presently acquire property, supporting alumni and alumnae, then endowments, and become self-supporting. The planting of Jefferson College by Dr. McMillan secured western Pennsylvania and eastern Ohio so thoroughly to our church that this region is now a great home of our faith, a chief supply of our ministry, [a rich treasury of our beneficences, and a source which furnishes multitudes of church officers and workers in newer western regions.] So generally is that region Presbyterian that an observing Contemporary never saw a Methodist, to know him for one, until he was a man grown. Our church can grasp vast regions of the West, soon to be populous and rich, by putting colleges and academies there. [If we do not do this thing these regions are lost not only to our church but too often to the divine kingdom, their growing wealth and power consecrated to agnostic self-aggrandizement, not to Christ.]

5. Institutions aided by this Board are evangelical and Presbyterian. Only those commended by Presbyteries or Synods are aided. Their trustees are mostly Presby-

terian, their teachers active Christians, and the Bible is taught throughout the curriculum.

6. Its influence on Home Mission Churches. Our colleges and academies supply them with capable workers and Bible teachers, move the whole community toward them, silently co-operate mightily in their work. [The Home Missionaries know this. They are the friends of our institutions, found them, nurture them by gifts from their meagre salaries, interest their churches in them, send their children to them and keep them

before the throne of grace. At a recent meeting of the Synod of North Dakota, when Jamestown College was before the body, one and another arose and pledged an aggregate of \$875.00. The synod was smaller than the average Eastern presbytery; only thirty present, not a half-dozen elders; most of the subscriptions were made by Home Missionaries with slender salaries. Such is the estimate which the Home Missionary on the ground places on the Presbyterian college. Let his friends help him by helping the college].-

PUBLICATION AND SABBATH-SCHOOL WORK.

GLEANINGS FROM MISSION FIELDS.

A JOYFUL SURPRISE.

Mr. John Ross, S. S. Missionary in the Indian Territory, writes:—

When I arrived near Red Land I was surprised and pleased to see a beautiful building which had been erected since I was there, at a cost of \$1,200. Sunday morning was a red-letter day for Red Land, as it was the first time that the people had assembled in their new church for service. A prominent merchant of the place gave largely towards the erection of the building. On a few hours' notice the people came in numbers.

A GRAIN OF MUSTARD SEED.

Our Lord's parable gains many fresh illustrations in the work of our missionaries in regions heretofore destitute of gospel privileges. Mr. Ross, (Ind. Ty.), tells us of the little seed, and pleasant fruit therefrom in the following:

"About three years ago I organized a school at Blaccardo Chapel, in a little log house, 16 by 16 feet. Two months after-

wards a church was organized in the place by the Rev. J. Peterson. Soon after, the people built a beautiful house costing eight hundred dollars. They then made application to the Board of Home Missions for a mission school which was granted. They now have in their school 175 scholars."

THE SCHOOL IN A SAW MILL.

We hear from Florida, the same glad story of the upspringing of the seed, and the ripening of fruit for the Master. G. W. VanSickle thus writes:

You will be glad to learn that our Gabriella school is doing well. It was organized in a saw-mill, with boards fresh from the saw laid on boxes for seats. The school continued to meet in the mill until a few weeks ago, when they moved into their new schoolhouse, which is nicely furnished with patent seats and a good organ. Having promised to preach to them when the building was completed, I did so on last Wednesday evening. The house was full, and we had a good meeting. They are rejoicing, and are proud of their school. They wonder why *they did not start it* long ago.

“AND ALL THE MEN WERE ABOUT
TWELVE.” ACTS, XIX. 7.

In this connection of growth, we quote from G. T. Dillard, a missionary among the Freedmen of South Carolina:

Of the schools organized last year, twelve or fifteen, fully one-third have grown into churches. Mothers, fathers and children unite to form a company of believers to do business for our Lord. . . . I assisted a committee of Presbytery last Sunday in organizing a Sabbath-school into a church. Twelve persons, besides several children, compose the membership. It is worthy of note that the great majority of these new organizations are among persons who never before had the smallest church or S. S. connection. They are really and verily from the religious “beyond.” Is not this one of the best ways of extending the Redeemer’s Kingdom?

WAYSIDE SERVICE.

One of our missionaries in the Indian Territory gives us the following interesting sketch of “Wayside Service”:

One day, while visiting from house to house, I saw in a field about twenty men, women and children, busy picking cotton. I went to them with a bundle of tracts, and asked them if they had preaching or a Sunday-school in the settlement. They answered ‘No.’ I then asked if they were Christians. One old man said he had belonged to a church when he was in the States, but he really did not know if there were any preachers in this country—he had not heard of any. I then asked to be allowed to read the Scriptures to them. They said they had no time to listen. I told them I could walk down the rows and read while they picked; which I did. I read the third chapter of John and commented on the sixteenth verse. I then proposed that I should pray with them, and they all gladly knelt down in the cotton rows, while the Lord gave me words. On arising, they wanted to know where in the world I came from, and asked me to stay with them. They promised to try to put up a house large enough to accommodate a

school when I should pass that way again. Many of these poor people live in little log huts of one room, with nothing but the ground for a floor. They said I was the first man that had spoken to them about their souls’ salvation.

SHALL WE WIN THEM FOR JESUS?

L. O. Sutherland thus writes from Iowa:

The northern part of the field is comparatively new and thinly settled. Many of the settlers are foreigners of Catholic and Lutheran belief. The land is now being settled very rapidly by people from all parts of the United States, Canada and Europe.

Mr. Sutherland gives a good report of work performed during three and a half months:

Number of Sabbath-schools organized, 5; teachers, 22; scholars, 140; schools addressed, 17; books distributed, 205; pages of tracts and papers, 24; Bibles and Testaments, 19; families visited, 166; addresses, 25; missionary letters, 47; collections, \$5.00; miles travelled, 2,250; Sabbath-school conventions attended, 3; preaching services held, 9; Westminster League organized, 1.

Concerning the above, we are sorry to report one Sabbath-school disorganized, owing to outside and unforeseen circumstances. The other schools, two in particular, have more than the reported membership, and are doing nobly.

WELCOME CHRISTMAS GIFTS.

G. T. Dillard gives us the following interesting intelligence from his field amongst the Freedmen in South Carolina:

At this season, I am receiving and sending clothing to some of the schools. Several barrels from different points at the North, have arrived. They contain useful things for the poor Negro children. Really, were it not for this Northern munificence, thousands and thousands of the children would not see a Sunday-school. I suppose that friends at the North last year clothed 2,000 boys and girls. Who can calculate in figures the

moral, religious aid received this way. Eternity only can tell.

Which of our readers will treat themselves to the joy of sending Mr. Dillard a Christmas barrel next year?

"THE CHURCH THAT IS IN THEIR
HOUSE."

Mr. William Davis tells us an interesting story of a bright, pleasant family living in Oklahoma. Mr. F. was a citizen of one of the central states, but having met with heavy losses by fire and business reverses and after making several unsuccessful attempts to better his conditions, he went to Oklahoma. There, material prosperity was regained, and health restored to a dear invalid child. Loosened, however, from the moorings of the old home, the whole family drifted into a sad state of unconcern as to religion. The kind visits of the missionary brought about a blessed change. We quote from his letter:

I suggested that as they could not go to Sabbath-school regularly, they would take *The Westminster Teacher*, and every Sabbath gather as a family Sabbath-school, and study the lessons. Other services and exercises were suggested, family worship as one.

Such has been the happy results of this Christian helpfulness that Mr. Davis feels assured that could a Presbyterian church be organized in the neighborhood, four of this family would present themselves for membership. A warm friendship also has been formed; Mr. Davis assures us "It is a good reward for long drives and several hard days' work to meet their affectionate welcome, and to be with them at their reading of the Bible and evening worship.

HELPERS AND HINDERERS.

Church history repeats itself in all ages. St. Paul found those among the early Christians who were "fellow workers," and those who "loved this present world." Mr. G. W. VanSickle, S. S. missionary in Florida, seems to be quite "Pauline" in

his experience in regard to the classes of persons whom he meets. He writes:

"Please pray for the indifferent church members of Florida."

He is "sorry to have to say that church members hinder the S. S. work here a great deal more than do outsiders." So the faithful missionary has to deal with these inconsistent members, as well as with "those without."

"At the A—— Presbyterian Church there was a Sabbath-school in name only. The question was asked, 'Why don't you have a large S. S. here?' The answer was, 'Plenty of people, but they won't come to church nor Sunday-school.' . . .

"The church members' duties were made plain to them not long ago. They were told to appoint visiting committees that should go out into the highways and hedges and compel the people to come into the Lord's House."

INDIVIDUAL EFFORT.

Concerning the result of "a stirring up of church members" mentioned by him, Mr. Dana writes:

Some time after, when passing through that town, a man who is not a Christian said to me, "We have a booming Sunday-school. My wife went to the public school and others went about the town, and asked the scholars and people to come to Church and Sabbath-school, and the house is full."

A CONSECRATED VACATION.

Rev. S. B. Currens, S. S. missionary in Nebraska, gives a fine report of good accomplished during the last summer, by the united efforts of students from theological seminaries and his own diligent labors:

New Sabbath Schools organized, 32; re-organized, 40; total, 72. Teachers, 877; scholars, 3,360. Distributed 32,734 pages of tracts; 1,125 volumes; 206 Bibles and Testaments. Visited 1,186 families; delivered 176 addresses, and traveled 12,944 miles.

To set 3,360 people to studying the Bible anywhere and in any way, would be a grand

work, but to plant an organization among the absolutely destitute for that purpose, that will perpetuate itself, that will carry on the work when we are gone, that will train

workers and raise up teachers, and gathers in others, is akin to Paul's ministry, and is next to planting churches and supplying them with pastors.

FREEDMEN.

NEEDING AND DESERVING HELP.

Those who appropriate money which, as God's stewards, they hold in trust for Him, desire evidence that it is wisely appropriated and will be faithfully used.

The following letter seems to us to give good evidence that some money might be thus wisely invested in the enterprise of which it speaks. We understand that the writer, Mr. Thomas Ray, is an elder in a church of colored people at Durham, N. C.

From another, and perfectly reliable source, we have information, that "what he writes of Mr. Twine and of the importance of the Durham work, is true."

We give this letter to our readers believing that it will impress them, as it impresses us, as a candid statement so made as to indicate good judgment and thoughtfulness. The fact that our church has such colored elders and pastors is a strong justification of our work for freedmen, and an encouragement to the more extensive prosecution of it. The best use of such special cases is thus to enlarge and promote the general work. If any reader feels moved to send any aid to the church in Durham, we recommend that it be sent to the treasurer of the Board of Missions for Freedmen, whose address is given on page 192.

MR. RAY'S LETTER.

The work which has been going on in Durham, N. C., under the charge of our efficient minister, Rev. L. D. Twine, is a very important one, for there is a great deal to do in this town of factories, among the poor of our race.

The colored people are scattered in little settlements on all sides of the town and throughout also; so there are numbers of children on every hand to be instructed for a useful life. The most of these people have to put even their very small children to work, and so are not able to send them to school. As the future prosperity of our race and the good of the church depend so much on the young and their instruction, there is a great work to be done, and which we are now trying to effect in a measure through our Sunday school. It is not as large in winter as in summer on account of the many discomforts which we have to endure. Yet they have done well, for they have bought some song books and Bibles and have had a library made. This was done by the little they had to spare out of their hard earnings.

We have been enabled to get three of our Sabbath-school scholars into Scotia Seminary and feel greatly encouraged thereby. The great number of children who run around wild all the Sabbath, and young men who hang around the street corners, are those we desire to bring under the good influence of the Sunday-school, for in them can the salvation of the colored people be effected. The membership of our church is of course small, for climbing steep stairs to a hall full of greasy odors from a restaurant below, on a street full of bar-rooms is not agreeable; yet our minister has worked hard, with the aid of a

faithful few, mostly women, to do good here. He has the love and respect of all and our church has certainly found favor here. We had a church lot in view, and God had blessed us with the money necessary for its purchase, when we found that it was not safe*. Since, we have been looking for a desirable site but they seem to be beyond our reach, but we are not discouraged yet. A church here will repay us for every effort spent in its behalf, for we don't work for a name only, but to do good where it is most needed. Our people need to be taught how to worship God aright, in truth and in spirit, and to give up the way of screaming and destroying all in their way, as they do when they say that the "Spirit strikes them." We want a better spirit, that of *true* Christian charity and love taught, not denominational hatred and strife which prevail among so many of the colored churches. We pray that God will help us and that we may soon succeed in our efforts. Nothing is worth much that costs no labor and time. God knows how hard our minister has worked, and how often his heart has been cast down in despair, but God has promised to answer the prayers of a believing few. One of our old mothers in the church, who lives by washing and has an afflicted daughter, prays like Simeon of old, that God will let her live to see a Presbyterian church here, for which she has been a most faithful worker. May God aid us in this work—the upbuilding of a Presbyterian church in Durham.

MARY HOLMES SEMINARY.

The desire for and need of education among the colored people of Mississippi is beyond the power of words to express. The State is doing its best, and is making great advances; yet, from the last printed report of the Department of Education to the Legislature (biennial), we learn that, in Washington County, with that wonderfully thriving city of Greenville, "there are no high schools;" that "the school-houses are crude, with very meagre furni-

ture, except the two in Greenville;" that in Bolivar County "very few school-houses belong to the county;" that "heretofore they have had no funds to devote to building school-houses or furnishing them;" but "that more interest is now being taken, and in several portions school-houses are being built by the people." In Issaquena County, "there is but one public school-house." In Laflore County, "great improvement is manifest; within two years five new frame and two new log school-houses having been erected." In the Eastern part of the State the showing is better.

In September, at Jackson, the capital of the State, and near this Delta with its multitudes, was selected the site of the Mary Holmes Seminary (the first educational institution for colored pupils in the State under Presbyterian auspices, North or South); healthy, thoroughly accessible from every direction; surroundings such that the "very air" demands the best there is in a student. Self-help is to be a foundation stone in the institution, and the site is a grand illustration; 20 acres, including a lovely oak grove, within 25 minutes' walk of the State House, and in full sight from three lines of railroad: the Illinois Central Main Line, the Yazoo and the Vicksburg and Meridian. It is the *gift of the colored people themselves—every cent their own money.*

From the first initiatory step, the leading whites of Jackson took a manifest interest in the enterprise, many prominent as city and state officials, in public and private, personally and officially expressing their appreciation and good-will. To Col. J. L. Power, of the "*Clarion*," and C. H. Alexander, Esq., elders, and Rev. Dr. Hunter, pastor of the Presbyterian Church (South), great thanks are due for earnest and effective co-operation. An evidence of the hearty good will of the Southern brethren.

*Being encroached upon by the right of way of a railroad.

The following resolution was unanimously passed at the Fall meeting of the Central Mississippi Presbytery, the largest in the State: "This Presbytery learns with pleasure of the proposed erection in this State of a seminary of learning for colored girls (Mary Holmes Seminary) by our Presbyterian brethren of the Church north; that we welcome this effort to elevate and Christianize a large and needy class of our population, and that we extend to the projectors of this worthy enterprise our sympathy and encouragement." An endorsement to be valuable must be spontaneous, and as women of the church we most heartily appreciate and reciprocate the goodwill everywhere extended to this object which lies so near our hearts.

The building—substantial, capacious, ornamental—was planned by A. W. Cole, 55 Dearborn Street, Chicago, an expert in school and church architecture; main structure, 50x114; wings, 25x34; three stories high, an imposing mansard roof with neat Romanesque dormers giving a fourth story, walls solid brick, broad verandahs on three sides, heated by steam and lighted by gas, easily accommodating 150 boarding pupils, besides day scholars and teachers. No matter of convenience, economy, health, comfort, good taste or efficient management has been disregarded. All study and work rooms, and several for recitations, are on the first floor, but those for manual labor are entirely shut off by a long hall at right angles to main hall, each having outside entrances, thus securing the very best ventilation and excellent light. The second and third stories are for dormitories, bathrooms on second, and music and practice rooms on the third floors. Each dormitory is well lighted and furnished with a closet. In the mansard is a large loft for drying clothes and as a place for amusement Friday nights

and rainy days, till such time as it may be needed for further dormitories. It is thus a simple, plain, thoroughly good, a model Christian home.

Work is being pushed as rapidly as possible, and the building is to be finished by or before July 15, 1892, and ready for operations in the fall. Impressive consecration services were held December 22, 1891, in the presence of white and colored citizens.

The earnest prayers and the vigorous words that fell so honestly and heartily from every speaker showed the deep consciousness of all, that like the ark in the house of Obededom, this institution will be a blessing to the city, the State and all that have welcomed it. The sainted lady whose name it bears was always welcome, and equally at home in the mansions of affluence and cabins of poverty; her presence always a benediction, bearing sunshine and good cheer to every heart. Let this first effort in Mississippi, the Mary Holmes Seminary, by our Presbyterian Church (North), ever reflect the song of the angels, "Peace on earth, good will to men."

The entire fund needed (building and furnishing) is not yet made up. Nowhere will funds, larger or smaller, accomplish more, and more quickly, for home, country and Church than in this "Columbian and Memorial Offering for Mississippi." Let every Endeavor Society, Sunday School and Missionary Society have some share. "*Feed my sheep, feed my lambs.*" He gives twice who gives promptly. "Whatsoever He saith unto you, do it."

Send funds to your Presbyterian Treasurer, distinctly marked for Mary Holmes Seminary, Mississippi—Freedmen's Department, or to the General Treasurer, Dr. J. T. Gibson, Pittsburg, marked as above.

M. E. H.

SCOTIA SEMINARY.

H. N. PAYNE, D. D.

[From the *Herald and Presbyterian*.]

It was my privilege to spend Sunday, November 29, and the two following days in Scotia Seminary. It has been the practice, from the beginning, for the seminary people to attend Sabbath service in the tasteful brick church, built in Dr. Dorland's time, and situated across the street from the seminary grounds. They occupy about two-thirds of the house. This church, under the pastoral care of Rev. F. T. Logan, is in a healthy and growing condition, but as yet hardly fills its portion of the house. Dr. Satterfield and Mr. Logan have charge of the church services on alternate Sabbaths. The relations between the seminary and the church are very friendly. The first snow-storm of the season was raging the morning I preached for them. The general congregation was small, but the seminary seats were filled, and it was inspiring to speak to these intelligent, earnest, young people whose eager souls looked out of their attentive eyes.

The seminary Sabbath-school is held in the afternoon in the seminary buildings. Each teacher meets her class in her classroom. This gives opportunity for that close, personal work that has been so greatly blessed of God. These quiet, beautiful Sabbaths, in which the overshadowing presence and peace of God are felt, have a most important place in the life of the seminary. They often become times of sweet self-surrender and consecration.

The new building, "Faith Hall," is nearly complete and is already occupied. It is solidly built of brick. Its dimensions are 45x162 feet, with a height of four stories. Here are located the large and beautiful chapel, most of the recitation rooms,

and pleasant rooms for teachers and for 160 girls. It is a symmetrical, well-planned structure, and will add greatly to the efficiency of the school. It will cost, furnished, less than twenty thousand dollars. The old building has rooms for one hundred girls, making the capacity of the seminary, 260 boarding scholars. The industrial work has been brought into the main buildings, and the former industrial hall has been devoted to music. Many of the old, small buildings scattered here and there have been removed, and the appearance of the grounds is much improved.

I do not forget that the value of such an institution is measured, not by the number, size and costliness of its buildings, but by its success in informing mind, moulding character and beautifying lives. Tried by this test, is Scotia Seminary doing work worthy of her opportunities? I answer unhesitatingly, yes, she is. I became acquainted with this school more than six years ago. Every year during this period, and sometimes several times in the year, I have visited it and have made its methods and its work subjects of careful study. Each of these years has borne witness to conscientious and successful work. Each one has been a distinct advance upon the preceding one. It would be difficult to find a company of ladies more thoroughly fitted for their work, and more devoted to it, than those who, with his noble wife, are assisting President Satterfield. They are thoroughly competent teachers, conversant with the best modern methods of instruction. They are generally enthusiastic in their several departments.

They are missionaries in the best sense, feeling that they are called to awaken and satisfy the spiritual, as well as the intellectual cravings of their pupils.

FOREIGN MISSION LETTERS.

Our readers will remember an interesting article in our December number (page 530), entitled, "*Persecution of a Native African Pastor.*" If any do not, they will do well to turn to it and read it.

Rev. R. H. Nassau, of the Gaboon and Corisco Mission, is now at Burlington, Iowa. Having there read the article in our December number, he sends the further account, which follows.

In the Minutes of the Assembly of 1891, page 484, we see that Rev. Mr. Nassau's name stands first (in the order of seniority) on the roll of the Presbytery of Corisco, and next in that order is the name of his African brother, of whom we also notice that he speaks, in the following letter, as Moderator of that Presbytery at the time of his imprisonment. He evidently has the confidence and love of his brethren, and may be assured of the kind wishes and prayers of the readers of *THE CHURCH AT HOME AND ABROAD*.

DR. NASSAU'S LETTER.

As a sequel to Mr. Ford's account, given in a late number of *THE CHURCH AT HOME AND ABROAD*, of the Spanish persecution of our native African pastor, Rev. Ibia J. Ikege, I send you a letter from Mr. Ibia himself, dated Santa Isabel, Fernando Po., September 18, 1891, and received December 4. It tells "how the matter ended." I may add to Mr. Ford's statement, that at the Annual Meeting of the Presbytery of Corisco in January, 1891, some three months after the arrest, a Committee of Presbytery was directed to send our imprisoned Moderator a letter of sympathy, and to the Spanish Governor a petition, signed by all the members of Presbytery. We understood at that time that the Governor intended sending him for trial to some higher tribunal; *that*, out there, always means permanent exile. In officially (as Stated Clerk) transmitting to Bro. Ibia these letters, I wrote him privately, mentioning the date in March on which my homeward-bound English steamer, "*Benguela*," would be stopping at Fernando Po., and promised to go ashore, if there was time, and see him.

When the "*Benguela*" arrived there, about

March 28, I was agreeably surprised to see Mr. Ibia come alongside in a boat, apparently a free man. He said that our petition had probably prevented his exile, and that a new Governor had allowed him parole of the island. He could have escaped, but escape to Corisco would have led to recapture and inevitable exile. So he was still a prisoner, and, even at that date, did not know officially what were the charges against him. (The worst we knew at any time was that he had written a disrespectful letter to the Governor about failure to punish his son's suspected murderer. This he admitted. And we did not think it a very blame-worthy offense.) But the real cause of his detention, as proved by the final sentence in his punishment by even the new and more liberal Governor, was the hatred of the Roman Catholic priest, and a desire, under form of law, to give that priest a clear field on Corisco Island.

It may help your readers, in understanding the geography of Mr. Ibia's letter, to state that Gaboon is some 300 miles south of Fernando Po. Gaboon is French territory. There Mr. Ibia would be safe. He may go from Gaboon, twenty miles north (still on French territory) to Cape Esterias on Corisco Bay, and look across the Bay, twenty miles north, to the Spanish island of Corisco, where his family is at our Alongo station, and may send word for his wife to join him. Then, he may go by sea to Evune (which is German territory), some 120 miles north of Esterias, and in our vacant church there, where there is much need for work, can remain till the year-and-a-day of prohibition from Spanish territory expires. In the meanwhile, his Corisco church work has been looked after by a native Elder, Ubengi, a man of good education and ability, whose politic manners with the priest have not aroused animosity. By that priest's

machinations, Mr. Ibia has been kept away from Corisco a whole year, between arrest and release; and for that priest's sake the detention is continued a year longer. Mr. Ibia's young son, Beháli, was allowed to be with and wait on his father in his captivity.

MR. IBIA'S LETTER.

Rev. Dr. Nassau, Sir:—I write this to tell you how the matter has ended. They sentenced me to be imprisoned for a month and a half, on the 3d of Aug., and pay a fine of 30 dollars. Rev. Mr. Holland [English Wesleyan Missionary] lent me the money, and I wrote to Mr. Gault [our mission-treasurer at Gaboon] to pay him. I am out of prison now, and wait for any steamer to carry me to Gaboon; then go to Cape Esterias and send to Corisco for my wife. They say I must remain away from Spanish territory a whole year. So, after being in Cape Esterias for some time I will go to Evune. They emphasized it that half of the fine was for my writing and speaking to priest Oriols. Both myself and Beháli [his young son] are well now; only myself am still lean. My prison was their guardship [in the harbor]. I was not in chains or stocks. The Lord was with me all this time. "The rivers have not flowed over me, neither the flames kindled upon me." May some good come out of this. I have had time to write a little treatise on the Church of Rome, which has been in my mind for a few years past. I have observed things here and have found that Romanism is a perfect failure here, with all their persecuting of Bible missionaries. I counted their [school] boys twice as they were coming out of the gate, and they were over seventy. Those on the farm I know not their number. So, out of the 80 or 100 boys, they have only two Fernando Po boys. All their boys are Benga, Fangwe, Balengi, Mbiko, etc., from our side [near Corisco]. All Fernando Po boys go to the Protestant school, and their parents pay a little tuition fee, from 10 to 20 cents per month for each scholar. Both Spanish and English are taught in the Protestant school. Rev. Mr. Barleycorn, a native of Fernando Po, teaches the school. The present

Governor visited the school and examined the boys and was much pleased. When he examined the [Roman Catholic] girls' school of 13 girls (three of them Benga girls) taught by Sisters of Mercy, he found things very different. He was affected with the wretched condition of the girls and ordered them to go home, to come and attend school only as day-scholars.

They have but few members of Fernando Po men. I have not been able to get the number. All whom I have asked say they do not know. They mention only John Barleycorn, the nephew of Rev. W. Barleycorn. I live in the house of John Barleycorn. He was made a member of the Romish Church while he was a boy in their school; but the priests take him for a bad Catholic. He is too intelligent and independent to be a stupid Catholic. He is the only person in Africa that lives a Christian life of all the members of the Romish Church. There may be perhaps one or two others of Fernando Po men that are members of the Roman Catholic church.

These and other facts that may be mentioned show the failure of the Romish Church here.

JAPAN.

REV. JOHN C. HEARST, PH. D., Kyoto.—I have opened a new preaching place in Kyoto and the work is progressing very nicely. We have not had many baptisms recently, but the attendance on the preaching services has been very good indeed, and the work among the women has been especially interesting. I have just had a very urgent letter from a number of Christian people asking for a lady missionary. That it might have more force it was prepared with great care, in really fine style, with each one's signature attached to it.

A SERIOUS CAMPAIGN AT TSURUGA.

At Tsuruga we have had a regular battle. It seems to me an important point for us to hold, or I should have given it up long ago. Since last January we have been driven from pillar to post in search of a place in which to hold our

preaching services; indeed it was only by the favor of one man who liked to see fair play that we were able ultimately to get a house at all for Mr. Sakurai, our minister there; and this we obtained only on condition that it should not be used as a public preaching place. We were completely "boycotted" and could do nothing publicly. At length, with the consent of the Mission, I tried to buy a house, but in that I was frustrated four different times when on the eve of completing a bargain, by the Buddhists who heard we were getting the property and persuaded some of their people to buy the houses which we were seeking to purchase. At last we did buy an old Buddhist temple which had been sold at sheriff's sale for debt, and as the purchaser had been living in it for some time and the former owners would not redeem it, he became angry and secretly came to us to sell the place. We bought it and then, when the Buddhists heard of it, there was a pretty row; indeed it grew so hot that our native minister, having a good excuse for doing so, was glad to go away for a little while. Then the priests brought money to buy the house back again. We had paid 370 yen and they offered to pay us 600 yen if we would sell it. This we refused, much to their surprise. They then persuaded the man not to give possession, and he refused to let us have the property at all, notwithstanding the fact that it was duly recorded as a sale and we held the receipts for the money. There was therefore no other course open to us but to eject the man. We took the matter into the local court, fearing very much however that popular opinion would be too much for the authorities, but I am glad to say that the court never wavered for a moment, and the court charged the police to evict the man on the next day if he did not give us possession. Even then he refused to move and sat in his house until they came and picked up him and his goods and set them out in the street. This made him angry, and he removed every board and destroyed all that he could without the interference of the police. That night the people stoned the house but there was no one there to be hurt. Last Sunday I was there and preached to a little band

of believers who had been assembled at Mr. Sakurai's house.

CHRISTIAN COMITY WHILE UNDER FIRE.

In the evening I preached again at the Episcopal place. This had been closed for a time, but some of the people, seeing that we would not stop, had sent a man who is not afraid, asking Mr. Sakurai and me to preach there in the evening and we did so. It was a lively time, I can tell you; but we had a full house and succeeded in getting some of them to hear the truth for once at any rate. On the road home we were severely stoned, and I returned to the house black and blue and minus some skin and blood. We did not run, however. That night there was a plot to kill Mr. Sakurai, but the police had word of it and protected him. I have just now had a long letter from him informing me that they have trumped up against him a charge of beating a boy in Tsuruga, implicating also the man who rented the house to him, and have brought him before the court. He will have to answer the charge but can easily prove an alibi, although it involves trouble and expense. It will not do to leave the place now, and there are many who gladly hear the truth, but the people have made it too hot for many of the believers and they have left one by one, whereas if they had all remained they would have made a large enough body to withstand the prejudice against them. Many, however, of those now interested in the truth are people of the place and they cannot leave if they desire to do so, as all their interests are there. If now they will only come out on the side of the Lord they will be able to put down all this persecution. Some of them at present are simply looking on to see whether we will retreat or not, but the post will not be abandoned so long as the man who is there maintains courage. He is an old naval officer and is hard to scare; and, besides, I think that if we just push things a little the people will give it up as a bad job and let us alone. In fact it would be too bad to lose the benefit of so much good advertising as we have been getting lately. If we can only fight it out we have the promise

of a rich harvest in Tsuruga. What the next turn of the wheel will bring I do not know, but it cannot be much worse than it is now and so I think that it will be better. I hope

and pray that the Lord will open the eyes of the people so that they shall be ashamed of their present attitude and shall even become His disciples.

HOME MISSION LETTERS.

REV. THOS. H. HAUG, *Green Bay Indian Agency*:—All religious services, especially that of prayer-meeting, are attended in large numbers, many natives walking five miles and a few as many as ten to the Thursday evening meeting. The Sabbath-school has a good enrollment—an average of fifty, adults and children. Taking into consideration some local difficulties and the number of people on the reservation, the work appears prosperous. The chief cause of trouble is whiskey. At Gresham, a settlement just outside our reservation line, there are four saloons, at which some low whites are continually dealing out "fire-water" to our people.

Our day school prospers, having an enrollment of thirty-four with an average attendance of 27½. They are all well behaved and attentive, endeavoring to learn. The rules of government are very strict and well enforced by our present agent.

The building in which our church and day exercises are held is a mere shell, compelling us to build an embankment (this week) as high as the windows to keep the wind from blowing it over. My wife and I are without a home, the manse still being "in statu quo" and will remain so until I can see some way of getting funds with which to finish it.

The entire time, five days in the week, is, and must be, devoted exclusively to school work, hence my pastoral visits are of necessity abbreviated. My wife assists me in the day school by training in drawing and vocal music. There is no organ nor any hymn-books. It is like trying to cut diamonds without tools.

This is my seventh month of work here and in this time I have received very little salary—sixty dollars (\$60) from the Board and forty (\$40) from the U. S. Government. This delay leaves me in a cramped condition financially. My first quarter's salary has not arrived from the Government. [What! Does not Uncle Sam pay promptly?—Ed.]

WISCONSIN.

REV. JAMES TODD, *Phillips*:—During last quarter the church was enlarged; two additional elders were elected and ordained to the sacred office, and two were added to the membership of the church.

I thank God for a congregation of about 200 worshipping people, a Sabbath-school with an average attendance of seventy-five and a roll of 125, and a church of forty-eight members, forty-six of whom, with the congregation and Sabbath-school, have been added and gathered together in two years.

This is truly a waste place; but the walls of Zion are now seen, and the voice of the old gospel is heard, and its power is felt for good and for God; and, we believe, the pleasure of the Lord will prosper it.

In those two years your Board has aided the work here by giving \$500 the first year and \$200 the second, and we are sure that money never brought better returns in moral and spiritual results.

INDIAN TERRITORY.

REV. JOSEPH MCCARRELL LEIPER, *Tahlequah*:—I am glad to report with the teachers, the flourishing and satisfactory condition of all our schools in this immediate vicinity. During my absence a new church was fully organized. Services have been held for over a year in the neighborhood where it is located, a place that has the reputation of being bad and dangerous, but where I can testify to having preached to as respectful, attentive and interested audiences as anywhere in my field.

On my last trip, reaching the church about dark, I rode up near the building, dismounted and walked into the house. All was darkness, there was a low murmur of voices, but I could see no one. Thinking I distinguished the voice of my interpreter, I spoke his name and asked where the lights were? He replied, "I guess it is like foolish virgins. No oil for the lamps." This church stands out in the woods all by itself—the nearest town eighteen miles away.

I was wondering just what we had better do for light, and was suggesting the building of a large fire out of doors around which we might hold service by the firelight, as we had done the night before in another neighborhood. Just at this moment, however, one of the women came in, lighted a match and opening her apron which was gathered together as a bag, took out a cup of soft lard and some pieces of fat. Pouring the melted lard into a tin dish, she placed three wicks, twisted out of cotton cloth, in the pan and packed the harder pieces about them and soon a good light was secured accompanied by plenty of smoke, but as there were numerous cracks between the logs, no sash in the windows and the door open, there was plenty of chance for the smoke to escape. When the light blazed up I found the house well filled with full-blood Indians. I was the only white person present. We began our service, the hymns were sung in Cherokee, and Scripture lesson read from the Cherokee Testament. The sermon was delivered by sentences, the interpreter taking up the idea in each sentence and putting it into Cherokee.

I had occasion during my sermon, when talk-

ing of Christ as the light of the world, to draw an illustration from our primitive light. After I finished, my interpreter, who is also an elder and licensed catechist, addressed the congregation in a few words on his own account. Although I could only catch the meaning of one or two words, I found myself interested in listening, because of his earnestness of manner and directness of speaking. After going home for the night, I asked the woman with whom I staid, and who speaks English, what he had said. She told me he was talking about "the five foolish girls who took no oil for their lamps; that those who would not accept Christ, were like these foolish girls." I thought it showed much skill in sending home the gospel message in this practical way. The woman said, "He spoke powerful well."

Thanksgiving Day was observed with two services, one at Elm Spring, when a large gathering of full-bloods, whites and half-breeds filled the church which the teachers and children had tastefully decorated with wild Southern smilax, colored leaves and berries, ears of corn, sheaf-oats and cotton balls, the leading crops of this region.

Services were conducted in English and Cherokee, the children aiding much by their hymns prepared for the occasion.

After service a generous dinner was spread out on the ground, and the people gathered in long lines down each side, standing with uncovered heads until a blessing had been asked, then each helping himself to what suited his or her taste, they gathered in groups to enjoy the bounties of the Thanksgiving season. There were many interesting scenes, some of which I hope are preserved in my kodak, to show Eastern friends how Cherokees enjoy Thanksgiving.

A pleasant company of mission teachers, with one brother minister, gathered about the parsonage board for a four o'clock dinner, for which an eight mile drive had given good appetite, and the time quickly arrived for our second service at Old Park Hill. Brother Mathes, of Fort Gibson, assisted in place of Dr. Hill, who was with us last year, and a very de-

lightful service brought the happy day to a close.

One feature of the evening meeting, was that several of the congregation arose to express their causes for gratitude. One most appreciated by all, was that our house, although threatened with destruction by fire, was safe, while our brethren at Dwight were mourning the loss of their building. The flying visit of our genial Secretary Dr. McMillan, in company with Dr. Hill, was much appreciated. We only wished he could have seen the work under more favorable circumstances, the pouring rain interfering with all arrangements for service—but giving the mission family a treat not soon to be forgotten, as they joined in service and social intercourse about the home fire-place.

May God bless the work of Home Missions, and guide and direct His servants in the discharge of their duties in the office and on the field.

UTAH.

MISS MARY E. NOBLE, *Salt Lake City*:—On Thanksgiving Day, the Collegiate Institute presented a novel appearance. In response to a request from the Superintendent, children in the school had brought contributions from their own abundance to relieve the wants of the poor. Scattered thro' our hall lay bags of potatoes, squashes, bread,—provisions of all sorts; while on one side were bundles of clothing and bedding enough to warm many a shivering mortal.

For various reasons, it did not seem expedient to trust even the older pupils with the task of distribution; and, in order to reach the most deserving of the poor around us, the services of a gentleman and three ladies, who are acting as city missionaries, were called in, and for a couple of hours all were busy in making up packages for different families. Then, engaging the assistance of a driver and team, the last stage of the work was entered upon. Thirteen households were visited and a heart-felt "Thanksgiving" made possible for each.

One case of special need was discovered almost at our very doors. In a little room, not more

than 10 by 14 feet, were a father, mother and five children, who had lately arrived from Scotland, only to find that the cousin, upon whose assistance they were relying, had gone to Portland. The father, a steady, industrious man, had been unable to find work, and the barren, cheerless condition of the room showed their destitution. The largest contribution was left there.

A part of the offering had been in money, and this sum was expended in coal; but the amount proved so much less than was needed, that we felt it cause for thanks on our own part when the driver of the team generously wrote an order for another ton, thus enabling us to relieve the most pressing wants.

We hope that this may be but the beginning of such work by our school; some of the older girls, indeed, were already planning a somewhat similar work for Christmas. The recipients then will be children only.

SOUTH DAKOTA.

REV. GEORGE A. WHITE, *Volga*:—I am glad to report that the outlook on this field seems to be encouraging. Two have united with the church during the past three months. The people seem to be more than ever awake to the importance of doing something for the Master. Abundant crops have blessed the labors of the farmers in this vicinity during the year, and it is just now a time of unexampled prosperity. The church has begun to show the influence of the revival of business in the attempt to repair and improve the church building. Not much has been done yet besides cleaning it, but we are in hopes before Spring, to paint and otherwise greatly improve it.

Among the signs of improvement in spiritual things, I notice a renewed interest among the young people in the affairs of the church, and we hope soon to start our Christian Endeavor meetings, which for some time have been discontinued. The Sabbath-school also, is in a prosperous condition. The County Sabbath-school Association recently met with us in an

interesting and profitable convention. I am glad to report an increase in the number at our Sabbath evening service, while the attendance at the morning service is about the same. We still remain the only English speaking church in the community, and I have noticed that some of the Norwegians are becoming quite regular in their attendance at the evening service.

IOWA.

REV. H. M. ROBERTSON, *Clifton Heights, Des Moines*, after giving account of repairs and improvements to the house of worship, says:

On Sabbath, November 15, we re-opened the house with a union service, to which all the Presbyterian congregations in the city were invited, and at which all the pastors, except one, were present and took part. At the close of this service we raised a collection of \$118, which practically puts us out of debt, for all which we are very thankful.

We hope for a considerable advance along all lines of Christian work this coming winter. Still the conditions of the past have been such that I realize more and more we must expect the growth to be slow for a while.

COLORADO.

REV. J. R. COOPER, *Lake City*.—We have encouraged our children to do some benevolent work, and they have made two liberal collections, one to Sabbath-school Work, the other to Home Missions.

There is much worldliness and ungodliness in our community. Traffic is carried on during the greater part of the Sabbath as on other days of the week; some mines work regularly on Sabbath, without a shadow of necessity, and many workmen, having dependent families, are compelled to work without any rest-day or opportunity to attend church, as they would gladly do; saloons are open all Sabbath without any effort of our municipality to close them, and with all their gambling appurtenances are a fearfully demoralizing influence, on the Sabbath especially.

In the midst of all this indifference, pleasure-seeking, worldly display, covetousness, Sabbath desecration and dissipation, we try our best to let our light shine, to act on the conviction that we are the salt of the earth, conscious that the enemy has greatly the advantage, yet with the firm conviction that this magnificent West shall yet be brought into loving subjection to the gospel of Christ Jesus.

ILLINOIS.

REV. W. A. DAVIS, *Central Park, Chicago*.—Since my last we have had two communion services, at one of which 10 persons united with us, 6 on profession and 4 by letter; at the other 2 united with us, both on profession of faith. The majority of these are young men. I greatly desire to hold special meetings, but cannot, since we can have the hall in which we hold meetings for only three services a week. My lamentation is for money to build a church, but the money don't come, and I am discouraged. The services are well attended. The young people's society is doing a good work, and the Ladies' Aid is very effective, but with it all we are not making the progress that we ought to make, and cannot till we are housed.

NEW YORK.

REV. L. WOLFERZ, *Friedenskirche, Brooklyn*.—During this quarter six new members were added to the membership of Friedenskirche, four by letter, and two on confession of their faith in the Lord Jesus Christ. The most important action taken by the Board of Trustees, which is of common interest, is the resolution not to renew our application for aid from the Board of Home Missions. We are greatly indebted to the Board, and so long as I remain pastor of Friedenskirche, I will not forget, or allow the church to forget, the debt we owe to the Church and its Board.

MISSOURI.

REV. W. F. SHIELDS, *Drexel*.—It has been possible for me to secure a house to preach in at Drexel but one Sabbath of each month. I have

a prayer-meeting in Drexel every Thursday evening. We meet in the homes of the people. We have commenced our new church building. The work here is in good condition. I have given to Sharon all the time that has not been given to Drexel, preaching morning and evening. Every Wednesday evening we have a class in the epistles of the New Testament which numbers about twenty-five. The Presbytery of Kansas City met at the Sharon church September 15. During this quarter I have been in the home of every family in Sharon congregation to

read the Scriptures and have prayer. We observed Thanksgiving appropriately. Our Y. P. S. C. E. is doing good work. It sent a delegate to the State convention at Springfield. Our Sabbath-school is doing very well. On the first Saturday of November we had missionary day (Reasons for mission work from the Bible), and \$16 was contributed to the Board of Foreign Missions. Our missionary society gives quarterly entertainments instructing the people as to mission fields and their need. I think our work is good and progressive.

HOME MISSION APPOINTMENTS FOR NOVEMBER, 1891.

J. G. Lovell, Northampton,	N. Y.	M. E. Chapin, Manchester and Bancroft,	S. D.
D. Junor, Mt. Olivet of Brooklyn,	"	W. J. Hill, Hitchcock, Rose Hill and stations,	"
G. Le Fevre, Ancram Lead Mines,	"	W. O. Rogers, Wood Lake,	"
N. B. Knapp, Orleans,	"	J. N. Stark, Lineville and Allerton,	Iowa.
H. Hansman, Jeffersonville German,	"	M. D. Rainier, Laurens and Plover,	"
A. E. Myers, Hastings 1st and Parish,	"	J. R. Brown, Sioux City 4th,	"
J. E. Beecher, Manlius,	"	C. E. Freeman, Spirit Lake,	"
W. H. Schuyler, Everett, Saxton and stations.	Pa.	N. Feather, Woodbury Co., Westminster,	"
W. J. Fitzsimons, Grace of Kennedyville,	Md.	D. W. Cassatt, Vail,	"
R. T. Melly, Starke,	Fla.	C. E. Fisk, Dysart,	"
T. C. Potter, Satsuma and vicinity,	"	J. Warner, St. Edwards,	Neb.
W. B. Brown, Rockwood and Spring City,	Tenn.	O. Compton, Lincoln 8d,	"
J. B. Cresswell, Harriman,	"	C. S. Vincent, Auburn 1st,	"
S. L. Hamilton, 4th of Louisville,	Ky.	B. F. Pearson, Wakefield 1st,	"
W. S. Lowry, Princeton 1st	"	H. J. Mulholland, Grace of St. Louis,	Mo.
B. B. Van Nuy, Livingston, East Bernstadt, Dix River and station.	"	A. A. Boyd, Knobnoster and Salem,	"
C. W. Wallace, Darby, New Holland, Dublin, Sullivan Avenue of Columbus and vicinity,	Ohio.	W. W. Curtis, Belle Plaine,	Kans.
C. K. Smoyer, Elmore and Genoa,	"	J. L. Amlong, Galva and Canton,	"
R. A. Vander Laas, Fairbury,	Ill.	A. M. Mann, Thayer,	"
W. C. Cort, Nashville 1st,	"	D. R. Hindman, Phillipsburg 1st,	"
S. H. Young, Cabery,	"	J. M. Batchelder, Osborne,	"
J. T. May, Chatham,	"	R. W. Hill, D.D., Synodical Missionary,	Ind. Ter.
E. Jamieson, Brighton,	"	J. F. Allen, Canadaville and stations,	"
J. V. N. Hartness, Marine City 1st,	Mich.	E. P. Robertson, Pleasant Valley, Clear Creek,	"
R. J. Jones, Gaines and Byron,	"	Blue Springs and Eureka,	"
A. D. Grisby, Hastings,	"	S. V. Fait, Anadarko,	"
G. W. Bowden, Gladwin 2d and stations,	"	P. J. Hudson, Big Lick, Mt. Zion and stations,	"
J. Todd, Phillips,	"	S. S. Haines, Menardville,	Texas.
C. A. Adams, Packwaukee, Buffalo and stations,	Wis.	C. R. Nugent, Tombstone,	Ariz.
C. R. Burdick, Stiles, Oconto Falls, Little River and stations,	"	R. Montoyo, Nacimiento,	N. M.
E. Craven, Two Harbors,	"	J. N. Grace, South Denver,	Col.
W. H. Ware, Brainerd 1st,	Minn.	W. Hicks, Highland Park,	"
G. Johnson, Western,	"	J. W. Graybill, Brighton and station,	"
H. J. Colwell, Jordan and Belle Plaine,	"	S. Barber, Delta,	"
R. Drysdale, Hawick, Burbank and Kerkhoven,	"	F. M. Collier, Monument and Palmer Lake,	"
C. C. Christianson, 1st Swedish of Minneapolis,	"	J. Osmond, Westminster of Tacoma and station,	Wash.
J. M. Smith, Dundas and Forest,	"	J. A. McArthur, Davenport, Minnie Falls and Egypt,	"
T. N. Weaver, Leroy 1st,	"	W. C. Beebe, Waterville,	"
N. C. Green, Claremont and Ripley,	"	H. Elwell, Kilekitat 1st and Centreville,	"
J. S. Boyd, La Moure and stations,	"	F. G. Strange, Ashland 1st,	Oreg.
W. T. Parsons, Buffalo and Tower City,	N. D.	F. H. Fruht, Eagle Park and station,	"
W. C. Whisnand, Broadlawn and Pickert,	"	C. E. Long, National City 1st,	Cal.
E. Goudie, Nashville, Camp Crook and Alzada,	S. D.	N. Saunders, Inglewood,	"
		W. W. Faria, D.D., Franklin Street of San Francisco,	"
		J. B. Andrews, Santa Cruz,	"
		R. Ballagh, Traver and station,	"

give him a third suit of clothes if he'll promise to attend regularly."

Bob did promise. He received his third suit of clothes. He did attend regularly after that. He got interested in the school. He became an earnest and persevering seeker after Jesus. He found Him. He joined the church. He was made a teacher. He studied the ministry; and the end of the story is, that discouraging boy—that dirty, ragged,



runaway Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and so "opened the kingdom of heaven" to the teeming millions of that vast country. [Our picture represents Dr. Morrison and two Chinese scholars who helped him translate the Bible into their language, so that the Chinese people could read it.]

He found the work too much for him, and asked his friends in England to send him out another missionary. When they got his letter they began at once to try to find a suitable young man to go out as a missionary to China and help Dr. Morrison.

After a while a young man from the country came and offered himself. He was an earnest Christian man, full of love to Jesus, and very anxious to be doing good. But he was poor. He had poor clothes on, and looked like a countryman, rough and unpolished. He came to the office of the Missionary Society, was introduced to the gentlemen of the Board, and had a long talk with them. They then asked him to call again in an hour or two and they would give him an answer. In talking the matter over after he was gone, they came to the conclusion that this young man would not do to go as a helper to Dr. Morrison.

When the young man was told this, his answer was, "Well, sir, if the gentlemen don't think me fit to be a missionary, I will go as a servant. I am willing to be a hewer of wood or a drawer of water, or do anything to help on the cause of my heavenly Master."

Here was humility indeed! He was sent out as a servant; but he soon got to be a missionary, and turned out to be the Rev. Dr. Milne, one of the best and greatest missionaries that ever went to any country.

A QUEER WEDDING.

[A missionary in northern Syria sends this account of a droll scene, in which he had part. It will show our young readers how far even those who have received the gospel in that country yet are from the refinement for which we are indebted to the influence of the Gospel upon our people through many generations. The wedding here described seems to

have taken place in a school-house in one of the out-stations.]

We were seated at the end of a long room and had just finished our supper. A little beyond the center of the room hung a rude lantern, whose feeble lamp had hard work to make itself visible through the dirty glass. On our table was a tallow candle. Besides these, there was no light, as it was after sundown. The hard dirt floor had no covering and the heavy, rude benches were not arranged with any great regularity. As we talked together, I noticed that a large number of boys were taking possession of the nearer benches, so that I surmised that a wedding was in prospect. The room gradually filled up with an animated company. Some effort was made to clear a space in front of our table and a very ragged mat was spread before it. The groom sat among the other men, distinguished from them only by his fresh, new suit of clothes and his remarkably solemn expression. After a time, one chair was brought in and set upon the mat, and it occurred to some one it was time to bring in the bride. While he was gone to bring her, I called a young man and showed him our candle was quite short and it would be eminently suitable to bring a lamp. He rushed off and came back with a little hand-lamp, surmounted by a broken chimney. This was set upon some books and the candle was put aside.

The bride appeared, completely covered with white, and was placed near the one solitary chair, while nearly the whole company discussed the advisability of bringing another chair. To this proposition there was an insuperable objection, in the fact that there was no other chair to be had. Then some one called out, "Set them both up together, what's the harm?" and so saying, he seized the groom by the arm and placed him beside the waiting bride, and all was ready for the marriage ceremony, which proceeded without further incident.

Young People's Christian Endeavor.

ENDEAVORERS AND PERSEVERERS.

Giving us a voice or a department in the CHURCH AT HOME AND ABROAD pleased me very much. Our committee on church and Sunday-school work intend increasing the subscription list. Our society has decided to take the Sunday-school lesson for the following Sunday as the subject for our regular Sunday evening meeting, beginning January 3. We organized a year ago and when the reaction came on the society became rather uncertain, but by a few keeping on praying and working, strength came to the perseverers, and others came back, new members came in and we are in fine shape to begin another year's work.

E. M. P.

MISSIONARY TENS.

We are indebted to Mrs. R. M. Tuttle, of Hornellsville, N. Y., for printed leaflets showing the very convenient and efficient way in which the ladies of that church educate themselves in mission study and work. Mrs. Tuttle writes to us:

"The plan of Missionary Tens has been used in our Missionary Society for three years. *Woman's Work for Woman* gives in the Feb. No., 1890, the foreign correspondence feature of the plan, and the progressive study idea in May No., 1890. It works beautifully. Though we say "our's" of certain schools and correspondents, it is not because they are supported by us. It is because of the interest we have in them by reading and correspondence. The letter-writing is mostly done by us in the hope of giving pleasure. We ask little writing of them. We have swept past *special objects* to hold up the hands of the Boards with our offerings."

From the printed leaflets which she encloses we make the following extracts, and commend them to our Christian Endeavorers.

According to custom, the different mission-fields in which our Church is interested have been considered, month by month, each year. Following this custom, and adopting the efficient method of organization of "The King's Daughters," the following plan is suggested for an increase of numbers, interest and usefulness in missionary work:

Let the year be divided accordingly, the January and July meetings to be devoted to prayer and general topics, and those of other months to particular fields, as follows:

<i>Foreign Missions.</i>	<i>Home Missions.</i>
February...China.	Indians of the United States.
March.....Mexico and Cen. America.	Home Missions in older States.
April.....India.	Woman's Work.
May.....Siam and Laos.	The Mormons.
June.....Africa.	The South.
August.....Papal Europe.	Our Immigrant Population.
September..Japan & Korea.	The Mexicans.
October.....Persia.	The Treasury of the Board.
November..South America.	Our Missionaries.
December..Syria.	Spiritual condition of the world.

Tens are formed for the special study of these respective fields. Two ladies choose a country and invite eight of their acquaintances (or choose their Sunday School classes—the number is not necessarily ten) to join with them in the study of that field for a year. Let one member of the circle be chosen as Corresponding Secretary in order to secure actual acquaintance with the workers in the chosen fields, their work and their wants, "the letters to be loving and sisterly, chatty and natural, cheerful and encouraging, written plainly on thin paper," and money sent for return postage, when practicable, a free-will offering of love and sympathy. Foreign postage is more costly than in our country.

MEETINGS OF THE TENS.

The Tens are to meet on the 2d, 3d and 4th Tuesdays of every month, at 4 o'clock; at such houses as they shall be invited to by some of their number. For the management of the meeting the following plan has been suggested: After prayer, Scripture reading and singing, the roll is called and responded

to by Scripture texts, sentiments or items of interest in regard to the country under consideration. The rest of the meeting is conversational and social, the ladies knitting or crocheting, if they choose, while letters are read or written, or information given that is for the profit of the meeting.

PLAN OF STUDY.

The Tens are to do their study thoroughly. "The COUNTRY, its geography, government, social life and people, religion and history; the MISSION, its beginning, development, difficulties, present needs, signs of good and future promise, its stations, machinery (i. e., schools, press, native agency, etc.); the MISSIONARIES, taken up separately, individually, personally, their names, their families, their special departments. Biographies of the sainted dead. Be sure to have maps, illustrations, object lessons, pictures—anything to bring the country near and make it vivid. Make everything pointed and sprightly. Study, directness and condensation will do this, and never be tardy nor exceed your hour." The constant use of note-book and pencil in study is recommended.

THE GENERAL MEETING.

The first Tuesday of every month, at 4 o'clock, the Ladies' Missionary Society meets in the Lecture Room of the Church. All the Tens are invited to be present for united prayer, general helpfulness and encouragement. The Ten who are studying the country designated for the month on which the meeting occurs are chosen especially to provide the subject matter for the edification of the meeting. Thus each Ten becomes the leader of one general meeting in the year. For instance, for the May meeting the Foreign topic is "Siam and Laos," and the Home topic "The Mormons." The Ten who have been corresponding and interesting themselves in these subjects bring what they have gathered to the meeting, as their offering. It will add to the interest of the meeting to have a short report of the work of each Ten, so that all may know how they are getting on in their chosen fields. The study of a particular field should increase interest in every other field, so that each one of

every Ten should feel bound to promote the interest of every other Ten. To illustrate: Should the Persian Ten, in their study, find something of interest to the Japanese Ten, let them write a letter at their next meeting to the Japanese Ten, giving the information, with their best wishes.

We give only one specimen of the Hornellsville Tens. The others are equally interesting:

The Syrian Ten are school girls, not quite sixteen, and are the members of Mrs. C. H. Young's Sabbath-school class. With their leaders, they number fourteen. Their Foreign correspondent is Miss M. Carrie Holmes, of the Girls' Boarding School, Tripoli, Syria. They have received several letters from her, and are preparing for each member of the Girls' School, thirty-five in number, a Christmas token of their own needle work. May blessings go with the handiwork of "the sixteeners." They also send the "Century Magazine" to Miss Holmes. Their Home Mission Correspondent is Mrs. Henry Niles of Nebraska.

This seems to us a good sample of such organization for united study and work. It is not necessary that it should be exactly imitated in all its details, in order to get the benefit of its excellent principles and spirit. The details may be varied according to varying circumstances and tastes. It is not exclusively for the young, but it seems to us very convenient for Young People's Societies of Christian Endeavor.

There certainly is no reason for limiting the study of missions or of prayer and work for them to one sex. Probably a greater number of young women than of young men have leisure for such reading as the above contemplates. But young women may be sure that they cannot in any way more pleasantly entertain their friends of the other sex than by inviting and welcoming them to share the results of the reading and to help in all possible ways the work of such associations.

Systematic Beneficence.

It has been our desire and purpose from the first, to have our pages always ready for such presentation as our space will permit of the work of the *Permanent Committees* as well as of the *Boards* of the General Assembly. Whatever has been sent us by these committees has been inserted among Contributed Articles or wherever else it seemed most appropriate.

It may be that the important subjects entrusted to these Committees—*Systematic Beneficence* and *Temperance* will be more satisfactorily presented in the form which is indicated upon this page. For the present, whatever may be sent us by the Committees, and usually whatever else we may have to present upon the same subjects may be expected to appear under captions like that at the top of this page. It may not necessarily appear in every number, nor will the amount of space given be uniform. We try to give proportionate space to every department of our church's work so far as we have material.

DIRECTORY FOR WORSHIP.

The assembly of 1885 sent down to the Presbyteries an overture, which was adopted by a large majority, adding thus the following chapter to this portion of the standards of our church.

CHAPTER VI.

OF THE WORSHIP OF GOD BY OFFERINGS.

1. In order that every member of the congregation may be trained to give of his substance, systematically, and as the Lord has prospered him, to promote the preaching of the Gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregation in this behalf every Lord's day, and that, in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to Almighty God.

2. The proper order, both as to the particular service of the day and the place in such service, for receiving the offerings may be left to the discretion of the minister and Session of the Church; but that it may be a separate and specific act of worship, the minister should either precede or immediately follow

the same with a brief prayer, invoking the blessing of God upon it and devoting the offerings to his service.

3. The offerings received may be apportioned among the Boards of the Church, and among other benevolent and Christian objects, under the supervision of the Church Session, in such proportion, and upon such general plan, as may from time to time be determined; but the specific designation by the giver of any offering to any given cause or causes, shall always be respected, and the will of the donor carefully carried out.

4. It is the duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little.

The Committee on Systematic Beneficence, of which Rev. Rufus S. Green, D.D., of Orange, N. J., is Chairman, and Walter Carter, Esq., 15 West 127th Street, New York, is Secretary, recommends to churches and individuals the following schemes of beneficence:

SCHEME I.

1. Make the offering every Lord's day in connection with one or more of the regular church services, preceding or following it with a special prayer of consecration.

2. Let the general "Benevolent Fund" be in charge of the Session, and appropriated by it to our Boards according to the percentage recommended by the General Assembly, with frequent reports to the congregation of the amounts received and how disbursed.

If desired, a certain percentage could be retained for Session's needs and any local missionary work.

3. Under this and every scheme, any amounts specially designated at any time by the giver, should go to the object or Board mentioned.

SCHEME II.

Divide the Sundays of the year among the Boards and such other objects as to the Session may seem best, giving to each Board the number of Sundays which its relative importance would suggest. These may be either consecutive, or better perhaps distributed throughout the year. (Say the first Sunday of each month to Home Missions, the second Sunday to Foreign Missions, and the remaining twenty-eight Sundays divided among the other Boards.)

SCHEME III.

An offering every Lord's day, as before, but involving the use of envelopes.

Before the opening of the fiscal year, every contributor is to be furnished with a package of fifty-two small, self-sealing envelopes—one for every Sabbath in the ensuing twelve-month. Each envelope

printed with the date and the name of the church. (In small churches this can easily be written. Where service is not held every Sunday, or where absence has occurred, two or more envelopes can be used for the next offering.)

Such an envelope is an ever-present reminder of duty and of purpose. It makes no mistakes. If any offerings have been omitted, the empty envelope with its neglected date, simply states the facts, and leaves the contributor's conscience to its mission. It secures privacy in the offering also—leaves it as a matter between the giver and his God.

SCHEME IV.

A Pledge system in either of two forms—still using envelopes.

1. A RECORDED PLEDGE.—Often a great aid where carelessness creeps in—where forgetfulness produces laxity or occasional absence reduces gifts. Very many who should be givers "as God has prospered them," fail to contribute, or give so sparingly, that if record were kept, they would be astonished at the meagre proportion of their income bestowed upon objects of Christian benevolence.

Let pledges be circulated through the congregation in some such form as this:

I pledge myself to give.....Dollars.....Cents, upon each Sabbath, toward the Benevolent Work supported by the Presbyterian Church, until I notify the Treasurer to the contrary in writing.

Add signature and address (if necessary), and send to the treasurer, or place upon the plate upon the Sabbath.

Then let the Treasurer assign a number upon his books to the contributor—and send him a package of envelopes, each marked with that number—one for each Sabbath. Thus no name is publicly used. Yet account is kept of every payment, and at the end of each quarter, any persons who may have omitted the offering pledged should be quietly notified. The pledge is purely voluntary, since it can be revoked at any time. Every giver is at liberty to indicate on any envelope, any special designation of its contents which he may desire; otherwise the amount will go into the general "Fund," to be distributed pro rata as agreed upon. This will be generally the fairest and wisest way of giving—ensuring an even flow into the treasuries of the Boards.

2. A PRIVATE PLEDGE.—Making the offering in any of the ways previously indicated.

Let the Session issue cards with this pledge following the name of the church:

I will contribute every week the following amount as my free-will offering for the Benevolent Work of this church; During the month of.....

Then follow the months of the year with spaces for dollars and cents. Below this appears

During the whole year.....dollars.....cents.

with a line following for signature. At the foot a

brief address to the congregation would be in place—somewhat as follows:

Please take this card home. Consider conscientiously the claims of this benevolent work upon you, and contribute *every Sabbath morning* your free-will offering as God hath prospered you.

It is very important that every individual among us as a matter of privilege and duty should take some participation in this work—the poorest members having their share in it, as well as the wealthiest. Let us ALL be helpers of Christ's cause on earth.

The blanks above are presented as aid to the habit of regular systematic beneficence. All our members and adherents, with their children, are earnestly invited to subscribe the foregoing personal pledge. Insert the amount you are willing to give weekly during each month, or throughout the entire year; not for inspection by others, but as a hopeful means of increasing our united contributions; as a help in securing thoughtful, intelligent giving, and as a record of your benevolent purpose in the sight of God. On behalf of the Session.

.....Pastor.

This has two advantages. It enables any contributor, whose income is changing constantly, to adjust his gifts to his receipts month by month. It also allows a beginner to strike in at any time of the year.

Combinations of these methods may be made to suit the circumstances of any church whatsoever. Choose the best plan—then push it with unfaltering zeal. "Be not weary in well doing." "Freely ye have received, freely give."

These schemes are copied substantially from "Document No. 16," issued by the Assembly's Committee in 1888.

CHRISTIAN STEWARDS' LEAGUE.

A little more than one year ago, several persons in one of the churches of Chicago, associated themselves under the above title, and subscribed the following:

PLEDGE:

We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes.

And this we do *in his name* who hath loved us and hath given himself for us, Our Lord and Saviour Jesus Christ.

They adopted convenient arrangements and regulations for their own meetings, and for mutual encouragement and help in all to

which their pledge committed them, and sent forth to the public this pleasant invitation:

Until the way seems open for some more permanent arrangement, we shall be happy to come into communication, through our Secretary, with any cluster of persons, in any branch of the church, who have convictions like ours, and to whom this movement may seem timely and wise.

We withhold our identity at present, for the simple reason that we desire the movement to stand in no man's name or authority. We humbly trust that it will have in its growth the leadership of Him who, we assuredly believe, led us to its beginning.

In response to this, hundreds of letters were addressed to the secretary of the league and to "Layman, 310 Ashland Avenue," now known to be Mr. Thomas Kane, all expressing interest, and some proposing to form leagues similar to the original one.

On November 2, 1891, a large and representative meeting was held, at which it was voted to form a Union of these Leagues. On December 7, 1891, this committee reported to a meeting called for the purpose, and the regulations which the committee had formulated were adopted, constituting

THE CHICAGO UNION OF CHRISTIAN STEWARDS' LEAGUES.

PRESIDENT: Thomas Kane.

VICE-PRESIDENTS: Rev. E. P. Goodwin, D.D., Rev. John L. Withrow, D.D., Rev. J. M. Caldwell, D.D., Rev. O. P. Gifford.

SECRETARY: Rev. S. J. Humphrey, D.D.

TREASURER: Charles E. Simmons.

EXECUTIVE COMMITTEE: William Spooner, Jesse A. Baldwin, A. B. Mead.

Thus happily organized, this Union has issued the following statement, signed by its president and secretary, which we most gladly and cordially commend to the prayerful consideration of all our readers.

This organization now invites the hearty and active co-operation of all who have like

convictions and are in sympathy with its objects. It is inter-denominational.

It is chiefly in the hands of business men. Two of the officers are at the head of large manufacturing concerns; another is the Land Commissioner of one of our most extensive railway systems; the Secretary was for many years District Secretary of the American Board; and real estate and the law have each a representative.

It is designed, by cultivating a spirit of Stewardship and of Proportionate Giving, to lend a helping hand to every pastor, to every church, and to every benevolent and Christian enterprise.

It handles no funds except the free-will offerings contributed to extend and make effective its work. Persons desiring to aid in this way, can remit to the Treasurer, Charles E. Simmons, No. 22 Fifth Avenue, Chicago. Such funds will be receipted for, and will be expended under the direction of the Executive Committee.

All other correspondence should be addressed to Rev. S. J. Humphrey, 151 Washington street, Chicago.

The Union offers itself to be a receiving and distributing centre of influence and of information on the principles which it represents. To this end it asks:

1. That each League now organized will report time of organization; name of church with which connected; number of members and name of person appointed to be Vice-President of the Union, in accordance with Article 7 of the Regulations.

2. That persons planning to form a League or desiring information as to its methods and principles, and individuals living where Leagues may not yet be practicable, who are in sympathy with the movement and wish documents for distribution, address the Secretary, inclosing stamps to insure answer.

3. That persons who have issued leaflets, tracts or other documents on Proportionate Giving, send specimens and give price and address of the person of whom they can be had.

A complete list of all such matter will be prepared as soon as practicable and sent to those ordering it.

An early attention is called to these requests, as the Union hopes to issue, immediately after its annual meeting, January 19, a complete list of the Leagues formed, and such other matters as will promote the interests of this important movement.

There is a growing conviction that the next great step of progress in the Church is the more thorough Christianizing of its money power. This movement desires to bear a part in hastening the time when Christian Stewardship shall become a vital principle in the whole body of believers, and shall find a practical expression in every Christian life.

Mr. Thomas Kane writes to us: -

It is always a surprise in every church, when the matter is canvassed to find that a much larger number have adopted the system than was previously supposed. These, when brought in touch with each other, become mutually helpful and induce others to join with them. It is no trouble to form a League, and once formed, there is no extra machinery for the pastor to manage. If the subject is allowed to come into the weekly prayer meetings, once every two or three months, it gives the meeting life, and that meeting will probably be more interesting than any other. As a rule it is so interesting that the subject is continued through one or two more meetings, and as you know, nothing can be more practical or do greater good than the practical discussion of this subject by Laymen.

We are happy thus to give space to the exposition and promotion of *Systematic Beneficence*. It is not a separate department of our Church's work, but the generator of an atmosphere most wholesome to them all, and the educator in methods by which they can all be most effectively advanced. It rivals none of them. It promotes no rivalry among them. It helps them all to realize the unity of purpose and harmony of action which alone can fulfill the great idea of a Church inspired with the faith that works by love.

Cleanings At Home and Abroad.

THE REVIEW OF REVIEWS tells of a remarkable band of singers, Christian men and women from various tribes in South Africa, who "promise to create even more sensation than the Fisk Jubilee Singers." It is said, "their singing is like nothing to which the civilized man has been accustomed, and they constitute a living band of witnesses to the power of Christian civilization on the raw material of African humanity."

THE INDIAN STANDARD, published at Bombay, contains many interesting statements. The following are some of them:

CAMBRIDGE UNIVERSITY, in five years, has sent sixty-six graduates to the Foreign Mission field. In the past year twenty-four graduates were accepted by the Church Missionary Society. This society has sent out the largest number of missionaries ever sent out in one year, eighty in all—thirty-one ministers, nineteen laymen, and thirty women.

SEVEN of the Directors of the BRITISH EAST AFRICAN COMPANY—all of them Scotsmen, except one—have instituted a new mission to be known as the East African Scottish Mission, and have personally subscribed the sum of £10,000 for that purpose. The mission is intended to be evangelical, medical and industrial, and will embrace the large territory between Abyssinia and the Lower Soudan on the north, and German East Africa on the south.

THE FRIENDLY ISLANDS, fifty years ago, had not a native Christian. Now there are more than 30,000 church members who give annually, from their scanty store, \$15,000 for religious objects.

IN THE NEW HEBRIDES, fifty years ago, there was not a Christian. Now, it is said, there is not a heathen.

MICRONESIA saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches and nearly 5,000 church members.

POMARE, the South Sea Island queen, died at the age of seventy years. At her birth the first missionaries were just landing; at her death 800 of the South Sea Islands had become Christianized.

THE TURKISH EMPIRE had not a single evangelical Protestant church fifty years ago. Now the American Board alone has 115 churches, more than 11,000 members and at least 10,000 pupils under instruction in its colleges and schools.

The Advance gives these quaint sayings of Negroes reported by teachers of the American Missionary Association:

Help us to see sin before we get to it that we may avoid it.

May we have the eye of an eagle that we may see sin from afar and avoid it.

Jesus is the onliest man that can help us.

O Lord, Thou knowest us, for Thou hast had the making of us.

If any of our members are in that fix (no family prayers) they'd better get shet of it.

Teach us Thy great love that we may go in and set with Jesus as he sets with his Father.

A man's riches don't amount to much, because you get shet of them so quick; but if you only have this grace in your heart it'll take you straight, square up to God.

Our hearts must be burdened with what we pray for, or we shall pray a thousand dry prayers.

CHINESE CHRISTIANS IN CALIFORNIA.—Rev. W. C. Pond, D. D., writes in the *Advance*: Some "tourists," upon reaching San Fran-

cisco, engage a guide and a policeman and go rummaging about in the opium dens and gambling hells and various other underground passages of our Chinese quarters, and go back to say, "We found no Chinese Christians in California." They looked precisely where the Chinese Christians are not found. If you want to find Christian Chinese, go where they are; where, evening by evening, they gather for study, for worship and for work in Jesus' name.

There are in the church of which it is my privilege and joy to be the pastor, 342 members. Nearly one-third of these are Chinese. I will set the American members side by side with those of any church with which I am acquainted, for zeal, for steadfastness, for mutual love, for generous giving, for practical activity, and will not fear the result of the comparison; but they know and I know that our Chinese brethren in all these respects do not suffer in comparison with ourselves.

A Dundee navy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming toward him, followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and swore that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife; but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang to sae aften; and the twa lean anes are me and me mither, and the blind one is yersel', father."—From "*England through Yankee Eyes*," in *Frank Leslie's Weekly*.

Now, that the political atmosphere is full of talk about drawing American nations more closely together by treaties of reciprocity in trade, it would be well to inquire into the character of that larger reciprocity that extends to your neighbors the benefits of all the good things you have and he has not. If North America wishes to bind the new Republic of Brazil to itself by indissoluble ties of love and gratitude—to create a feeling that will certainly lead its people to enter into the spirit of our institutions, divorcing themselves from that Latin civilization that has been their bane—let them step in now and extend a hand in educating the people.—*Dr. H. M. Lane in the Independent.*

My conclusion, therefore, is that we may consequently expect in the whole South, and in a reasonable time, all of those improvements of political and material condition, without distinction of race, which are necessary to the development of her population and resources, and their subsequent maintenance in substantial equilibrium of advantages with those of other parts of the Union.—*Edwin A. Curley, in Frank Leslie's Weekly, September 5th.*

UNITED STATES OF BRAZIL.—This sounds fine, and means much and awakens grand hopes, but in order to stability it must build on something better than popular ignorance and superstition and priestcraft. Roman Catholics here, in the midst of Protestant churches, cannot but blush at the kind of Roman Catholicism that prevails there, where Romanism has had the field all to itself.—*The Advance.*

IN CHILÉ as in Brazil, the Roman Catholics, who have the undeniable merit of having been first and almost alone in the field, keeping the

Bible from the people and feeding them instead with ceremonies and shows, have failed to create the character among the people that fits them for any high order of self-government.—*The Advance.*

ONE of our Evangelists says, "I do not deem it a part of an Evangelist's work to hold big meetings and gather other people's fruit, especially when much of the fruit is beaten off unripe." Presbyterian Evangelists generally aim to use God's authorized means, looking to Him to give ripe fruit.—*Home Missionary of Presb. Ch., U. S.*

Of the dozen or more leading questions before the recent Methodist Ecumenical Conference in Washington, only two pertained to matters strictly denominational. Ten years ago, at the previous meeting of this body, Methodism was the one engrossing subject. No small part of the time spent in deliberation by the Episcopal Church Congress last week, was devoted to themes of broad significance like socialism and the evangelization of this country. A similar subordination of general denominational concerns characterized the London Congregational Council. This widening of the horizon on all sides marks a disposition to regard forms and organizations not as ends to be sought, but rather as implements for the application of Christianity to the crying needs and the urgent problems of to-day's life.—*Congregationalist.*

Why should our people [Africo-Americans] be bound blindly to follow the standard of one party whether right or wrong any more than any other race? The idea, it seems to us, ought to strike all self-respecting, intelligent Negroes with horror. It does so strike us, certainly.—*The New South.*

THE SALVATION ARMY.—Who has been injured by the Salvation Army? Who has been turned from a life of honesty to theft by them? Whose daughter has been dragged to a life of shame by associating with them? Whose church have they crippled? Whose orthodoxy have they perverted? In heaven's name, then, why should anyone oppose them? Liquor is damning our young men, and licentious men and procuresses are luring young women to destruction. Heaven be praised if someone has found a way to turn this procession the other end foremost. I can see a reason why saloon-keepers and the proprietors of vile houses should oppose and maltreat the Salvation Army.—*Geo. P. Hays, D. D., in the Interior.*

THE SYNOD OF BRAZIL, at its meeting in Sept. 1891, had under consideration the relations between its presbyteries and the missions and adopted a plan, in which the Synod hopes for the concurrence of the Boards of Missions, and which we find stated as follows in *Brazilian Missions*:

(1.) That new missionaries not designated to special educational work be assigned to fields by the presbyteries to which they present letters.

(2.) That no missionary can be removed from a field save by the concurrent action of his presbytery and his mission.

(3.) That the salaries and personal expenses of foreign missionaries and the moneys expended for work done by laborers without ecclesiastical connection with the presbyteries, and all school work done under their personal direction are matters that pertain to the mission alone.

(4.) That all other moneys appropriated for use in Brazil should be delivered through the mission to suitable committees of the ecclesiastical councils for administration.

JAPANESE LOVE OF FLOWERS.—In a lovely holiday ramble it was strange to see little strips of paper fluttering among the blossoms.

Upon asking why they were hung there, I was informed that it was the custom of the people to express their delight by writing little sonnets and hanging them upon the boughs. Several children of our Union school wrote some very pretty sentiments, especially Mary Howe, one of the pupils, who has a gift for poetical expression.—*Miss Albrow in Missionary Link.*

In the New Zealand Presbyterian, Rev. Mr. Chalmers, now of New Guinea, tells of a young Rarotongan named Tauraki whom Mr. Chalmers knew as a little boy, when he himself was stationed at Rarotonga. He says:

Tauraki was not content to remain in his small native island, but longed to be of as much use in the world as possible; and when his old friends and teachers—Mr. and Mrs. Chalmers—went to New Guinea, he set his heart upon going too. He joined the eastern branch of the mission, and became a trusted helper in the glorious work of bringing New Guineans out of darkness into light.

While Tauraki was in a boat with some of the people of whom he was the teacher, they were attacked by a party from another village, who did not wish to kill him but the natives with him. He would not desert his pupils and was killed with some of them. Mr. Chalmers says:

'Twas nobly done, and I am proud of it. Such an act by one of us Britons, and the Empire would echo and re-echo with it! Grand deed! and by a native whose father and mother were savages in my life-time.

Lady Seabright, speaking at a temperance meeting, said: "We have Sunday-closing in

W ALES,
I RELAND,
S COTLAND;

when we have got Sunday-closing in

E NGLAND,

then only will the nation be W I S E."

—*New Zealand Presbyterian.*

I am one of those who look more to improved tempers and conceptions in the individual than to the adoption of formulated plans for the promotion of religious unity.—*W. E. Gladstone.*

The Young Women's Christian Association lately established in Buenos Ayres has now one hundred members. An institute is much needed and a movement is on foot to establish one.—*Missionary Link.*

CHURCHES IN NEW YORK.—There are in New York City 3 Unitarian and 3 Universalist societies, 46 Hebrew synagogues, 81 Roman Catholic and 354 Protestant churches. Of the Protestant churches taking them in families, there are 21 Lutheran, 49 Baptist, 53 miscellaneous, 74 Methodist, 86 Episcopal, and 120 Presbyterian. This is the position numerically. As to their relative strength and influence, politically the Roman Catholic is first, socially the Protestant Episcopal, intellectually the Presbyterian, while all the denominations combined morally and spiritually unquestionably are exerting a great influence upon the population.—*N. Y. Herald.*


THE GOSPEL FOR FRANCE.—In the last annual report of the British and Foreign Bible Society, it was stated, on the authority of Mr. Gustave Monod, that an edition of the Gospels has been issued in France by a member of the Roman clergy, with a preface from which the following are extracts:—

France must return to the gospel. It is a deplorable fact that the gospel is no more read in France, which is in contradiction equally with tradition and with the desire of the Church(!)

. . . Each Gospel shall be printed separately, and then the Acts. Let each Gospel be circulated in profusion. The gospel has made the civilized world; it shall make it over again. . . Mind

it be always read with a deep respect; it is the word of God, the source of life, the Christian's strength. It must be read with a desire to profit by it, and to become sanctified. Let us, before we begin, pray the Holy Ghost to enlighten us, and let us not shut the book without retaining the passage that has struck us most to meditate upon it, to nourish it in our hearts, to let it become the rule of our conduct.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

AXTELL, CHARLES—Son of Henry Axtel, D.D., and Hannah Cook, born July 28, 1818 at Geneva, N. Y., where his father spent the whole of his ministry. The loss of his father in his tenth year and delicate health interrupted his preparation for the ministry, but he attended academy, college, and seminary; was licensed in 1853 by the Presbytery of Indianapolis; was ordained and installed pastor of the South Church, Galena, Ill., 1855-1860; pastor in Knightstown, Ind., 1861-1864; First Church Dubuque, Iowa, 1865-1867; Bellevue, Iowa, 1867-1871; Tipton, Iowa, 1874-1883; Xenia, Ohio, 1884-1887. Honorary A. M., Hanover College, 1853. Compelled by ill health to give up the ministry he loved, he spent four years in Mankato, Minn., where he died suddenly, October, 30, 1891, in his 74th year. He married in 1848 Miss Mary E. Maguire, who died in 1849, and in 1853 Miss Elizabeth M. Campbell, Knightstown, Ind. His wife and two daughters survive him, viz: Mary, wife of General J. W. Bishop, of St. Paul, Minnesota, and Miss Harriet Axtell.

COWHICK, JOHN YOUNG, D. D.—Born Dauphin Co., Pa., October 17, 1827; graduated Allegheny College, 1851, Princeton Theological Seminary 1858; ordained Donegal Presbytery, May 6, 1859; pastor Hopewell, Pa., 1858-75; Stated Supply and pastor Cheyenne, Wyoming, 1875-82; in ill health Cheyenne, 1882-91, where he died June 18, 1891. Dr. Cowhick was never married.

FIELD, RICHARD EDGAR—Born Clinton, N. J., October 28, 1851; graduated, College of New Jersey, 1874, Union Theological Seminary, N. Y., 1878; ordained, Congregational Association, Brooklyn, N. Y., June 12, 1878; pastor Brook-

lyn, N. Y., 1878-80; pastor, Capitol Avenue Church, Denver, Colorado, 1881-85; pastor, Cheyenne, Wyoming, 1885-91; died Cheyenne, May 13, 1891. Mr. Field married Miss Emma McFetters, in Brooklyn, N. Y., in 1881, who survives him, without children.

GREGORY, CASPAR ROBUE.—Born at Oneida, N. Y., Nov. 13, 1859. His father was the pastor of the Presbyterian Church in that place, and later a Professor in Lincoln University, Oxford, Pa., from which his son was graduated in 1878. He entered the junior class in Princeton College, N. J., and graduated there in 1881, and was graduated from Princeton Theological Seminary in 1884. He was ordained and installed as pastor of the Memorial Church in Wilkes-Barre by the Presbytery of Lackawanna. He died Dec. 2, 1891, after a pastorate of seven years. On May 7 he married Miss Elizabeth Welles, granddaughter of Rev. Thos. P. Hunt.

HODGE, CASPAR WISTAR, D.D., LL. D.—Born February 21, 1830, at Princeton, N. J., united with the First Presbyterian Church of Princeton at the age of nineteen; graduated from Princeton College in 1848, Princeton Seminary, 1853; while in the Seminary he was tutor of Greek in the College for one year, and a teacher in Edge Hill school another year; ordained at Williamsburg (now Brooklyn, E. D.,) L. I., November 5, 1853; Stated Supply of Ainslie Street Church, Williamsburg, 1853-54; pastor of the same, 1854-56; pastor at Oxford, Pa., 1856-60; Professor of New Testament Literature and Biblical Greek in Princeton Seminary, 1860-79; and of New Testament Literature and Biblical Exegesis, 1879-91; died at Princeton, N. J., September 27, 1891; married, (1) Miss Mary Hunter Stockton, May, 17, 1855, who died September 29, 1857; (2) Miss Harriet Terry Post, June 4, 1863, who died April 7, 1864; (3) Miss Angelina Post, October 20, 1869, who survives him, with one son and three daughters. Dr. Hodge received the degree of D.D. from Princeton College in 1865, and LL. D. from the same in 1891.

IMBRIE, CHARLES K., D.D.—Born in Philadelphia, Dec., 15, 1814; graduated from Princeton College, 1835, Princeton Theological Seminary, 1840; licensed by the Presbytery of Philadelphia, Oct. 7, 1840; ordained by Presbytery of Elizabethtown, Jan. 5, 1841; pastor of the church in Rahway, N. J., Jan. 5, 1841-Jan. 6, 1852; pastor of First Presbyterian Church of Jersey City, Feb. 11, 1852-Apr. 17, 1888. At the consolidation of that church with the First Church of Bergen—under the name of the First Church of Jersey City,—which was effected March, 1890, he became its Pastor Emeritus; died at his home, in Jersey City, Nov. 20, 1891.

Married May 7, 1841, to Miss Elizabeth Miller, of Philadelphia.

Three children survive: Rev. William Imbrie, D. D., of Tokyo, Japan; Charles F. Imbrie and Mrs. R. G. Wines, of Jersey City.

RANNEY, JOSEPH ADDISON.—Born at Westminster West, Vt., Feb'y 15, 1817; graduated, Middlebury College, 1839; ordained, 1842, by Clinton Presbytery; pastor in Mississippi, 1842-3; Carlinville, Ill., 1843-5; Monticello, Ill., 1846-7; Belleville, Ill., 1847-54; Allegan, Mich., 1854-60; Three Rivers, Mich., 1860-73; Delphi, Ind., 1873-8; financial agent for Michigan Female Seminary, at Kalamazoo, 1 year; stated clerk of Kalamazoo Presbytery 11 years; removed to Kalamazoo, 1878, where he died Sabbath, Dec. 6, 1891. Married, 1841, Phebe A. Hitchcock, of Westminster West, Vt.; (2) Wealthy A. Hitchcock, Alton, Ill., Oct. 1, 1853, who was killed on the railway; (3) Mrs. S. Mathews, at Passaic, N. J., May 17, 1876, drowned in the Conemaugh Flood; and (4) Mrs. Jane Blackburn Stewart, April 23, 1891, who survives him, together with his two sons and one daughter.

Book Notices.

"PRINCESS DANDELION'S SECRET," by Martha Barr Banks. Published by D. D. Merrill Co., St. Paul, Minn. Price, \$1.00.

This is one of those books, apparently juvenile, which will be enjoyed more by the grown-up reader than by the child. The quaint imaginings of little Doty, the quiet humor of her old grandfather, and especially the dialect of the conversational passages, will scarcely be appreciated by the children. The foreign missionary influence of the story is good, and others may be helped, as Farmer Donner was, to sympathize with the souls living in darkness and to feel a responsibility to send them the gospel light.

FAITH AND LIFE: *Discourses on the Reality and Glory of Redemption*, by ADDISON K. STRONG, D. D. *Albert Scott & Co., Chicago.*

The many intelligent and devout people who have loved to call Dr. Strong their Pastor, will recognize, in these 21 discourses the same clear thinking, the same loyalty to God's word written, the same fervent and strong love to Christ and to the souls He bought with His blood, which have given his pulpit such power, and made him so beloved a pastor.

THE AMERICAN BOARD ALMANAC for 1892, came to us from its courteous publishers a little too late for notice in our January number, which we regret, as we would gladly have called our readers' attention to it earlier. It is a beautiful pamphlet, full of valuable information on missions and illustrated with handsome and appropriate pictures—among them portraits of Christopher Columbus and Emin Pasha. It is sent by mail for ten cents, twelve copies for one dollar. Address Charles E. Swett, No. 1 Somerset Street, Boston, Mass.

RECEIPTS.

Synods in *SMALL CAPITALS*; Presbyteries in *italics*; Churches in *Roman*.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR EDUCATION, NOVEMBER, 1891.

ATLANTIC.—*South Florida*—Sorrento, 3 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 53 25; Piney Creek, 9. *New Castle*—Lower Brandywine, 8 41. *Washington City*—Washington City 1st, 7 45; — 6th, 15. 93 11
COLORADO.—*Boulder*—Valmont, 11 cts. *Denver*—Denver 23d Avenue, 21 70; — Central, 8 83. *Pueblo*—Canon City 1st (sab-sch, 4), 20; Pueblo 1st, 3 06. 48 20
ILLINOIS.—*Alton*—Chester 1st, 3. *Bloomington*—Bement, 86 01; Chenoa 9 94; Clinton, 15; Homer, 9. *Cairo*—Anna, 18; Carmi 1st, 27 56; Centralia (sab-sch, 2 02), 9 55; Fairfield, 11 12; Golconda, 5. *Chicago*—Brookline, 14 65; Chicago 3d, 200; — 8th, 50 50; — 41st Street, 40 55; — Fullerton Avenue, 76 10; — Gross Park, 6 48; Peotone, 29 31; River Forest (sab-sch, 9 67), 12 92; Wilmington, 8 75. *Freeport*—Hanover, 5; Scales Mound German, 6; Woodstock, 10; Zion German, 14. *Mattoon*—Assumption 1st, 19 51. *Peoria*—Peoria 1st, 29 99. *Rock River*—Gene-see, 8; Milan 1st, 3 74; Munson, 4 15; Norwood, 9 50; Pleasant Ridge, 72 cts. *Schuyler*—Burton Memorial, 6; Monmouth, 44; Rushville, 14 79. 759 44
INDIANA.—*Crawfordsville*—Alamo, 1 50; Delphi, 24 97; Judson, 2; N. Union, 1 50; Russellville, 2. *Indianapolis*—Bloomington Walnut Street, 10; Indianapolis 2d, 7 08. *Logansport*—Rensselaer, 4. *New Albany*—Bedford, 6 48; Charleston, 5 25. *Vincennes*—Claiborne, 5; Salem, 4; Sullivan, 5 45. *White Water*—Liberty, 15; Rising Sun, 5; Shelbyville 1st, 56 68. 156 08
IOWA.—*Cedar Rapids*—Clinton, 73 86; Lyons, 3 06; Mechanicville, 7. *Council Bluffs*—Essex, 8; Malvern, 5; Shenandoah, 9. *Des Moines*—Allerton, 4 50; Des Moines Central (sab-sch, 5), 40 73; East Des Moines, 15 75; Indianola, 8; Lehighton, 7; Mariposa, 2 35; Olivet, 4. *Dubuque*—Dubuque 2d, 25; Jesup, 5 53. *Iowa*—Morning Sun, 19. *Iowa City*—Davenport 2d, 17 23; Marengo 1st, 3 95; Montezuma, 10; Nolo, 5 60. *Waterloo*—Grundy Centre (sab-sch, 1 49), 11; Nevada, 8 75; Salem, 9 50; Tranquility, 9 50; Waterloo 1st, 18. 325 29
KANSAS.—*Emporia*—Marion, 20; Peabody, 12 23; Wichita 1st, 8 26; — Lincoln Street, 1 55. *Highland*—Hiawatha, 20; Washington, 2 20. *Larned*—Burton, 2 88; Liberal, 3 70. *Neosho*—McCune, 7 50. *Osage* 1st, 9. *Solomon*—Culver, 8; Kanopolis, 15; Minneapolis, 19 57; Mulberry French, 50 cts. *Topeka*—Auburn, 6 72; Clinton, 4; Sharon, 5; Wakarusa, 3. 149 29
KENTUCKY.—*Ebenzer*—Paris, 1st, 7. *Transylvania*—Richmond 2d, 12 50. 19 50
MICHIGAN.—*De'roit*—Brighton 1st, 9; Wyandotte 1st, 10 35. *Grand Rapids*—Ludington, 5. *Kalamazoo*—Kalamazoo Holland, 2. *Monroe*—Erie, 10; La Salle, 5. *Saginaw*—Alma 1st, 25 50; Ithaca, 5 47; Saginaw Grace, 4 10. 70 42
MINNESOTA.—*Duluth*—Lakeside, 15. *Mankato*—Currie, 8 25. *Red River*—Fergus Falls, 97 cts. *St. Paul*—Minneapolis Franklin Avenue, 2; Reiderland German, 4. *Winona*—Rochester, 10. 35 22
MISSOURI.—*Kansas City*—Holden, 7. *Ozark*—Bollivar, 4; Carthage Westminster, 21 67; Neosho, 3 10. *Palmyra*—Hannibal, 20. *Platte*—Bethel, 1; Hodge, 3; Jameson, 1 65; Oregon, 8 32; Parkville, 21 59. *St. Louis*—St. Charles, 23. 114 33
NEBRASKA.—*Kearney*—Kearney 1st, 7 80. *Nebraska City*—Nebraska City 1st, 5 10. 12 90
NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 26; — Westminster (Hope Miss, 5 81), 178 11; Plainfield Crescent Avenue, 165. *Monmouth*—Beverly, 63 76; Calvary, 6; Jacksonville, 3; Lakewood, 12 55; Providence, 2. *Morris and Orange*—Chatham, 40 82; Madison Special, 160 60; Pleasant Grove, 12 24. *Newark*—Newark 3d, 95 71; — Park, 8 01; — Wickliffe, 7 45. *New Brunswick*—Amwell 3d, 6 50; Hamilton Square, 9; Holland, 10; Kirkpatrick

Memorial, 4; Lambertville, 45; New Brunswick 1st, 44 53; Stockton, 5; Trenton Prospect Street, 26 04. *Newton*—Branchville, 15; Oxford 1st, 6 38. 453 72
NEW YORK.—*Albany*—Ballston Spa, 7 34; Broadalbin, 1 60; Esperance, 9. *Binghamton*—Bingh mton West, 40; McGrawville, 11 92; Waverly, 22 75. *Boston*—Boston St. Andrews, 5; South Framingham 1st, 5 52. *Brooklyn*—Brooklyn Classon Avenue, 111 22; — Duryea, 25; — Trinity sab-sch, 2 85. *Buffalo*—Buffalo Westminster, 300; — West Avenue, 4 88; Olean 1st, 23; Tonawanda 1st, 10. *Cayuga*—Senett, 2 56; Weedsport, 28 08. *Geneva*—Canoga, 1 75; Seneca Falls, 6; West Fayette, 2. *Hudson*—Good Will, 1 50; Ridgebury, 75 cts; *Long Island*—Southampton, 34 62. *Lyons*—Wolcott 1st, 7 15. *Nassau*—Huntington 2d, 13 25. *New York*—New York 4th, 39 45; — Ludlow Street, 2 25; — Rutgers Riverside, 110 30; — Washington Heights, 8 50. *North River*—Foughkeepsie 1st, 4 06. *Otsego*—Cooperstown, 23 69; Gilbertsville, 17; Middlefield Centre, 2 42; New Berlin, 1 90; Utega, 1 75. *Rochester*—Honeoye Falls, 7; Mendon, 3 50; Pittsford, 27 53. *St. Lawrence*—Potsdam, 8; Sackett's Harbor, 5. *Steuben*—Campbell, 18 60; Corning 1st, 5 15; Hornellsville 1st, 5. *Syracuse*—Amboy, 5. *Troy*—Fort Edward, 2 50; Hoosick Falls, 19 43. *Utica*—Forest, 7 21; Iilon church and sab-sch, 5; Oneida, 15 58; Oriskany, 5 37. *Westchester*—Carmel, 13; New Rochelle, 63; Peekskill 1st, 43 13. 1,138 37
OHIO.—*Athens*—Beech Grove, 2; Warren, 6 62. *Bellefontaine*—Bucyrus, 2 50; Crestline 4; De Graff, 4 26; Huntsville, 4 25; Marseilles, 2. *Chillicothe*—Chillicothe Memorial, 1; North Fork, 2; South Salem, 12 16. *Cincinnati*—Bethel, 4 53; Bond Hill, 7; Cincinnati 1st, 114 46; — North, 10 18; College Hill, 22 93; Sharonville, 3 11; Springdale, 13. *Cleveland*—Cleveland 1st, 39 90; Northfield, 5. *Columbus*—Central College, 8; Columbus Broad Street, 40 51; Greenfield, 4 14; Mifflin, 5; Westerville, 4 92; Worthington, 3. *Dayton*—Piqua, 26; Troy 1st, 18 72. *Lima*—North Baltimore, 8; Rockport, 2 60. *Mahoning*—New Lisbon, 15; Poland, 11 55. *Marion*—Marion, 9. *Mau-mee*—Toledo 1st, 57 01; Weston, 5. *Portsmouth*—Eckmansville, 10; Red Oak, 8. *St. Clairsville*—Buffalo, 4 80; Kirkwood, 11 60; Morristown, 5 70; Pleasant Valley, 1 10; Rock Hill, 5 20. *Steubenville*—Beech Spring, 5; East Liverpool 1st, 52 20; Long's Run, 6 66; New Hagerstown, 5 98; New Philadelphia, 8; Steubenville 1st, 23 33; Unionport, 2; Yellow Creek, 6. *Wooster*—Fredericksburgh, 15; Savannah 6. *Zanesville*—Jersey, 10; New Concord, add'l, 2; Norwich, 2; Zanesville 1st, 30 53. 699 64
OREGON.—*Portland*—Portland 4th, 16 16; *Willamette*—Brownsville, 6; Crawfordville, 6. 23 16
PACIFIC.—*Benicia*—St. Helena, 6. *Los Angeles*—San Bernardino, 11. 17 00
PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 12; — Providence, 27 60; Freedom, 6; Hillsdale, 11 75. *Blairsville*—Black Lick, 3; Fairfield, 7 85; Irwin, 14 50; Laird, 7; New Salem, 36; Plum Creek, 10. *Butler*—Amity, 5; Bruin, 10; Fairview, 3; Harrisville, 3 50; Petrolia, 3; Pleasant Valley, 2 50. *Carlisle*—Centre, 1; Chambersburgh Central, 14 44; Monaghan, 9 50; Upper, 1. *Chester*—Avondale, 7 43; Bryn Mawr, 162 61; Oxford 1st, 60 50; Penningtonville, 10. *Clarion*—Du Bois (sab-sch, 3 06), 13 87; Oil City 2d, 6 45; Richland, 2 42. *Erie*—Cochranston, 5; Fairview, 4 50; Franklin, 40 87; Girard, 8 39; New Lebanon, 3; Oil City 1st, 35; Wattsburgh 1st, 2. *Huntingdon*—Beulah, 1; Little Valley, 7; Lower Tuscarora, 11 15; Milroy, 6 63. *Kittanning*—Washington, 15; West Glade Run, 6 66. *Lackawanna*—Canton, 18 68; Carbondale 1st, 49 15; Great Bend, 7; Kingston, 47 35; Langcylffe, 28. *Towanda* 1st, 46 10; Wilkes Barre Grant Street, 10 13. *Lehigh*—Easton Brainard, 46 38; Reading 1st, 50; Slatonville, 8 35; Summit Hill (sab-sch, 2 67), 8 24; Jamestown sab-sch, 86 cts. Nor-

thumberland—Bald Eagle and Nittany, 6 57; Derry, 3; Mifflinburg, 4 71; Mount Carmel 1st, 16 57; New Columbia, 4 70; Washington, 16 60; Washingtonville, 4 50. *Philadelphia*—Philadelphia 9th, 66; — Calvary, add'l, 50; — South, 21; — West Spruce Street, 269 91. *Philadelphia Central*—Philadelphia Northminster, 150 16; — Princeton, 190 17. *Philadelphia North*—Diston Memorial, 17 56; Frankford, 13 06; Thompson Memorial New Hope Chapel, 10 56. *Pittsburgh*—Duquesne, 10; Hazlewood, 13 66; McKee's Rocks, 10; Montours, 14; Pittsburgh Park Avenue, 23 50; Sharon, 14 90. *Redstone*—Laurel Hill, 44 69; Long Run, 16; New Providence, 5; Sewickley, 7; Uniontown, 34 50. *Shenango*—Moravia, 8 11; Wampum, 10 11. *Washington*—Wheeling 2d, 33 50. *Wellsboro*—Allegany, 1; Coudersport, 4 32; Covington 1st, 4. *Westminster*—Cedar Grove, 5; Columbia, 24 33; York 1st, 44 58. 2,093 01
SOUTH DAKOTA.—Central Dakota—Flandreau 2d, 2; Huron 1st, 17 20; Woonsocket 1st, add'l, 1. 20 30
TENNESSEE.—Holston—Salem, 5. Union—Hopewell, 2. 7 00

WISCONSIN.—Chippewa—Ashland, 10 59; Hudson 1st, 15 60; West Superior Y. P. S. C. E., 15. *Milwaukee*—Milwaukee Calvary, 30 62. *Winnebago*—Oshkosh, 3; Shawano, 3. 77 81
Receipts from churches in November\$ 6,795 91
Receipts from sab-schools in November 30 78

Total.....\$ 6,826 69

LEGACIES.

Estate of James Cox, Baltimore, Md. (Residue),

1 41; Estate of Isabella Witherow (Residue Net), 234 42 225 88

INCOME ACCOUNT.

19 78; 13 20; 20 25..... 53 18

REFUNDED.

25; 27..... 52 00

MISCELLANEOUS.

Rev. S. W. Newell and Wife, 5; sp'l scholarship, 150; J. H. Converse, Esq., for special scholarships, \$320; J. S. Kingsbury, 10; Rev. W. H. Bancroft, 2; Kansas City, Mo., 1; C. Penna, 2; Rev. E. P. Goodrich, 7; Thanksgiving offering, 10..... 507 00

Total receipts in November, 1891.....\$ 7,664 70

*Total receipts from April 15, 1891..... 52,906 58

JACOB WILSON, Treasurer,
1384 Chestnut Street, Philad'a, Pa.

* An error of one dollar in printing the total amount of receipts was made in July. The total for that month, added to the previous receipts for the current year, appeared one dollar too much. Hence the receipts for this month (November), added to the previous total, appears to be one dollar short. By reducing this month's total sum, as stated, one dollar, the error in the July figures is counterbalanced.

RECEIPTS FOR FOREIGN MISSIONS, NOVEMBER, 1891.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 59; — sab-sch, 5 23; — Brown Memorial, 158 61; Highland, 12 50. *New Castle*—Buckingham, 3 57; Forest, 20. *Washington City*—Georgetown West Street, for A. A. Fulton's work, 7; Washington City 1st, 43 03. 308 99
CATAWBA.—Catawba—Lincolnton, 1 30

COLORADO.—Boulder—Valmont, 72 cts. Denver—Denver Central, 10; — North Y. P. S. C. E., 3 30; Littleton sab-sch, 10 24. Pueblo—Canon City, 35; Pueblo, 20 23. 129 49

COLUMBIA.—Portland—Portland Chinese, 5 17; Bethany, 10. 15 17

ILLINOIS.—Aiton—Sugar Creek, 2. Bloomington—Bloomington 2d, 100. Chicago—Chicago 2d, "A Thank Offering," support of native Bible Reader, China, 50; — 4th sab-sch, 50; — 6th, 66 68; — Scotch sab-sch, 5; Englewood 60th Street Y. P. Soc'y, for Girls' School, Korea, 13 94; Peotone Y. P. S. C. E., 22 63; South Evans, 60. Freeport—Polio Independent, Support of Native Helper, 12 50. Mattoon—Arcola, 10; Pana, 5 75; Taylorville, 10. Ottawa—Oswego, 10; Ottawa, 25. Peoria—Altona, 5. Rock River—Morrison, 210; — sab-sch, 4 07; Spring Valley, 9 50. Schuyler—Burton Memorial, 10; Rushville sab-sch, 59 03. Springfield—Decatur, 60; Springfield 1st Y. M. Soc'y, school in Mexico, 17 50. 1,409 61

INDIANA.—Crawfordsville—Alamo, 2; Judson, 3 50; Montezuma, 3; Oxford, 6; Russellville, 3 50; North Union, 2. Fort Wayne—Lima, 12. Indianapolis—Indianapolis 2d, 63 60. Muncie—Wabash Y. P. S. C. E. for W. A. Carrington, 15. New Albany—Charlestown, 9 40; Jeffersonville, 44 76. Vincennes—Graysville, 4 20; Vincennes Y. P. S. C. E., for W. J. Drummond, 15 10. White Water—Union sab-sch, 8. 187 06

IOWA.—Cedar Rapids—Cedar Rapids 3d Y. P. S. C. E., for W. A. Carrington, 5. Council Bluffs—Afton, 20. Des Moines—Winterset sab-sch, 8 34. Iowa—Lebanon, 3; Montrose, 8; Mount Zion, 5. Iowa City—Le Claire, 5; Montezuma, 6 51; Mount Union, 3; Princeton, 1. 64 95

KANSAS.—Emporia—Maxon, 1 10; Quenemo, 10 30; Wichita 1st, 5. Highland—Horton Y. P. S. C. E., 3 68. Larned—Dodge City, 4 40; Liberal sab-sch, 5; Lyons, 11 54. Neosho—Cherryvale, 10 23. Solomon—Mulberry, 3 30. Topeka—Clinton sab-sch, 20; Gardner, 6 40; Idana, 2; Lawrence Y. P. S. C. E., sally R. Irwin, 10; Leavenworth, 380; Vineland, 8. 480 97

KENTUCKY.—Ebenezer—Greenup, 10 30
MICHIGAN.—Detroit—Ann Arbor sab-sch, 12 32; Brighton, 5; Milford United sab-sch for scholar in Persia, 15. Grand Rapids—Ludington, 5. Kalamazoo—Edwardsburgh Y. P. S. C. E., support of John A. Silsby, 6 50; Kalamazoo Holland, 8. Lansing—Lansing 1st, 5. Monroe—Jonesville, 21 90; Monroe, 33 55. Saginaw—Midland, 13 59. 181 26

MINNESOTA.—Mankato—Delhi, 11 17; — sab-sch, 5 33; Laverne, 20. Red River—Fergus Falls, 6 44. St. Paul—Minneapolis Hope Y. P. S. C. E., 8 40; — Stewart Mem'l,

Y. P. S. C. E., for Setaro Oshima, 12 50; St. Paul Dayton Avenue, 31 87. 105 81

MISSOURI.—Kansas City—Sharon sab-sch, 15 50. Palmyra—Louisiana, 3 45; Milan, 4 50. St. Louis—Emmanuel sab-sch, 8; St. Louis 1st, 6; — Washington and Compton Avenue, 300; Zion German, 10; Zoar, 70; — sab-sch, 10. 237 45

NEBRASKA.—Hastings—Aurora, 7 55; Axtel, 4 35. Nebraska City—Goshen, 7. Omaha—Omaha 1st sab-sch, sally Dr. McMillan, 100. 118 80

NEW JERSEY.—Elizabeth—Lower Valley, 30; Metuchen, Miss Garden Ass'n, 45; Plainfield Crescent Avenue, for S. A. and Mexico, 450; — sab-sch, native helper in Africa, 50; — — —, native helper in Kolhapur, 49. Jersey City—Englewood, 1,153 43; — Mon. Con., 125 37; Jersey City Westminster, 32 53; — sab-sch, 18 66; Rutherford "Penny-a-day," 10. Monmouth—Farmingdale, 70; Freehold, 19 46. Morris and Orange—Dover sab-sch Missy Soc'y, 50; Morristown 1st, 153 21; Morristown South Street, support of Dr. Beattie and helpers, 158 50; Schooley's Mountain, 58 73; St. Cloud sab-sch, 22 40; Summit Central, support of Geo. W. Knox, 484 67; Morristown South Street sab-sch, support of Mr. Coan, 112 50. Newark—Montclair 1st sab-sch, support of two Chinese pastors, 170; Newark Park, 37 08; — Roseville, 239 21; — Wickliffe, 52 16; — 5th Avenue, 35; — sab-sch, 23 50; — Fewsmith Mem'l, for student in Mexico City, 25. New Brunswick—Dutch Neck, 66 58; — sab-sch, 7 61; — Cranbury Neck sab-sch, 16 50; — Parsonage sab-sch, 9 31; Pennington Harborton sab-sch, 6 21; Trenton Prospect Street, 23 33. Newton—Oxford 2d, 3 73; Wantage 1st, 30. 3,931 71

NEW YORK.—Albany—Ballston Centre, 9 52; Batchellerville Y. P. S. C. E., 6; Broadalbin, 3 61; Charlton Y. P. S. C. E., support of John A. Silsby, 5; Corinth, 4; Jefferson, 15 63; Rockwell Falls, 10; Bethany, 51 01. Binghamton—Afton, 12; Cortland, 187 16. Brooklyn—Brooklyn 1st, 59 84; — Grace, 4; — Greene Avenue, 31 33; — Lafayette Avenue, 27 19; — Mount Olivet, 2; — Lafayette Avenue Y. P. Soc'y, support of A. A. Fulton, 130; — South 3d Street, 39 11; — Throop Avenue, 95. Buffalo—Cornplanter, 2 30; Buffalo Central, 105 37; — North, 105 84; Tonawanda, 66; Oldtown, 4 26. Cayuga—Owasco, 11 58. Champlain—Chazy, 20 44. Chemung—Burdett, 11 30. Columbia—Centerville, 8 75. Geneva—Bellona Y. P. S. C. E., 10; Geneva 1st sab-sch, school at Hamadan, 67 43; — North, 2,105 03. Hudson—Good Will, 9 90; Hamptonburgh, 24; Hopewell, 33. Long Island—Bridgehampton, 22; Cutchogue, 15; Port Jefferson, 11 33; Southampton sab-sch, for "Louise P. Herrick Scholarship," 30. Lyons—Wolcott 1st, 7 43. New York—New York 1st, 2,153 05; — 14th Street Y. P. S. C. E. 2 cts per week, 29; — Christ, 35; — Covenant, 237 24; New York Harlem sab-sch, support of Jos. Ateryah, 45; — University Place Y. P. Soc'y, 35; — Westminster West 23d Street, 135 64; — Ludlow Street sab-sch, 14 85. Niagara—Tuscarora, 3 35; North Tonawanda, 35. North River—Amenia, 20; Newburgh Cal-

vary, 29 25; Poughkeepsie, 26 78; Wappinger's Falls Y. P. S. C. E., support of W. J. Drummond, 29 25; Poughkeepsie sab-sch, support of W. S. Vannerman, 187. *Otego*—Fly Creek, 12. *Rochester*—Brighton, 10; Rochester Central, 400; — North, 150. *Steuben*—Corning, 38 99; Hornellsville, 33. *Syracuse*—Syracuse Park sab-sch, 184 37. *Troy*—Cambridge, 16 68; North Granville, 5; Sandy Hill, 5; Troy Westminster, 38 73. *Utica*—Illion, 10; — sab-sch, 10; Little Falls, 42; Oneida, 34 30; Rome, 30 65; Utica 1st, sal'y Dr. Van Schoick, 187 50; Utica Westminster, 7. *Westchester*—Peekskill 1st Mon. Con., 39 41; Rye sab-sch, native preacher in China, 76; Yonkers 1st, R. E. Prime, 100; — Westminster, 191 84. 7,855 49
NORTH DAKOTA.—*Bismarck*—Bismarck, 38 46
OHIO.—*Bellefontaine*—Belle Centre, 13 50; Bucyrus, 16 50. *Chillicothe*—Chillicothe Mem'l, 3; North Fork, 12; Union, 3. *Cincinnati*—Bethel sab-sch, 3 39; Cincinnati Walnut Hills 1st, Hayward Young Men's Soc'y, sal'y of Jos. Garritt, 50; Mason and Plogash, 5. *Cleveland*—Ash-tabula, 18 38; Cleveland 1st, 273 33; — Case Avenue support of Mr. Young, 300; — Woodland Avenue King's Daughters and Sons, for J. J. Walsh, India, 12; Guilford, 16; Northfield, 12. *Columbus*—Columbus Broad Street, 19 08. *Dayton*—Middletown, 34 91. *Huron*—Fostoria, 35. *Marion*—Marion, 58; Ostrander, Mrs. S. J. Flanagan, 100. *St. Clairsville*—Beulah, 10; Coal Brook, 1; Concord, 35 83; Crab Apple sab-sch, 48 12; Kirkwood, 15 63; — sab-sch, 18 54; Nottingham, 100 28; Rock Hill Y. P. S. C. E., support of W. J. Drummond, 5 50. *Steubenville*—Beech Spring, 32 15; — sab-sch, 7 35; —, Mary and John Allen, 1 50; Deersville, 6 25; Feed Spring, 4; Monroeville, 13; New Philadelphia, 15; Pleasant Hill, 4; Sallineville, 30; Scio, 10; Yellow Creek, 9. *Wooster*—Doylestown, 17; Hopewell, 48 64. *Zanesville*—High Hill, 17 35; Jersey, 19 63; New Concord, 14; Norwich, 9. 1,368 86
PACIFIC.—*Benicia*—San Rafael, 115; — sab-sch, 5 30. 120 30

PENNSYLVANIA.—*Blairsville*—Johnstown Y. P. S. C. E., support of V. F. Partch, 15. *Carlisle*—Burnt Cabina, 3; Centre, 7; Lower Path Valley, 25; Upper, 5; Harrisburg Calvary Chapel, support of Wm. Jessup, 25. *Chester*—Ashmun, 25; Bryn Mawr, work of Dr. Wanless, 640; Darby Borough sab-sch, 10 55; Media (Mon. Con.), 13. *Clarion*—Oil City 2d, 5; Shiloh, 1 68. *Erie*—Erie Park sab-sch, 50. *Huntingdon*—Altoona 1st, 100 35; Beulah, 4; Logan's Valley, Mrs. R. E. Ford, 5; Lost Creek, 36 45; State College Y. P. S. C. E., support of W. A. Carrington, 7 88. *Kittanning*—Kittanning 1st, "a lady friend," 250. *Lackawanna*—Bernice sab-sch, school at Lahore, 8 40; Harmony, 92; Monroe, 100; Rushville, 7; Scranton 2d Memorial Y. P. S. C. E., sal'y of J. K. Watson, 135 55; Stevensville, 6; Towanda sab-sch, 60; Stella, 10 37. *Lehigh*—Hazleton, 53 71; Reading Olivet, 21. *Northumberland*—Lycoming, 40 35; Lycoming Centre sab-sch, 13 06; Mount Carmel, 23 71; Northumberland, 10; Warrior Run, 7 42. *Philadelphia*—Philadelphia West Spruce Street Y. P. S. C. E., sal'y of W. A. Carrington, 25. *Philadelphia Central*—Philadelphia Chockosink 2d Street Mission sab-sch, 1 41; — Gaston sab-sch, 20 49; — Green Hill, 19 81; — Hebron Memorial Y. P. S. C. E., 10; — Harper Memorial, 12. *Philadelphia North*—Frankford, 29 23; Hermon, 10; Jenkintown Grace, 17 50; Neshaminy of Warwick, 31; Norristown 1st, sal'y of J. B. Ayres and W. H. Lingie, 1,000; Norristown and Providence, 37; Collections at union summer evening services, Germantown, 53 29. *Pittsburgh*—Pittsburgh Park Avenue, 90. *Redstone*—Fayette City, 2; Little Redstone, 10 51. *Shenango*—Rich Hill sab-sch, 5; Westfield sab-sch, 25. *Washington*—Claysville, 178 91. *Westminster*—Union sab-sch, 21 70. 3,416 23
SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d sab-sch, 2 00

TENNESSEE.—*Holston*—Salem, 20. *Union*—Eusebia, 6; Knoxville Bell Ave, 5. 31 00
TEXAS.—*Austin*—Austin 1st, 148 75
UTAH.—*Montana*—Anasconda, 20; Granite, 61; — sab-sch, 19; Helena 1st, 41 75. *Utah*—Hyrum Emmanuel, 65 cts; Manti sab-sch, 5. 148 40
WASHINGTON.—*Olympia*—Chehalis, 8. *Puget Sound*—Ellensburg, 34. 39 00
WISCONSIN.—*Madison*—Verona, 3 20. *Milwaukee*—Cedar Grove W. M. Soc'y, 15. *Winnebago*—Marshfield, 12. 30 30

WOMAN'S BOARDS.

Woman's Board of the North Pacific, 232 71; Woman's Board of the Southwest, 1,033 92; Woman's Board of New York, 12,033 36; Woman's Board of Philadelphia, 2,198 96; Woman's Board of the Northwest, 2,400; Occidental Board, 1,379 19 \$ 26,308 10

LEGACIES.

Estate of R. A. Mifflin, dec'd, 36 66; Estate of Duncan Mackaye, dec'd, 3,000; Estate of Benj. F. Rowe, dec'd, 50; Bequest of Mrs. Nancy Hickman, dec'd, 10; Bequest of Geo. P. Thompson, dec'd, 3 07; Estate of James Cox, dec'd, 2 33; Lapeley estate, 1,000. 4,101 56

MISCELLANEOUS.

Rev. D. C. Reed, New Castle, Pa., 100; Ida Lan-terman, Hillsboro, N. D., 5; "From a friend," for boys' school, Periala, 30; "J. B., 250; "From a friend," 5; Rev. H. Bushnell, Colum-bus, Ohio, 10; For Syrian Missions, 35; O. W. Wright, 8; E. Stirling Ely, Buffalo, N. Y., 100; M. Rappelye, Palermo, Kan., 5; Rev. R. C. Clapp, dec'd, 20; J. B. Davidson, Newville, Pa., 15; Rev. A. B. King, 35; Dr. S. J. M. Eaton, 30; Rev. and Mrs. W. F. Milliken, Colony, Kan., 10; Students' Volunteer Foreign Mission Band of Wheaton College, 25; "Work in Brazil," 5; Rev. Geo. F. Crissman, D. D., and family, support of native preacher, 30; H. Thomson, 10; Mrs. Nancy F. Blaney, 5; "A believer in missions," Pittsburgh, Pa., for mission house, Zahleh, Syria, 1,300; Cornelius Weichmann, 200; Missy's Soc'y of Wooster University, support of Rev. Henry Forman, 350; H. W. Freeman, South Orange, N. J., behalf of new organization, 15; C. G. William-son, Philad'a, 5; H. H. Negley, Pittsburgh, Pa., support of Zia Kong, 90; "Mr. and Mrs. S., 5; Mrs. Mary E. Mitchell, "Thank off'g," 35; "C. Penna., 23; Rev. J. C. Shepard and daughter, Mo., 5; Dr. H. Neal, San Miguel, Cal., 10; Rev. E. P. Goodrich, Ypsilanti, Mich., 34; Rev. L. V. Nash, "Thank off'g," 3 50; "A sister in the Lord," 50 cts; J. G. Kings-bury, 10; "Thank offering," 25; "From a friend," 5; Rev. Jos. Platt, Kansas City, Mo., 10; Rev. G. W. Sellar, 10; J. D. Lynde, 50; Rev. A. G. Taylor, Kanazawa, 30; Rev. B. C. Haworth, Kobe, Japan, 25; Rev. E. P. Dunlap, 5; Miss. M. L. Cort, churches in Calo., 25; Rev. J. B. Kolb, Bahia, 50. 2,943 00

Total receipts during November, 1891. \$ 53,777 62
Total receipts from May 1, 1891 to Nov. 30, 1891. 242,657 24
Total receipts from May 1, 1890 to Nov. 30, 1890. 251,668 06

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1891.

ATLANTIC.—*Knox*—Ezra sab-sch 2, *South Florida*—Titusville, 3. 5 00
BALTIMORE.—*Newcastle*—Port Deposit, 4 28. *Washing-ton City*—Washington City 6th, 20. 24 28
CATAWBA.—*Yadkin*—Mocksville 2d sab-sch, 1. 1 00
COLORADO.—*Boulder*—Valmont, 11 cts. *Denver*—Denver Central, 1 67. *Pueblo*—Cañon City, 20; Pueblo, 3 06. 24 84
COLUMBIA.—*Oregon*—Albina sab-sch, 3 25. *Puget Sound*—Seattle 1st, Y.P.S.C.E., 70. 73 25
ILLINOIS.—*Alton*—Waveland sab-sch, 3 40. *Bloomington*—Elm Grove 2; Minook, 5; Rossville (sab-sch, 1), 7 40; Waynesville, 4; Wellington, 3. *Chicago*—Chicago 3d (sab-sch, 33 70), 333 70; — 41st Street, 40 55; Englewood, 60th Street, 5; Hapland, 100. *Mattoon*—Pleasant Prairie, 6 25; Taylorville, 11. *Rock River*—Rock Island Central, 9 02. *Schuyler*—Warsaw, 4 42. 523 74

INDIANA.—*Crawfordsville*—Alamo, 1 50; Frankfort, 17 75; Judson, 2; North Union, 1 50; Rockville, 14; Russellville, 2. *Fort Wayne*—Hopewell, 4; Lima, 4 70; Warsaw, 14. *Indianapolis*—Indianapolis 2d, 12 07. *Muncie*—Hartford City sab-sch., 7; Union City Y. P. S. C. E., 15. [*New Albany*—Crothersville, 2 70. *Vincennes*—Washington, 13. *White Water*—Greensburg, 26 37; Kingston, 10; Ladies' Syn. Society, 15. 163 60
INDIAN TERRITORY.—*Choctaw*—Wheelock, 2. *Muscogee*—Ladies' Syn. Society, 5. 7 00
IOWA.—*Cedar Rapids*—Marion, 8 50; Shellsburg, 2. *Council Bluffs*—Corning, 9. *Des Moines*—Newton, 3. *Fort Dodge*—Wheatland German, 5. *Iowa*—Fairfield, 21 83; Kirkville, 2 67; Kossuth, 7 90; Ottumwa, East End, 7 60. 67 50
KANSAS.—*Emporia*—Waverly, 6 96. *Highland*—Clifton, 11 50. *Neosho*—Blus Mound, 3 40; Moran, 1 63; Walnut,

\$ 85; Kincaid, 1. *Solomon*—Mulberry, French, 50 cts.
Topeka—Idana, 2; Media, 2 60 31 43
KENTUCKY—*Ebenezer*—Paris, 7. 7 00
MICHIGAN—*Detroit*—Brighton 3; *Detroit*, Jefferson Avenue, 300; *Wyandotte*, 114. *Kalamazoo*—Kalamazoo, Holland, 3. *Lansing*—Hastings Y. P. S. C. E., 2; Marshall, 9 13. *Monroe*—Palmyra, 5. *Saginaw*—Emerson, 10 20; *Midland City*, 4 34; *Sand Beach* Y. P. M. S., 5 255 87
MINNESOTA—*Duluth*—Duluth 1st, Y. P. S. C. E., 50. *Red River*—Fergus Falls, 97 cts. *St. Paul*—Delano, 5; *Maple Plain*, 10; *Minneapolis*, Franklin Avenue (sab-sch, 4), 8; *St. Paul* 1st, 5.
MISSOURI—*Palmyra*—Kirkville, 13. *Platte*—Chillicothe, 3. *St. Louis*—Zoar, 10. 26 00
NEBRASKA—*Kearney*—Fullerton, 8 50. *Nebraska City*—Fairmont, 2. 10 50
NEW JERSEY—*Monmouth*—Cream Ridge, 3; *Farmingdale*, 30; *Plumstead*, 3. *Morris and Orange*—New Vernon, 8 50; *Orange Central* sab-sch, 50. *Newark*—Newark 2d, 79 71; —Park, 6 85; —Wickliffe, 11 13. *New Brunswick*—Bound Brook, 21; *Frenchtown*, 13 77. *Newton*—Harmony, 18 48; *Wantage* 1st, 6. *West Jersey*—Woodbury, 34 54.
NEW YORK—*Binghamton*—Coventry 2d, Congregational, 6 06. *Brooklyn*—Brooklyn 2d, 110; —Classon Avenue, 75; *Edgewater* 1st, 21. *Buffalo*—Conewango, 8; *Jamestown*, 81 33; *Tonawanda*, 10. *Cayuga*—Genoa 1st, 14 25. *Champlain*—Malone, 71 40. *Columbia*—Ancram Lead Mines, 5. *Geneva*—Geneva 1st, 48 43. *Hudson*—Good Will, 1 50; *Livingston Manor*, 3; *Stony Point*, 15. *Long Island*—Setauket, 21 40. *Lyons*—Sodus, 6. *New York*—New York 14th Street, 16 73; —Ludlow Street sab-sch, 2 26. *North River*—Amelia, 13 21; *Little Britain*, 18; *Marlborough*, 31; *Poughkeepsie*, 4 06. *Otsego*—Cherry Valley, 17 23; *Unadilla*, 4. *Rochester*—Dansville, 9 31; *Rochester Brick* sab-sch prim'y dept., 50; —Central, 90. *St. Lawrence*—Watertown 1st, 33 33. *Steuben*—Cohocton, 5 15; *Hornellsville*, 5; *Howard*, 8. *Syracuse*—Chittenango, 14. *Troy*—Fort Edward, 5. *Utica*—Augusta, 4 14; *Ilion* (sab-sch, 2 50), 5; *Rome*, 13 37; *Sauquoit*, 15. *Westchester*—Katonah, 17 09; *Yonkers* 1st sab-sch, 10. 881 17
OHIO—*Athens*—Barlow, 3. *Bellefontaine*—Bucyrus, 2 50. *Chillicothe*—Memorial, 2; *North Fork*, 2; *Union*, 2. *Cincinnati*—Bethel sab-sch, 1 80; *Cincinnati Mount Auburn*, 50 25; *Mount Carmel* sab-sch, 3. *Cleveland*—Ash-tabula, 10 87; *Cleveland* 1st, 39 90; —Beckwith, 21 69. *Columbus*—Columbus Broad Street, 45 46. *Dayton*—Greenville, 13; *Springfield* 2d, 33 30. *Lima*—St. Mary's, 8 20. *Mahoning*—Brookfield, 1 50; *Canton*, 35 74; *Kinsman*, 23 30; *North Jackson*, 4. *Marion*—Marion, 9. *Portsmouth*—Ironton, 17; *Portsmouth* 1st (sab-sch, 7 32), 42 82. *St. Clairsville*—Buffalo, 24 70; *Pres. Coey*, 15. *Steubenville*—New Philadelphia, 13; *Yellow Creek*, 9. *Wooster*—Holmesville, 10 50. *Zanesville*—New Concord, 2; *Northwich*, 2; *Oakfield*, 2 10; *Renville*, 2 55. 450 08
PACIFIC—*Los Angeles*—Alhambra, 5; *Grand View*, 11 40; *Ojai*, 6 40. *San Jose*—Los Gatos, 5. 27 80
PENNSYLVANIA—*Allegheny*—Allegheny 1st, King's Daughters, 65; *Emmworth*, 27 10; *Swickly*, 39 35. *Blairsville*—New Alexandria L. S., 10; *New Salem*, 30; *Parnas-*

sus, King's Children Miss. Band, 50; *Poke Run*, 30. *Butler*—New Salem, 12, *North Washington*, 10; *Plain Grove*, 8; *Portersville*, 9. *Carlisle*—Centre, 3; *Silver Spring*, 5; *Upper*, 3; *Upper Path Valley*, 9; *Chester*—Honeybrook, 17 76. *Clarion*—Oil City 2d, 5; *Dubois*, 17 34. *Erie*—Jamestown, 68 cts; *Meadville* 1st, 10; *North East*, 35; *Sugar Creek*, 9. *Huntingdon*—Beulah, 1; *Buffalo Run*, 3 35; *Clearfield* (sab-sch, 13), 42; *Mount Union*, 16; *Pine Grove*, 5 57. *Kittanning*—Freeport, 15; *Kittanning* 1st, 70; *Rural Valley*, 10; *Slate Lick*, 16 31. *Lehigh*—Summit Hill (sab-sch, 3 98), 5 88. *Northumberland*—Jersey Shore, 17. *Philadelphia*—Philadelphia Evangelical, 8; —Union sab-sch, 4 53. *Philadelphia Central*—Philadelphia Chockosink sab-sch, 11; —North Broad Street, 56 56. *Philadelphia North*—Conshohocken (sab-sch, 3), 7; *Hermion*, 20. *Pittsburgh*—Pittsburgh 1st, 1,000; —East Liberty L. S., 60; —Park Avenue, 30; *Raccoon* (sab-sch, 5), 41. *Redstone*—Fairchance, 7; *Tent*, 11; *Uniontown*, 34. *Washington*—Cove, 4; *Wellsburg*, 15 55. *Wellboro*—Elkland and Osceola, 5. *Westminster*—Pine Grove (sab-sch, 5), 16; *Union*, 20. 1,597 98
SOUTH DAKOTA—*Central Dakota*—Brookings, 6 75; *Woonsocket*, 5 06. 11 50
WISCONSIN—*Lake Superior*—Sault Ste. Marie, 14. *Madison*—Reedsburg, 10. *Milwaukee*—Milwaukee Calvary, 39 11; —Immanuel, 150. *Winnebago*—Merrill, 11 56. 224 67

Receipts from churches..... \$ 5,077 40
 Women's Executive Committee for November, 1,486 20; Mrs. McElveen, Dobbs' Ferry, N. Y., 1 85; "J. W. M., 110; Bequest of R. A. Mifflin, North Hope, Pa., 36 66; Thanksgiving Offering, 10; W. J. Young, Pittsburgh, Pa., 25; Dr. H. Neal, San Miguel, Cal., 5; Rev. Albert B. King, New York, N. Y., 10; Mrs. Francis Henry, Warren, Pa., 30; W. A. Hope, Flat Rock, Ill., 4; Dividend on Stock, Manhattan Ins. Co., 34; Mrs. M. A. Gamble, Jersey Shore, Pa., 25; Miss M. Campbell, Mansfield, O., 4; Ellis Wikoff, Westminster, Pa., 40; "Cash," 30; A Friend, Auburn, N. Y., 7; Interest on Real Estate Mortgage, 73 35; Rev. E. P. Goodrich, Ypsilanti, Mich., 7; an unknown lady, 10; "C," Penna., 3; "A Friend," Stewartville, N. J., 335 77; Mrs. D. Kunkle, Asbury, N. J., 100. Total miscellaneous..... 2,661 83

Total receipts for November, 1891..... \$ 7,739 23
 Previously reported..... 60,743 14

Total receipts to date..... \$ 68,482 37
 Receipts during corresponding period last year 41,095 18

Increase..... \$ 27,387 19

J. T. GIBSON, Treasurer.

In report for September, \$12.50 from Church of the Covenant, Chicago, Ill., was erroneously credited to Church of the Covenant, Pittsburgh, Pa;

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1891.

ATLANTIC—*East Florida*—Candler, 18; *Hawthorne*, 18; *Waldo*, 20. *South Florida*—Homeland, 3. 59 00
BALTIMORE—*Baltimore*—Baltimore Boundary Avenue sab-sch Miss'y Soc'y, 19 13; *Emmitsburgh*, 24 42; *Frederick* 1st, 16 50. *New Castle*—Buckingham, 2 62; *Dover*, 90; *New Castle*, 155 51; *Port Penn*, 15 07. *Washington City*—Darnestown, 15; *Falls Church*, 36 50; *Washington City* 1st, 40 81; —Assembly, 91. 506 56
CATAWBA—*Catawba*—Lincolnton, 1 00
COLORADO—*Boulder*—Boulder 1st (sab-sch, 8), 63; *Rawlins* (sab-sch, 15 40), 47 35; *Saratoga*, 6 40; *Valmont*, 66 cts. *Denver*—Denver Central, 5; *Highland* Miss'y Soc'y, 5; *Littleton* (sab-sch, 10 20), 15 20. *Pueblo*—Canon City, 85; *La Junta*, 4 99; *Mesa* sab-sch, 25; *Pueblo* 1st, 18 38. 274 98
ILLINOIS—*Alton*—Belleville, 5; *Elm Point*, 2 20; *Hillsboro*, 24 93; *Jerseyville*, 55; *Moro*, 28; *Raymond*, 7 71; *Sugar Creek*, 10. *Bloomington*—Chenoa, 77; *Clarence* C. E. Soc'y, 5; *Clifton*, 50; *Normal*, 18 10. *Cairo*—Cairo 1st, 21; *Dubois*, 1 85. *Chicago*—Chicago 2d, 1,250; —3d, 808 28; —4th, 2,471 30; —Colorado Mission, 2; —Covenant, 35 20; —Scotch 1st sab-sch, 5; *Kenwood* Evangelical, 395 13; *Normal Park*, 33; *Peotone*, 49 93; *River Forest*, 7 50. *Freeport*—Polo Independent, 10; *Scales Mound* German, 6; *Zion German*, 20. *Mattoon*—Bethel, 11; *Edgar*, 3; *New Providence*, 3 11; *Walnut Prairie*, 2 30. *Ottawa*—Aurora 1st, 37 84; *Oswego*, 10. *Peoria*—Altona, 6; *Canton*, 23 25; *Princeton* sab-sch, 10 72; *Vermont*, 2. *Rock River*

—*Rock Island Central*, 60. *Schuyler*—Pontosuc, 5; *Rushville* (sab-sch, 43 53), 98 22; "From a friend," 5. *Springfield*—Decatur 1st, 80; *Irish Grove*, 7 50; *Virginia*, 15; *Williamsville* Union, 14 35. 6,246 51
INDIAN TERRITORY—*Cherokee Nation*—Afton, 1 10. *Chickasaw*—Paul's Valley, 5; *Wynnewood*, 5. *Choctaw*—McAlester, 8; *Wheelock*, 3. 22 10
IOWA—*Cedar Rapids*—Clarence, 4 44. *Council Bluffs*—Afton, 20. *Des Moines*—Des Moines Central Y. P. S. C. E., 10; *Newton* Y. P. S. C. E., 6; *Winterset* sab-sch, 8 34. *Dubuque*—Dubuque 1st, in part, 40; —2d, 50; *Hopkinton*, 20 50. *Fort Dodge*—Glidden, 20; *Wheatland* German, 12. *Iowa*—Lebanon, 6; *Morning Sun* sab-sch, 21 17. *Iowa City*—Eldridge, 2 32; *Montezuma*, 14 25; *Muscatine* 1st sab-sch, 8; *Summit*, 7 57; *West Branch*, add'l, 1 90. *Sioux City*—Emmanuel German, 5. *Waterloo*—Eldora, 1 50; *Marshalltown* 1st, 36; *State Centre*, 15 60. 310 39
KANSAS—*Emporia*—Council Grove, 25; *El Paso*, 5; *Hamilton*, 68 cts; *Neal*, 2 96; *Salem* Welsh, 6 55. *Highland*—Blue Rapids, 15 60; *Horton* (Children's Day, 4 47; Y. P. S. C. E., 1 10), 6 07. *Larned*—Anthony, 10; *Canton*, 90 cts; *Galva*, 4 25; *Kingman*, 12; *Liberal* sab-sch, 5; *Lyons*, 14 80. *Neosho*—Chanute (sab-sch, 1 33), 19; *Lake Creek*, 6 75; *Louisburg*, 6 50. *Osborne*—Covert, 2 50; *Kill Creek*, 2 50; *Osborne* (J. K. Mitchell, 5), 13. *Solomon*—Concordia sab-sch, 2; *Delphos*, 7; *Mankato*, 15; *Mulberry*, 3. *Topeka*—Idana, 4; *Kansas City* 1st, 51; *Lawrence* 1st, 38 45; *Topeka* 2d, 16 50. 896 11

- KENTUCKY.—*Transylvania*—Dix River, 2; Livingston, 8.
5 00
- MICHIGAN.—*Detroit*—Brighton, 5; Detroit 1st, part, 75; Jefferson Avenue sab-sch, 10; East Nankin, 7 50; Erin, 5. *Grand Rapids*—Ludington, 16. *Kalamazoo*—Kalamazoo Holland, 10; Richland, 36. *Lansing*—Homer, 41 54; Lansing Franklin Street, 5; Marshall 1st, 16. *Monroe*—Palmyra (sab-sch, 63 cts; — Y. P. S. C. E., 6 44), 25 07; Reading, 3. *Petoskey*—Lake City, 3; Riverside Bethany, 1 92. *Saginaw*—Calkinsville, 6; Mount Pleasant, 7; Saginaw, E. S., Washington Avenue, 5 25. 377 28
- MINNESOTA.—*Duluth*—St. James, 10. *Mankato*—Amboy, 7 50; Balaton, 4 65; Lake Crystal, 7 50; Lyons, 1 40; Windom, Miss Cora Smith's sab-sch class, 18. *Red River*—Fergus Falls 1st, 5 85; Malone, 18 60. *St. Paul*—Minneapolis Westminster, 400; Oak Grove, 10; St. Paul Dayton Avenue, 103 17. 686 67
- MISSOURI.—*Kansas City*—Appleton City sab-sch, 10 50; Browning, 10; Kansas City 2d, 629 73; Sedalia Central (sab-sch, 6 80), 70; Sharon, 15 66. *Ozark*—Bolivar, 6 80; Eureka Springs, 30; Lehigh, 4. *Palmyra*—Glasgow, 8; Hannibal, 25; New Providence, 8. *Platte*—Avalon S. M. Soc'y, 16 25; Grant City, 5 82; Hamilton, 10; Maryville 2d, 23 65; Mound City, 7; Tarkio, 60. *St. Louis*—Salem German Mission Feast collection, 30; St. Louis Lafayette Park, 149 43; — Washington and Compton Avenue, 200; Zoar, 25. 1,364 34
- NEBRASKA.—*Hastings*—Campbell German, 8; Culbertson, 2; Holdrege, 10 30; Republican City, 5. *Kearney*—Broken Bow, 3 65; Central City, 4 25; Kearney 1st, 42; The Valley, 1 84. *Nebraska City*—Alexandria, 10 55; Eureka, 5; Goshen, 7 48; Hebron, 27 51; Hopewell, 14; Hubbell, 2 49; Meridian German, 6; Plattsmouth, 23 75; Thayer German, 4; Utica, 11 37; Rev. T. L. Sexton and family, 15. *Niobrara*—Alliance, 1 65; Belmont, 12; Willow Creek, 4 03. *Omaha*—Lost Creek, 2 35; Valley, 8 23. 227 14
- NEW JERSEY.—*Elizabeth*—Cranford 1st (sab-sch, 26 50), 48 17; Elizabeth 1st, 272. *Jersey City*—Tenafly sab-sch, 22. *Monmouth*—Cream Ridge, 7; Farmingdale, 35; Hightstown, in part, 50; Mount Holly, 186 75. *Morris and Orange*—Chatham, 161 32; Dover sab-sch Miss's Soc'y, 50; East Orange 1st, 232 97; Schooley's Mountain, 43 82; Summit Central, 16 61. *Newark*—Newark 5th Avenue sab-sch, 28 50; — Park, 46 01; — Wickliffe, 44 71; — Woodside, 28 38. *New Brunswick*—Pennington 1st, 15 04; Trenton 1st, 682 62; — Prospect Street, 90 88. *Newton*—Asbury, 100; Blairtown (sab-sch, 11 26), 167 47; Oxford 1st, 33; — 2d, 2 17; Wantage 1st, 20. *West Jersey*—Bridgeton 2d, 25; Cedarville 1st, 33 01. 2,377 21
- NEW MEXICO.—*Arizona*—Flagstaff, 7; Tombstone, 5; Rev. I. T. Whittemore, 2 50. *Rio Grande*—Silver City, 10. *Santa Fe*—Raton, 10; Taos, 5. 39 50
- NEW YORK.—*Albany*—Charlton, 30. *Binghamton*—Bainbridge, 40 28; Deposit, 7 91. *Boston*—Houlton, 25; New Bedford, 10; Portland, 5; Windham, 39. *Brooklyn*—Brooklyn Classon Avenue, 600; — Lafayette Avenue, 1,442 06; — Ross Street (sab-sch, 20), 82 78. *Buffalo*—Ellicottville, 10; Silver Creek, 19; Tonawanda 1st, 62. *Cayuga*—Auburn Central (sab-sch, 8 04), 82 64; — Westminster, 2 10; Genoa 1st, 50; Ithaca 1st, 845 09. *Champlain*—Saranac Lake, 5. *Chemung*—Hector 1st, 8 50; Moreland, 12. *Columbia*—Catskill 1st, 246 03. *Genesee*—Warsaw (sab-sch, 29 36), 190 38. *Geneva*—Bellona 1st, 28; Penn Yan 1st (sab-sch, 31 20), 100; Phelps, a member, 40; Seneca Castle, 4 26. *Hudson*—Chester, 42; Circleville, 11; Good Will, 9. *Long Island*—Bridgehamton, 25. *Lyons*—Wayne, 1 23; Wolcott 1st, 8 03. *Nassau*—Hempstead Christ Church, 31 75; Islip, 60. *New York*—New York 14th Street, 165 79; — Brick, 1,064 07; — Ludlow Street sab-sch, 13 95; — Riverdale, add'l, 50; — Scotch, 176 34; — Tremont 1st, 10. *Niagara*—Charlton Y. P. S. C. E., 5; Knowlesville, Mrs. Dora Johnson, 10; Lockport 1st, 55 50. *North River*—Malden, 10. *Pleasant Plains* 1st, 4 60; Foughkeapsie 1st (sab-sch, 60), 84 35. *Rochester*—Brighton, 10; Clarkson, 2; East Kendall 1st, 6 07; Mount Morris, 43 78; Nunda, 34; Sparta 1st, 51 32; — 2d, 27; Victor, 25. *St. Lawrence*—Gouverneur 123 10; Watertown 1st, 218. *Steuben*—Corning, 30 90; Hornellsville, 30; Woodhull, 4 20. *Syracuse*—Amboy, 9; East Syracuse, 10; Marcellus, 62 40; Skaneateles, 13 40; Syracuse Park Central, 340. *Troy*—Cambridge, 56; Fort Edward, 5; Hoosick Falls, 58 13; Johnsonville, 11 50; Sandy Hill, 6; Troy Oakwood Avenue (sab-sch, 10), 34 23; — Second Street, 1,101 84; — Woodside, 228 87. *Utica*—Clinton, 48 21; Ilion and sab-sch, 5; Oneida, 32 74; Saugquoit, 17. *Westchester*—Greenburgh, 150; Huguenot Memorial, 361; Patterson, 123; Peekskill 1st, 106 41; South East Centre, 30; Yonkers 1st (R. E. Prime, 100), 474 61; Yorktown, 19. 9,818 31
- NORTH DAKOTA.—*Bismarck*—Glencoe, 2. *Fargo*—Casselton, 8 51. *Pembina*—Bottineau, 2. 13 51
- OHIO.—*Bellevue*—Bucyrus, 15 50. *Chillicothe*—Memorial, 3; North Fork, 12; Union, 3. *Cincinnati*—Bantam, 1; Bethel, 2 06; Cincinnati 7th, 74; — Central, 94 55; — Mount Auburn, 14; College Hill, 35; Sharonville, 3 52; Springdale, 18. *Cleveland*—Cleveland 1st, 239 39; East Cleveland 1st, 375; Streetsborough, 5 36. *Columbus*—Columbus Broad Street, 32 50. *Dayton*—Blue Ball, 4; Middletown, 34 91. *Lima*—Rockford, 3 10. *Mahoning*—Massillon 2d, 54 77; Poland, 7 82. *Marion*—Liberty, 7; Mariou, 51; Marysville, 6 15; Mount Gilead, 23; Ostrander, 16; Trenton, 7; West Berlin, 6 30. *Mauvee*—Bowling Green, 30 10; Toledo 1st, 79 21. *Portsmouth*—Buena Vista German, 2. *St. Clairsville*—Barnesville, 18 50; Buffalo, 67; Coal Brook, 8 67; Concord, 35 84; Crab Apple, 19 84; Kirkwood, 13 80. *Steubenville*—Bakersville, 5 60; Beech Spring, 23; Bethel, 80; Brilliant, 10 25; Irontdale, 7 50; Linton (Ladies' Union H. M. Circle, 3), 7 50; New Philadelphia, 18; Potter Chapel, 15; Unionport, 2; Yellow Creek, 8. *Wooster*—Loudonville, 20; Orrville, 3; Savannah, 24 06. *Zanesville*—Brownsville, 23 50; Jersey, 18; Mt. Zion, 30; Newark Salem German, 3; New Concord, add'l, 11; Norwich, add'l, 8; Utica, 20; West Carlisle, 8 50; Zanesville Putnam, 30. 1,579 90
- OREGON.—*Portland*—Albina sab-sch, children's day, 5; Portland 1st, 899 78. *South Oregon*—Eagle Point, 3 70; Galis Creek sch house, 1 65. *Willamette*—Dallas 1st, 5 33; Eugene 1st, 19 40. 994 76
- PACIFIC.—*Benicia*—Fortuna, 5; Napa City, 274 40. *Los Angeles*—Fullerton, 3 50; Los Angeles 8d, 10. *Sacramento*—Roseville, 4 80. *San Jose*—Los Gatos (sab-sch, 23, Y. P. S. C. E., 12), 123 15. *Stockton*—Clementa, 5 10. 425 95
- PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch, 20 24; — Central, 98 40; — Providence, 110; Avalon, 18; Bakerstown, 15 04; Bellevue, 18 25; Glenshaw, 23 40; Leetsdale, 110 34; Springdale, 6. *Blairsville*—Beulah, 41 50; Black Lick, 3 45; Conemaugh, 5; Fairfield, 68 11; Harrison City, 21 17; Latrobe (Y. P. S. C. E., 17, sab-sch, 21), 70; Ligonier, 17; Manor, 26; Parnassus, 270 62; Unity, 30 50. *Butler*—Butler, 216 69; Harrisville, 4 83; North Butler, 10; Pleasant Valley, 6 17. *Carlisle*—Carlisle 2d, 200; Centre, 10; Chambersburg Central, 27 26; Mechanicsburgh, 25 09; Mercersburg, 64 19; Rocky Spring, 10 50; Saint Thomas, 5 50; Shermansdale, 6 10; Upper, 6. *Chester*—Bethany, 12; Downingtown Central, 13 50; Olivet, 7; Oxford 1st, 128 73; Wayne, add'l, 80. *Clarion*—Clarion, 23 06; Oil City 2d, 5; Shiloh, 1 68. *Erie*—Bradford, 73 35; Cambridge sab-sch, 5; Erie Chestnut Street, 8 29; Garland, 13 20; Harbor Creek, 3; Jamestown, 7 03; Pittsfield, 7 24; Springfield, 5 50; Utica, 19; Warren (sab-sch, 43 51), 199 28. *Huntingdon*—Bethel, 2 10; Beulah, 4; Birmingham, Warrior Mark Chapel, 89 41; Buffalo Run, 3 25; Mifflintown Westminster, 51 51; Petersburg, 10; Sinking Valley, 9; Spring Mills, 3; Williamsburgh, 55 20. *Kittanning*—Kittanning 1st, a friend, 260; Strader's Grove, 17 22. *Lackawanna*—Bennett, 5; Hawley 1st, 10; Herrick, 12; Kingston Forty-Fort Street sab-sch, 36; Langley, 60; Montrose 1st, 100; New Milford, 11 42; Rome, 1 50; Scranton 2d, 246 17. *Lehigh*—Mountain, 9; Portland, 7; Reading 1st, 90; Slatington, 10 25; Summit Hill (sab-sch, 19 92, Jamestown sab-sch, 8 17), 82 35; Upper Mount Bethel, 4. *Northumberland*—Mount Carmel, 10 11; Watsonstown, 20. *Philadelphia*—Philadelphia 10th, 2,041 50; — Clinton St. Immanuel (sab-sch, 3 48), 9 22; — Woodland, 1,139 18. *Philadelphia Central*—Philadelphia Cohocksink (2d Street Mission, 1 05), 248 41; — Gaston sab-sch, 20 49; — Harper Memorial, 12. *Philadelphia North*—Doylestown, 67 63; Frankford, 99 28; Germantown Redeemer, add'l, 25; — churches, union services, 53 30; Jenkintown, Grace, 10; Leverington, 26; Manayunk 1st, 60; Neshaminy Warwick, 29 48; Norriton and Providence, 37. *Pittsburgh*—Bethany, 10; Cannonsburgh 1st, 23; — Central, 8 79; Centre, 45 12; Finleyville, 36; Hazlewood, 72 20; Ingram, 8; Knoxville, 24; McKee's Rocks, 21 80; Middletown, 16; Miller's Run, 10 65; Montours, 10; Mount Olive, 7 50; Pittsburgh, 3d, 495 79; — 4th, 64 47; — 6th, 137 78; — McCandless Ave. and sab-sch, 10; — Park Ave., 60; Wilkinsburg, 169 45. *Redstone*—Dunbar (sab-sch, 11; Hayt Mission sab-sch, 5), 45; Fairchance, 10; Long Run, 19 30; Round Hill, 16; Scottsdale (sab-sch, 1 30), 12; Tent, 8; West Newton, 134 15. *Shenango*—Clarksville (sab-sch penny coll'n, 17 77), 50 77; New Castle 2d, 21. *Washington*—Burgettstown sab-sch, 11 34; East Buffalo, 61 40; Hookstown (sab-sch, 1 88), 32 35; Upper Buffalo, 140; Upper Ten Mile, 20; Wheeling 3d, 14. *Wellaboro*—Allegany, 1. *Westminster*—Centre (sab-sch, 8), 55; Columbia, 28 27; Leacock (sab-sch, 1 15), 39 06; Middle Octorara, 13 15; Union sab-sch, 21 70; York 1st, 286 59. *West Virginia*—Clarksburgh, 8; French Creek, 6. 9,899 02
- SOUTH DAKOTA.—*Aberdeen*—Aberdeen 5; Holland 1st, 6; La Grace (Spring Valley sab-sch), 4 50; Roscoe, 35. *Black Hills*—Galena, 5; Whitewood, 7 50. *Central Dakota*—Blunt, 6; Howell, 10 77; Pierre, 30. *Southern Dakota*—Germantown Ger., 8; Scotland, 6 27; Turner Co. 1st Ger., 25; Tyndall, 5. 144 04
- TENNESSEE.—*Holston*—Mount Bethel, 6 20; Salem (sab-

sch. 10 78), 80 78. *Union*—Baker's Creek, 3 20; Caledonia, 2; Cloyd's Creek, 2; Eusebia, 6; Forest Hill, 2; New Providence, 50 102 18
 (TEXAS—*Austin*—Eagle Pass, 5; El Paso Ladies' Aid Soc., 25; Fort Davis, 5. *Trinity*—Dallas 2d, 9 73 44 73
 UTAH—*Montana*—Anaconda, 10 25; Bozeman (sab-sch, 5 63), 73 03. *Utah*—Hyrum, Emmanuel, 1 25; Manti sab-sch, 6 89 53
 WASHINGTON.—*Olympia*—Artondale 2; Rosedale 1. *Puget Sound*—Seattle 1st sab-sch, 30 83 00
 WISCONSIN.—*Chippewa*—Big River, 7. *Lake Superior*—Menominee, 59; Ontonagon, 2 87. *Madison*—Cottage Grove, 8; Madison St. Paul's, 5; Pierceville, 5; Platteville German, 18; Rockville, 8. *Milwaukee*—Beaver Dam Assembly, 14; Milwaukee Perseverance, 9. *Winnebago*—Neenah, 107; Wausaukee, 1 40. 237 27

Woman's Executive Committee of Home Missions..... \$13,439 27
 48,934 16
 Less amount transferred to New York Synodical Aid Fund, from Troy Presbytery, Cambridge church..... 13 19
 Total received from churches..... \$48,920 97

LEGACIES.

Legacy of Alice Barnes, dec'd, late of Morristown, N. J., 2,938 98; Samuel McConahay, dec'd, late of Washington, Pa., 470; R. A. Mifflin, dec'd, late of North Washington, Pa., 36 66; Rev. R. C. Clapp, dec'd, late of Chestertown, N. Y., 90; Mrs. Mary Holmes, dec'd, late of Orleans, Ill., 1,000; Duncan Mackay, dec'd, late of Morrison, Ill., 2,000; George F. Thompson, dec'd, late a member of Longs Run Church, O., 4 14; James McElwain, dec'd, late of Bart Township, Lancaster County, Pa., 1,000; Wm. Taylor, dec'd, late of Brooklyn, N. Y., 2,377 43..... 10,742 21

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

ATLANTIC.—*South Florida*—Rev. S. T. Wilson 12 50
 MICHIGAN.—*Detroit*—Detroit, Jefferson Ave 200 00
 NEBRASKA.—*Kearney*—Rev. G. W. Newell and wife 5 00
 WASHINGTON.—*Olympia*—La Camas, St. John's 9 10
 Total received from churches..... \$ 226 60

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1891.

ATLANTIC.—*South Florida*—Titusville 3 00
 BALTIMORE.—*Washington City*—Washington City 1st 4 01
 COLORADO.—*Boulder*—Valmont, 2 cts. Denver—Brighton, 2. *Pueblo*—Pueblo 1st, 61 cts 2 63
 ILLINOIS.—*Rock River*—Rock Island Central 4 26
 KANSAS.—*Solomon*—Mulberry 10
 MINNESOTA.—*Red River*—Fergus Falls 19
 MISSOURI.—*Pulmyra*—Hannibal, 5. *St. Louis*—Zoar, 1 6 00
 SOUTH DAKOTA.—*Southern Dakota*—German-town German 1 00

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1891.

Albany—Ballston Spa, 15; Klingsboro, 37 19. *Binghamton*—Conklin, 10 40. *Brooklyn*—Brooklyn, South Third Street, 90 50. *Buffalo*—Franklinville, 5 15. *Champlain*—Saranac Lake, 5. *Genesee*—Bethany Centre, 6; Leroy 1st, 21; Leroy and Bergen (Y. P. S. C. E. S.) 15. *Geneva*—Geneva 1st, 31 34; —North, 50; Phelps, 37 47; Waterloo, 10. *Hudson*—Coecthon, 5; Good Will, 30 cts.; Nyack 1st, 21 68. *Lyons*—Wayne, 1. *Nassau*—Far Rockaway, 15 60; Roslyn, 5 15. *New York*—Christ, 5; Fourth, 78 19; Zion German, 15. *North River*—Poughkeepsie 1st, 81 cts. *St. Lawrence*—Watertown 1st, 96 17. *Steuben*—Corning 1st,

MISCELLANEOUS.

Anonymous, 1; Mrs. J. M. Anderson, Bellaire, O., 10; Mrs. L. E. Woodbridge, Bellaire, O., 10; T. Nash, San Antonio, Texas, 3 25; "D. P. T.," 20; A Thanksgiving gift for workers in N. D., S. D., Idaho, Nev., Mon., Wyo., and Arizona, from a believer in missions, 950; A. D. McBride, Rochester, N. Y., 100; Rev. J. H. Dulles, Princeton, N. J., 20; Albert Owen, Rennison, Chicago, 1 25; Rev. S. J. M. Eaton, 30; James Robertson, Constantia, N. Y., 100; "M. B. C.," 500; Mrs. E. S. Shriver, 5; "S. B. F.," 10; "Clerk," Cleveland, O., 100; C. W. Black, Iowa, 27 50; Miss Edith Evans, Iowa, 10; Mrs. Mary E. Mitchell, "A Thank Offering," 35; "C. Penna.," 14; Rev. J. C. Shepard and daughter, Mo., 5; Dr. H. Neal, San Miguel, Cal., 10; Rev. E. P. Goodrich, Ypsilanti, Mich., 30; Mrs. Dickinson, Dunkirk, N. Y., 5; Rev. L. V. Nash, "Thank offering," 2 50; "A sister in the Lord," 50 cts; J. H. Kingsbury, Indianapolis, Ind., 10; Thanksgiving offering, 25; Rev. E. W. Hitchcock, D. D., Phila., Pa., 10; J. W. Parks, South Haven, Kans., 20; "A. E.," 70; Rev. Jas. Reid, Deer Lodge, Mont., 15; Henry Thompson, Greensburg, Ind., 10; Rev. H. H. Welles and family, Kingston, Pa., 50; Rev. J. S. Lord, Laingsburg, Mich., 1; Mrs. Nancy F. Blayney, Pa., 5; "A Friend," 150; J. A. Keenan, Groton, Vt., 3; C. P. Warren, Detroit, Mich., 5; "Mr. and Mrs. S.," 15; Rev. A. G. Taylor, Osaka, Japan, 30; Mrs. Samuel W. Semple, Sewickley, Pa., 25; E. Sterling Ely, Buffalo, N. Y., 33 75; Interest on John C. Green Fund, 918 75; Interest on Permanent Fund, 86 25..... 3,483 75
 Total received for Home Missions November, 1891..... \$ 63,145 93
 Total received for Home Missions from April 1, 1891..... 364,496 80
 Amount received during same period last year 302,151 08

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Avenue, New York.

MISCELLANEOUS.

Rev. H. Bushnell, Columbus, O., \$10; "Friends, for the deficit," 30; The Misses Clark, N. Y., 50; "A Believer in Missions," for debt, 100.... \$ 190 00
 Total received for the debt, November, 1891.... 416 60
 Total received for the debt from July 1, 1891.... 11,101 65
 O. D. EATON, Treas.,
 Box L, Sta. D. 53 Fifth Avenue, New York.

1 TENNESSEE.—*Union*—Mount Tabor 1 00
 Total received from churches..... \$ 22 29

MISCELLANEOUS.

Rev. E. P. Goodrich, Ypsilanti, Mich. 2 00
 Total received for Sustentation, November, 1891 \$ 24 29
 Total received for Sustentation from April 1, 1891 1,158 58
 Amount received during same period last year 1,508 87
 O. D. EATON, Treas.,
 Box L, Sta. D. 53 Fifth Avenue, New York.

1 03; Hornellsville 1st, 1; Jasper 1st, 3 62. *Syracuse*—Amboy, 21. *Troy*—Cambridge, 13 19; Fort Edward, 2 50. *Utica*—Holland Patent, 26. *Westchester*—Greenburgh, 75; Huguenot Memorial, 23.
 Total received for N. Y. Synodical Aid Fund, November, 1891..... \$ 722 49
 Total received for N. Y. Synodical Aid Fund, from April 1, 1891..... 6,023 06
 Amount received during same period last year 6,095 49
 O. D. EATON, Treas.,
 Box L, Sta. D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1891.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 41; — Brown Memorial, 164 50. *New Castle*—Green Hill, 8 75; Pitt's Creek, 12. *Washington City*—Washington City 1st, 11 35; — 4th, add'l, 23; — Metropolitan, 15 275 10

COLORADO.—Boulder—Valmont, 20 cts. *Denver*—Brighton, 4; Denver Central, 189 21; — Capitol Avenue, 23 56. *Pueblo*—Canon City, 25; Pueblo 1st, 5 51. 197 48

ILLINOIS.—Alton—Sugar Creek, 2; Trenton, 10; Virden, 5. *Bloomington*—Bloomington 1st, 26; Normal, 5 55. *Chicago*—Chicago 8th, 100; — Fullerton Avenue, 13 25; — (Gross Park 1st, 3 40; Manteno, 45; Oak Park 1st, 179 57; River Forest 1st, add'l, 50 cts. *Mattoon*—Ashmore, 7; Pleasant Prairie, 9 65. *Ottawa*—Mendota, 3. *Rock River*—Ashton, 7; Dixon, 42 20; Franklin Grove, 5. *Schuyler*—Burton Memorial, 5. *Springfield*—Greenview 1st, 15. 484 12

INDIANA.—Crawfordsville—Alamo, 1 50; Judson, 2; North Union, 1 50; Russellville, 2. *Fort Wayne*—Bluffton, 5; La Grange, 6; Lima, 3 40. *Indianapolis*—Bloomington Walnut Street, 10; Indianapolis 2d, 11 93; — Memorial, 11 50. *Logansport*—Union, 5 50. *New Albany*—Bedford, 7 25; Charlestown, 2 25; Jeffersonville 1st, 31 28. *Indianapolis*—Grayville, 2 30; Sullivan, 6; Terre Haute Central, 16 35. *White Water*—Brookville, 6 01. 131 88

IOWA.—Cedar Rapids—Lyons, 3 85; Mechanicsville, 8. *Council Bluffs*—Atlantic, 15. *Des Moines*—Des Moines Central, 38 32. *Iowa*—Kirkville, 4 29; Montrose, 5; Morning Sun, 24 75; Mount Pleasant German, 19. *Iowa City*—Montezuma, 5 15. 119 39

KANSAS.—Emporia—Emporia 1st, 38 50; Peabody, 44 53; Wichita Lincoln Street, 2 25. *Highland*—Washington, 10 87. *Neosho*—Parsons 1st, 8 36. *Solomon*—Minneapolis, 23 82; Mulberry French, 90 cts. *Topeka*—Auburn, 7 50; Clinton, 5; Idana, 2; Kansas City 1st, 40 50; Media, 3; Vineland, 3 25. 190 47

KENTUCKY.—Ebenezer—Dayton, 5 75. *MICHIGAN*.—Detroit—Birmingham, 7; Brighton, 3; Detroit 1st, 109 02; — Jefferson Avenue, add'l, 50. *Grand Rapids*—Ludington, 5. *Kalamazoo*—Cassopolis 1st, 5 81; Martin, 7 83. *Monroe*—Palmyra, 5. *Saginaw*—Ithaca 1st, 5 71. 198 87

MINNESOTA.—Red River—Fergus Falls 1st, 1 76. *St. Paul*—Willmar, 4. *Winona*—Albert Lea College, 5. 10 76

MISSOURI.—Kansas City—Holden, 7 70. *Palmyra*—Kirkville sab-sch, 3 90. *Platte*—Bethel, 2; Craig, 5; Fairfax, 4; Jameson, 1; Oregon, 9 89; Rosendale, 3; Savannah, 3. *St. Louis*—St. Louis Washington and Compton Avenue, 200; Webster Grove (4 18 from sab-sch), 50. 289 49

NEBRASKA.—Kearney—Kearney 1st, 6 43. *Nebraska City*—Auburn 1st, 6 80; Hopewell, 5; Lincoln 2d, 11 60; Nebraska City 1st, 2; York 1st, 16 02. 47 85

NEW JERSEY.—Elizabeth—Lamington, 21 50. *Jersey City*—West Hoboken 1st, 22 25. *Monmouth*—Farmingdale, 10; Jacksonville, 4; Providence, 2. *Morris and Orange*—Mendham 1st, 26 50; — 2d, 18. *Newark*—Caldwell, 30; Newark Park, 18 48; — Wickliffe, 18 63. *New Brunswick*—Ewing, 11 25; Trenton 1st (two members), 10; — 4th, 150. *Newton*—Harmony, 8 97; Stillwater, 13; Wantage 1st, 6. 370 58

NEW YORK.—Albany—Ballston Spa, 1st, 22 25; Kingsboro Avenue, 5 76; West Galway, 3. *Boston*—Boston St. Andrews, 5; Windham, 7 24. *Brooklyn*—Brooklyn Classon Avenue, 35; — Duryea, 26; — Trinity sab-sch, 2 77. *Buffalo*—Tonawanda, 18. *Genesee*—Castile, 33 36. *Hudson*—Good Will, 2 70. *Long Island*—Amagansett, 6; Setauket, 25. *Lyons*—Newark, 29 35; Palmyra, 1; Wolcott 1st, 4 26. *New York*—New York Covenant, 333 74; — Ludlow Street sab-sch, 4 05; — Mount Washington sab-sch Miss. Ass'n, 7; — Phillips, 57 11; — Washington Heights, 3. *Niagara*—Niagara Falls (5 92 from sab-sch), 30 26. *North River*—Cornwall, 3 85; Newburgh Union, 35; Poughkeepsie 1st, 7 30. *Rochester*—Fowlerville, 3; Genesee 1st, 7; Lima, 15 16; Pittsford, 1; Rochester Central, 50; Sparta 2d, 12 18. *St. Lawrence*—Morristown, 5 55; Ox Bow, 7. *Steuben*—Addison, 15 43; Corning 1st, 9 27; Hornellville 1st, 9. *Syracuse*—Skaneateles, 9 70. *Troy*—Cambridge, 18 54; Cohoes, 30; Lansingburgh 1st, 68. *Utica*—Forrest, 6 96; Ilion, 5; Knoxboro, 6 45; New Hartford, 35 74; Oneida, 15 59; Rome 1st, 24 64; Sauquoit, 8 27. *Westchester*—Greenburgh, 145; Mahopac Falls, 8 51; New Rochelle, 108 14; Peekskill 2d, 15; Rye, 100. 1,448 18

OHIO.—Bellefontaine—Bucyrus, 4 50. *Chillicothe*—Greenfield 1st, 8 43; Memorial, 2; North Fork, 3; Union, 2. *Cincinnati*—Loveland, 10 29; Pleasant Ridge, 21 40. *Cleveland*—Cleveland 1st, 71 62; — 2d, 5; — Beckwith, 20; East Cleveland 1st, 21 64; Kingsville, 3 20. *Columbus*—Columbus Broad Street, 49 64. *Dayton*—Dayton 4th, 20; 1,448 18

Piqua, 32 50. *Marion*—Marion 1st, 16. *Maumee*—Weston, 5. *St. Clairsville*—Barnesville, 9; Buffalo, 13 40; Cambridge, 16; Coal Brook, 4 26; Mount Pleasant, 7 75. *Steubenville*—Beech Spring, 7; New Hagerstown, 3 58; New Philadelphia, 10; Unionport, 1. *Wooster*—Bloomington Grove, 2 60; Congress, 4 72; Creston, 6 49; Fredericksburgh, 20; Jackson, 6 78; Wayne, 8; Wooster 1st (6 70 from sab-sch), 50 25. *Zanesville*—Fairmount, 3 75; New Concord, 3; Norwich, add'l, 3. 476 20

OREGON.—Southern Oregon—Medford, 6 00. *PACIFIC*.—Los Angeles—Redlands 1st, 45; Santa Ana 1st, 15 35. 61 35

PENNSYLVANIA.—Allegheny—Allegheny 1st, 76 43; — Bethel, 8; Fairmount, 4 40; Glenfield, 3 18; Springdale, 4. *Blairsville*—Fairfield, 6 73; Parnassus, 53 63. *Butler*—Middlesex, 22; New Hope, 2; Portersville, 7. *Carlisle*—Centre, 6; Chambersburg Central, 13 86; Upper, 4. *Chester*—Coatesville, 25 56; Marple, 8 50; Middletown, 15; Oxford 1st, 52 46; West Chester 1st, 97 10. *Clarion*—Oil City 2d, 6; Pisgah, 10 25; Punxsutawney 1st, 8 50; Richland, 3 27. *Erie*—Cool Spring, 6 83; Fairview, 4; Greenville, 27; Pleasantville, 20; Utica, 8 57. *Huntingdon*—Bellefonte, 24 50; Beulah, 1 46; Lower Tuscarora, 25; Milesburg, 6 54; Sinking Valley, 8; West Kishacoquillas, 30. *Kittanning*—Apollo 1st, 20; Freeport, 3 50. *Lackawanna*—Kingston, 41 69; Scranton 2d, add'l, 12; Wilkes Barre 1st, 266 54. *Lehigh*—Allentown, 49; Mountain, 9; Summit Hill (19 36 from sab-sch and 3 35 from Jamestown sab-sch), 46 04. *Northumberland*—Mahoning, 66 77; Mount Carmel 1st, 15 44; Washingtonville, 6. *Philadelphia*—Philadelphia 2d, 161 57; — Calvary, 304 76; — Tabernacle sab-sch, 43 16; — Woodland, 189 45. *Philadelphia Central*—Philadelphia Princeton sab-sch, 50. *Philadelphia North*—Bristol, 23 31; Frankford, 13 63; Germantown 1st, 632 37; Hermon, 40; Neshaminy of Warwick, 18 04. *Pittsburgh*—Bethel, 60; Centre, 24 29; Duquesne, 11; Hazlewood, 29 56; Homestead, 31; Pittsburgh Park Avenue, 22 50; Point Breeze, 200. *Redstone*—Pleasant Unity, 4 75; Uniontown 1st, 86 50. *Shenango*—Little Beaver, 3 84; New Castle 1st, 45 90. *Westmore*—Allegany, 1; Elkland and Osceola, 20. *Westminster*—Cedar Grove, 5; Columbia, 35 64; York 1st, 215 70; — Calvary, 36 86. *West Virginia*—Terra Alta, 16. 3,619 98

SOUTH DAKOTA.—Central Dakota—Huron 1st, 26 00. *TENNESSEE*.—Union—Shannondale, 10 00. *WISCONSIN*.—Milwaukee—Beaver Dam Assembly, 9; Milwaukee Perseverance, 8. 17 00

From the churches.....\$ 7,966 40

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; Charles Dana, N. Y., 200; Guest money at Perth Amboy, 23 75; Mrs. A. H. Kellogg, Wis., 5; "Friend in Lancaster, O., 10; "Haplaid," Ill., 100; Mrs. Jennie Keefer, Pa., 5; Anonymous, Philad'a, 20; Rev. Albert B. King, N. Y., 5; "Friend in Elberon Memorial Church, N. J., 10; through Rev. C. J. Young, 60; Miss Jeanette W. Judd, N. Y., 10; "Miscellaneous, 100"; Rev. F. R. Morton, Kas., 5; J. G. Kingsbury, Ind., 10; Mrs. E. R. Norton, Ill., 1; Rev. C. C. Carr, N. Y., 5; Rev. J. D. Jenkins, Ill., 5; Rev. G. W. Newell and wife, Neb., tithes, 100; William Campbell, Ky., 50; Mr. and Mrs. J. G. Junkin, O., 2; L. Burghardt, D. C., 5; Mr. and Mrs. Geo. Carter, Ill., 8; Mrs. R. S. Marsh, Mich., 5; Rev. R. W. Jones, S. Dak., 2; "Mr. and Mrs. S., N. Y., 10; "C. Penna., 6; Dr. H. Neal, Calif., 5; Rev. E. P. Goodrich, Mich., 15; Mrs. Dickinson, N. Y., 5; "An unknown lady," 10; Thanksgiving off g., 10; "From a friend," 5. 752 75

Interest from permanent fund.....3,309 52

Interest on bank deposits.....408 90

For current fund.....\$ 12,457 57

PERMANENT FUND.

(Interest only used.)

Legacy of Duncan MacKay, Morristown, Ill., 3,000; Legacy of Robert J. Swan, Fayette, N. Y., 1,000; Estate of Dorcas H. Platt, deceased, Kansas City, Mo., 78 49. 4,078 49

Total receipts for November.....\$ 16,586 06

Total receipts for current fund since April, 1891. 92,400 75

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1891.

BALTIMORE.—Baltimore—Chestnut Grove sab-sch, 6
New Castle—Pencader sab-sch, 7. *Washington City*—
 Washington City 1st, 4 95. 17 95
 CATAWBA.—Cape Fear—Blandonia sab-sch, 2 55. *Yad-*
kin—Aberdeen sab-sch, 5 58. 8 13
 COLORADO.—Boulder—Valmont, 7 cts. *Denver*—Bright-
 on, 35. *Pueblo*—Canon City, 8; *Pueblo*, 1 84. 44 91
 OREGON.—Portland—Albina sab-sch, 5 00
 WASHINGTON.—Puget Sound—Chimacum sab-sch, 7 25;
 Blyn sab-sch, 3 60. *Olympia*—Ridgefield sab-sch, 15;
 Woodland sab-sch, 2. 26 85
 ILLINOIS.—Bloomington—Rankin sab sch, 3 57. *Cairo*
 —Cartersville, 9 26; Harrisburg, 3 06. *Chicago*—Chicago
 Fullerton Avenue, 13; —River Forest, 16 cts.; —Scotch sab-
 sch, 13. *Mattoon*—Pana sab-sch, 11 71. *Rock River*—
 Ashton, 4; Franklin Grove, 3. 60 76
 INDIANA.—Crawfordsville—Alamo, 1 25; Judson, 1 50;
 North Union, 1 25; Russellville, 1 50; Veederburgh sab-
 sch, 85 cts. *Fort Wayne*—Ligonier sab-sch, 10 86. *Indian-*
apolis—Indianapolis 2d, 11 65. *New Albany*—Bethel sab-
 sch, 1 83; Brownstown sab-sch, 1 50; North Vernon sab-sch,
 10. 49 19
 IOWA.—Des Moines—Des Moines Central (sab-sch, 15 81),
 29 94. *Fort Dodge*—Liberty, 5; Meriden, 3; Wheatland
 German, 3. *Iowa*—Troy, 1. *Iowa City*—Montezuma, 3 75.
 55 69
 KANSAS.—Emporia—Howard, 5; Maxon, 1. *Highland*
 —Korton, 4 97. *Solomon*—Harmony sab-sch, 1 88; Mul-
 berry French, 30 cts. *Topeka*—Clinton sab-sch, 4; Junc-
 tion City sab-sch, 25. 43 15
 KENTUCKY.—Ebeneser—Lexington 2d sab-sch, 31 00
 MICHIGAN.—Detroit—Birmingham (sab-sch, 7), 10;
 Brighton, 3. *Grand Rapids*—Grand Rapids 1st sab-sch,
 32 05. *Lansing*—Sunfield, 1 50. *Monroe*—Palmyra, 5.
Petoskey—Lake City sab-sch, 11. *Saginaw*—Coleman
 sab-sch, 4 50; Midland City, 3 70; Otter Lake sab-sch, 2;
 Westminster sab-sch, 27 72. 100 47
 MINNESOTA.—Red River—Fergus Falls, 58 cts; Ridge
 sab-sch, 1 15. 1 73
 MISSOURI.—Ozark—Mount Vernon sab-sch, 9 07. *Pal-*
myra—Hannibal, 10. *Platte*—Grant City sab-sch, 18 13;
 Maryville, 11 71; Oregon, 4; Savannah, 11. *St. Louis*—
 Rolla, 3. 61 96
 NEBRASKA.—Kearney—St. Edwards, 9. *Omaha*—Craig
 (sab-sch, 6 65), 10 70. 19 70
 NEW JERSEY.—Jersey City—Rutherford sab-sch, 8 36.
Monmouth—Barnegat sab-sch, 1 25; Farmingdale, 10;
 Providence, 2. *Morris and Orange*—Chatham sab-sch,
 20. *Newark*—Montclair 1st sab-sch, 30 38; Newark 3d,
 187 59; —Park, 7 55; —Roseville, 74 12; —Wickliffe, 7 45.
Newton—Wantage 1st, 6. 354 70
 NEW YORK.—Binghamton—Cortland, 20 61. *Boston*—
 East Boston, 30. *Brooklyn*—Brooklyn Classon Avenue,
 25; —Mount Olivet, 2. *Buffalo*—Buffalo East sab-sch,
 24 34; Tonawanda, 6. *Cayuga*—Auburn Westminster, 3 05.
Geneva—Gorham, 9 66; Romulus sab-sch, 3. *Hudson*—
 Good Will, 90 cts. *Long Island*—Cutchogue, 6 38. *New*
York—New York Harlem, 42 33; —Ludlow Street sab-
 sch, 1 35. *North River*—Melden sab-sch, 1 17; Newburgh
 Union (sab-sch, 15), 45; Poughkeepsie, 2 44. *Rochester*—
 Mendon sab-sch, 10; Rochester Central, 30. *St. Lawrence*
 —Watertown 1st sab sch, 20. *Steuben*—Corning, 3 09;
 Hornellsville 3. *Syracuse*—Baldwinsville, 5; Canastota
 sab-sch, 55. *Troy*—Cambridge, 13 11. *Utica*—Ilion, 4;
 Oneida, 7 80; Waterville, 8 64. 372 87
 OHIO.—Bellefontaine—Bucyrus, 1 50. *Chillicothe*—
 Greenfield, 4 50; Marshall, 3 66; Mona, 1; North Fork, 2.
Cincinnati—Venice, 16. *Cleveland*—Cleveland 1st, 23 94.
Columbus—Columbus 1st, 20. *Lima*—Bluffton, 5 74; North
 Bethel, 3 89. *Maumee*—Bowling Green (sab-sch, 21 88),
 41 88. *St. Clairsville*—Coal Brook, 3 86. *Steubenville*—
 Beech Spring, 5; Yellow Creek, 6. *Zanesville*—Granville,
 23 40; New Concord, 1; Norwich, 1. 174 87
 PACIFIC.—San Jose—Milpitas, 3 00
 PENNSYLVANIA.—Allegheny—Allegheny Bethel, 3 31.
Blairsville—Blairsville sab-sch, 31; Fairfield, 7 07. *Butler*
 —North Liberty, 7; Sunbury, 11. *Carlisle*—Centre, 1;
 Chambersburg Central, 9 38; Upper, 1. *Chester*—Chester
 1st, 10. *Clarion*—Clarion, 2 36. *Erie*—Cool Spring sab-
 sch, 12; Irvineton sab-sch, 6 64; New Lebanon, 2; Utica,
 4 21; Warren sab-sch, 60. *Huntingdon*—Beulah sab-sch,
 8 69; Tyrone, 38 65. *Kittanning*—Leechburg sab-sch,
 25. *Lackawanna*—Bennett, 6; Wilkes Barre Grant Street,
 6. *Northumberland*—Mahoning church and sab-sch,
 30 31. *Philadelphia*—Philadelphia Holland Memorial
 sab-sch, 10. *Philadelphia Central*—Philadelphia Cohock-
 sink sab-sch, 12; —Northminster sab-sch, 106 87; —West
 Arch Street, 44 28. *Philadelphia North*—Frankford,
 12 05; Neeshaminy Warwick sab-sch, 7 74. *Pittsburgh*—
 Pittsburgh 8th, 40 65; —Park Avenue, 7 50. *Redstone*—
 Dunbar sab-sch, 5. *Shenango*—Slippery Rock sab-sch,

6 45. *Wellsboro*—Elkland and Osceola, 5. *Westminster*—
 Chestnut Level sab-sch, 9 40; Columbia, 12 41. 631 43
 SOUTH DAKOTA.—Aberdeen—Britton sab-sch, 23 75.
 Black Hills—Whitewood, 4. 26 75
 TEXAS.—Austin—San Angelo sab-sch, 3 55. *Trinity*—
 Dallas 2d, 5. 8 55
 WISCONSIN.—Milwaukee—Cedar Grove, 3; Milwaukee
 Immanuel, 50. 53 00

Total from churches November, 1891..... \$1,295 92
 Total from Sabbath-schools, November, 1891... 847 23

Total from churches and Sabbath-schools,
 November, 1891..... \$2,143 15

MISCELLANEOUS.

"A friend in Princeton," N. J., 200; Watson
 Union sab-sch, North Dakota, 7 60; Libbey
 sab sch, Neb., 1 25; Burnside sab-sch, Minn.,
 3 04; Murray Missy's Society, Elizabeth, N. J.,
 36 45; Louisville sab-sch, Kentucky, 2, Inter-
 est J. C. Green Fund, 150; Interest Trustees,
 2 30; Elmer Union sab-sch, Michigan, 3 28; In-
 terest Trustees, 157 50; Oak Hill sab-sch, St.
 Louis, Mo., 1; B. M. Gemmill, Princeton, N.
 J., 20; Wm. Davis, Ok. Ter., 2 51; W. H. Funk,
 Lakefield, Minn., 2 50; Dade City sab-sch,
 Florida, 3 65; Maple Valley sab-sch, Mich., 1;
 Joseph Brown, Wisconsin, 1 62; Lewis Union,
 sab-sch, Ithaca, Mich., 3 10; G. T. Dillard,
 Columbia, S. C., 1 65; Clarke Union sab-sch,
 Neb., 1 58; George Perry, Whitewood, S. D.,
 5; B. C. McQueen, Kansas, 15 cts; South
 Side sab-sch, Annandale, Minn., 2 14; W. H.
 Long, Franklinton, N. C., 1 60, H. B. Wilson,
 Atlanta, Ga., 1 69; Rev. J. S. Pomeroy, Fair-
 view, W. Va., 1; "O." Penna., 1; Rev. E. P.
 Goodrich, Ypsilanti, Mich., 4; Thanksgiving
 Offering, 10; Miss Caroline Willard, Auburn,
 N. Y., 600. 1,298 64

Total receipts November, 1891..... \$3,371 79
 Deduct amount acknowledged in December,
 1890, from Providence church, Presbytery of
 Allegheny, should have been paid to Board of
 Education..... 27 60

Total..... \$3,344 19
 Amount previously acknowledged..... 75,204 61

Total contributions since April 1, 1891..... \$73,548 80

C. T. McMULLIN, Treasurer,
 1834 Chestnut Street, Philadelphia.

DONATIONS OF CLOTHING AND OTHER ARTICLES TO THE
 NEEDY OF THE SOUTH AND WEST.

The "George Coan" and "Henry Martyn" Mission
 Bands of Carbondale 1st church, 65; Woman's Missionary
 Society, LaCrosse 1st church, 35; Young Ladies' Home
 Missionary Society, of Brookville, Pa., 20; Monroe 1st
 church and sab-sch, 50; Woman's Missionary Society,
 Crestline, Ohio, 20; Newark Woodside sab-sch, two bar-
 rels, 60; Pottstown 1st sab-sch, 100; Champlain sab-sch,
 40; Mission Band of "Willing Workers," Athens, Pa., 15;
 Ladies of Chatham church, 60; Warsaw, N. Y., 32; Johns-
 town, Pa., 60; Hector, N. Y., 25; Ladies' Missionary So-
 ciety, Vernon, N. Y., 27 55; St. Paul, Minn., 35; Ladies'
 Home Missionary Society of Clearfield church, 60; Central
 sab-sch, Rochester, 80; Glenwood sab-sch, 7; Worthington
 church, 99 93; Rochester Central sab-sch, 60; Ladies'
 Home Missionary Society, White Hall, 40; Zanesville 1st
 sab-sch, 45; Mrs. S. A. Fleming, Harrisburg, Pa., 1 50;
 Basking Ridge, N. J., 25; Ailing Class Central Church,
 Rochester, 40; Cadiz sab-sch, 100; Missionary Society,
 Princeton, Ind., 40; Sedalia, Mo., 29; Jewett, Ohio, 25;
 Lore City, Ohio, 25; New Salem church, Shira, Pa., 45;
 Ladies' Missionary Society, Fountain Green, Ills., 15;
 First Church Northern Liberties, Philadelphia, 150; Mil-
 lersburg sab-sch, 20; Missionary Society and sab-sch,
 Coshocton, Ohio, 40; Tower Hill church, 20; New York
 Mills, 36 50; Woman's Home and Foreign Missionary So-
 ciety, Canon City, 75 85; Oneida church and sab-sch, 30;
 Woman's Home and Foreign Missionary Society, Zane-
 ville 1st church, 37 40; Blackwood, N. J., 50; Fairview, Pa.,
 16; Honeybrook, Pa., 45; Cranbury 2d church and sab-
 sch, 40.

C. T. McMULLIN, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1891.

COLORADO. —Boulder—Boulder Valley, 18 cts. Denver—Brighton, 4; Otis, 2; Yuma, 1. <i>Gunnison</i> —Leadville 1st, 21 06. <i>Pueblo</i> —Pueblo, 4 90. 33 18	
ILLINOIS. —Alton—Greenfield, 1 50; Sugar Creek, 1; Virden, 4. <i>Chicago</i> —Chicago 41st Street, 59 72; Normal Park, 14 42; River Forest, 2 40. <i>Freeport</i> —Rockford 1st, 17 80; Willow Creek, 27 50. <i>Ottawa</i> —Brookfield, 2; Waltham, 8. <i>Rock River</i> —Ashton, 7; Franklin Grove, 6. <i>Schuyler</i> —Augusta, 10 80; Burton Memorial, 6; Macomb, 19. 187 14	
INDIANA. —Crawfordsville—Alamo, 1 25; Judson, 1 50; North Union, 1 25; Russellville, 1 50. <i>Indianapolis</i> —Indianapolis 2d, 10 72. <i>New Albany</i> —Bedford, 7. 23 22	
IOWA. —Council Bluffs—Clarinda, 25. <i>Des Moines</i> —Des Moines Central (Incl. sab-sch, 5), 37; East Des Moines, 19 50. <i>Dubuque</i> —Independence 1st, 23 50. <i>Iowa</i> —Libertyville, 2 67. <i>Iowa City</i> —Montezuma, 7 60. 120 27	
KANSAS. —Emporia—Howard, 5; Mount Vernon, 5; Oxford, 4; Peabody, 11. <i>Highland</i> —Horton, 5. <i>Larned</i> —Chase, 10; Lyons, 5 75; Minnescah, 5. <i>Osborne</i> —Kill Creek, 2 25. <i>Solomon</i> —Mulberry, 80 cts. <i>Topeka</i> —Clinton, 4; Mulberry Creek German, 7 20. 65 00	
MICHIGAN. —Detroit—Ann Arbor sab-sch, 5 04; Birmingham, 5. <i>Grand Rapids</i> —Grand Rapids 1st, 40 25; Ludington, 5. <i>Monroe</i> —Rasin 1st, 8 10. <i>Saginaw</i> —Midland, 5. 63 39	
MINNESOTA. —Red River—Fergus Falls 1st, 1 56. <i>St. Paul</i> —Minneapolis Franklin Avenue church and sab-sch, 8. <i>Winona</i> —Rochester, 10. 19 56	
MISSOURI. —Ozark—Eureka Springs, 8. <i>Palmira</i> —Grantsville, 6; Hannibal, 40. <i>Platte</i> —Bethel, 1; Craig, 5; Fairfax, 3; Jameson, 1; Oregon, 6 71; Rosendale, 4; Savannah, 4. <i>St. Louis</i> —Bethel German, 11. 89 71	
NEBRASKA. —Hastings—Wilsonville, 3 27. <i>Kearney</i> —Kearney, 10; North Loup, 2; Scotia, 4. <i>Nebraska City</i> —York, 11 71. <i>Omaha</i> —Craig, 8 30; Omaha 2d, 18 30; —Castellar Street, 7. 64 58	
NEW JERSEY. —Elizabeth—Lamington, 20. <i>Monmouth</i> —Jacksonville, 3; Providence, 2. <i>Morris</i> and <i>Orange</i> —Morristown 1st, 22 40; Orange 1st German, 15. <i>Newark</i> —Bloomfield 1st, 69 63; Newark 1st, 175; —Park, 19 95; —Wickliffe, 7 46. <i>New Brunswick</i> —Bound Brook, 28; Flemington, 63 03. <i>Newton</i> —Wantage 1st, 6. 495 47	
NEW YORK. —Albany—Bethany Church at Menanda, 19 44. <i>Brooklyn</i> —Brooklyn Classon Avenue, 25. <i>Buffalo</i> —Franklinville, 5; Tonawanda 1st, 16. <i>Hudson</i> —Good Will, 2 40; Haverstraw 1st, 4. <i>Long Island</i> —Southold, 13 40. <i>Nassau</i> —Far Rockaway 1st, 15 60. <i>New York</i> —New York 4th, 76 20; —Ludlow Street sab-sch, 3 60. <i>Niagara</i> —Holley 1st, 9. <i>North River</i> —Pleasant Valley, 6; Poughkeepsie 1st, 6 49. <i>Otsego</i> —Cherry Valley, 12 37; New Berlin, 1 40. <i>St. Lawrence</i> —Ox Bow, 10. <i>Steuben</i> —Addison, 15 43; Andover, 3 11; Corning 1st, 8 24; Hornellsville 1st, 8. <i>Troy</i> —Cambridge, 13 11. <i>Westchester</i> —Hartford, 25; Thompsonville, 22 25. 321 04	
NORTH DAKOTA. —Fargo—Sanborn, 2 50	
OHIO. —Bellefontaine—Bucyrus, 4. <i>Chillicothe</i> —North Fork, 3. <i>Cincinnati</i> —Bethel, 4 60; Cincinnati Mount Auburn, 9 66; Goshen, 1; Mount Carmel church and sab-sch, 2. <i>Cleveland</i> —Cleveland 1st, 63 84. <i>Columbus</i> —Columbus Broad Street, 4 50. <i>Lima</i> —Bluffton, 1 75; Rockport, 5; St. Mary's 1st, 17 57. <i>Mahoning</i> —Canton 1st, 13 50. <i>Marion</i> —Marion, 14. <i>Portsmouth</i> —Portsmouth 1st sab-sch, 7 18. <i>St. Clairsville</i> —Bannock, 5; Barnesville, 9; Buffalo, 18 40; Coal Brook, 8 86. <i>Steubenville</i> —Beech Spring, 6. <i>Zanesville</i> —New Concord, 3; Norwich, 2. 196 86	
OREGON. —Portland—Bethany, 7; Portland 1st, 56 70. 63 70	
PACIFIC. —Benicia—San Rafael (Incl. sab-sch, 5 25), 16. <i>Oakland</i> —Danville, 8 15. 24 15	
PENNSYLVANIA. —Blairsville—Fairfield, 21 54. <i>Butler</i> —Centreville, 7; Mount Nebo, 3; North Butler, 6; Prospect, 3. <i>Carlisle</i> —Burnt Cabins, 2; Centre, 1; Chambersburg	
Central, 7 24; Lower Path Valley, 5; Upper, 1. <i>Chester</i> —Chester 1st, 10. <i>Clarion</i> —Oil City 2d, 5. <i>Erie</i> —Fairfield, 4; Kerr's Hill (Incl. sab-sch, 72 cts), 4 72; New Lebanon, 2; Utica, 7 02. <i>Huntingdon</i> —Alexandria, 16; Beulah, 3; Sinking Valley, 14. <i>Lehigh</i> —Summit Hill (Incl. Summit Hill sab-sch, 7 17, and Jamestown sab-sch, 1 14), 11 78. <i>Northumberland</i> —Mount Carmel, 14 43. <i>Philadelphia</i> —Philadelphia 2d, 71 28; —Tabor, 4 10. <i>Philadelphia North</i> —Frankford, 8 62. <i>Pittsburgh</i> —Duquesne, 10; Pittsburgh 1st, add'l, 6; —Park Avenue, 22 50. <i>Redstone</i> —Long Run, 14; Pleasant Unity, 3. <i>Shenango</i> —Neshannock, 6 60. <i>Washington</i> —Claysville add'l, 50 cts. <i>Wellsboro</i> —Allegheny, 1. <i>Westminster</i> —Columbia, 12 55; Union, 17. 325 88	
SOUTH DAKOTA. —Central Dakota—Huron, 21 25. <i>South-ern Dakota</i> —Germantown German, 3. 24 25	
TENNESSEE. —Kingston—Sherman Heights, 5. <i>Union</i> —Shiloh, 2. 7 00	
UTAH. —Montana—Boulder 1st, 10 11. <i>Utah</i> —Hyrum Emmanuel, 65 cts. 10 76	
WISCONSIN. —Madison—Beloit 1st, 10 62	
Total from churches and Sabbath-schools.....	\$2,150 23
OTHER CONTRIBUTIONS.	
"C. Penna.," 4; Rev. E. P. Goodrich, Ypsilanti, Mich., 12; J. G. Kingsbury, Indianapolis, Ind., 10; Dr. H. Neal, San Miguel, Calif 5; Rev. A. G. Taylor, Osaka, Japan, 18; "Thanksgiving Offering," 10..... 54 00	
	\$2,204 23
LEGACIES.	
Estate of Isabella Witherow, late of Metal Township, Pa., 234 42; Estate of Jos. W. Edwards, late of Marquette, Mich., 750..... 984 42	
MISCELLANEOUS.	
Interest on investment, 87 50; Sale of church, 500; Payment on church installment, 100; Sale of Book of Designs No. 5, 1 26; Total loss recovered, 100; Premiums of insurance, 219 53. 1,008 29	
SPECIAL DONATIONS.	
NEW YORK. —New York—New York Central, 50; —Scotch Immanuel sab-sch, 25. 75 00	
PENNSYLVANIA. —Philadelphia—Philadel-Phia Tabor..... 50 00 125 00	
	\$ 4,331 94
Church collections and other contributions, April-November, 1891..... \$22,395 38	
Church collections and other contributions, April-November, 1890..... 30,099 96	
MANSE FUND.	
NORTH DAKOTA. —Fargo—Sanborn..... 2 50	
MISCELLANEOUS.	
Installments on loans, 840; Interest, 65197; Premiums of insurance, 17 62..... 923 59	
	\$226 09
If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.	
ADAM CAMPBELL, Treasurer, 53 Fifth Avenue, New York.	

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

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Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

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President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TRACER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMULLIN, *Treasurer*.

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Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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OFFICE—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

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Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

MARCH, 1892.

THE MAKE-UP of this number—that is, the order and arrangement of its parts and pages—will be seen to differ in some degree from that to which our readers have become accustomed. Much study of the subject, with reference to the convenience of those who officially furnish the larger part of what is printed in our magazine and also the convenience of its readers, and the various views of both which have been expressed to us, has induced us to set this number before them as they will see it. We are confident that to many it will seem an improvement. Many others will doubtless have no choice or preference. We hope that none will be inconvenienced by it.

The 96 pages of each number are printed on three sheets, each of which is folded into 32 pages. In this number, the second or central one of these three forms (pages 225-256) is equally divided between Foreign Missions and Home Missions, and its pages are filled with articles and letters written or procured by the Secretaries. In addition to this, four pages of the first sheet or form (pages 221-224) were reserved for notes furnished by the Secretaries. Thus pages 221-240 are filled with matter relating to Foreign Missions. It was most convenient to place

the pages needed by the Secretaries of the other Boards of the Church, partly before and partly after those already described. They are arranged alphabetically in this number, but we are not aware that any of those Secretaries have any preference as to the order in which they are placed.

As heretofore, editorial notes and articles occupy the first few pages, and these are followed by contributed articles, the titles of which with the names of their writers are found on the first page of the cover.

The pages which follow those for which material is furnished by the Secretaries of the Boards are arranged much as heretofore.

The three sheets or forms go to press in the reverse order to that in which they stand—the last first and the first last.

This explanation and the indexes will, we trust, make it easy for every reader to find quickly what he wishes to read at any time, and will also be convenient for all our coadjutors.

We shall be glad to have any of our readers write to us, and tell us whether they think we have made any improvements, and also to suggest any further improvement which they think desirable. We are not Medes and Persians that we

should beforehand refuse to make any changes. But we beg all who desire changes to remember that there are "many men of many minds," and many

women also, none of whom would wish to be gratified in a matter of this sort, if others must thereby be inconvenienced or disobliged.

THE PASTOR PREACHER.

We sometimes hear of "great preachers" who are not good pastors; and we sometimes hear of a minister who is "not much of a preacher," but is "such a good pastor."

We are apt to think there is a mistaken idea in the heart of every such expression. The true pastor is never more emphatically a *pastor* than when he is preparing his sermon and when he is preaching it. He does no other more effective *pastoral* work than that which he does in the secrecy of his study and in his pulpit before the faces and unto the ears and hearts of his assembled, attentive, expectant people.

If the true pastor writes his sermon, he holds in his mind's eye the same scene, the same faces, the same audience, which he will face next Sabbath, to speak what he is now studiously, conscientiously, prayerfully writing. In his study he writes *to his people* as directly, as personally, as fervently as he could possibly speak to them. In his pulpit he *speaks* to them out of his heart as warmly and sympathetically as he wrote or as he could possibly speak without writing.

If the true pastor finds that he can really get into his own heart and brain God's message to his people more perfectly, by some other mode of studying the Bibl

and the people, without pen or paper, still his preparation of his sermon—on horseback, walking in his garden, promenading in his study, or lying on his back under a tree and looking up into the sky—will be the preparation of the sermon *to the people*. And however he prepares, when he speaks, he speaks not as a mere thinker and writer, but as the *pastor* entrusted with the feeding of that flock on that day. Unless he is thus heartily a pastor in the pulpit, however brilliant, charming, thrilling a *speaker* he may be, he is not a great *preacher*.

We believe that all such separating or distinguishing the preacher from the pastor—all intimation or suggestion that one can excel in one respect while neglecting the mental and spiritual labor (travail of soul), which is necessary to the other—that all this is misleading. A minister who cannot preach instructively and persuasively is essentially deficient as a pastor; and a minister whose preaching, however learned, brilliant or astonishing, does not "feed the flock of God," is not "a great preacher." The pulpit and the place and means of preparation for the pulpit are the chief agencies of pastoral work; and the more excellent these are, the more effective will be pastoral visitation and all other pastoral instrumentalities and functions.

On this subject we find some excellent thoughts clearly and forcibly expressed in *The Occident*:

Some men are faithful and successful pastors who seldom step inside their people's homes. *By their fruits ye shall know them*—not by their methods. How Spurgeon's people love him! He is a faithful pastor. How so? He is both a great executive and a great preacher. Now the man who is either of these does much pastoral work, with great effect, even tho' he never make a pastoral call. He has the faculty of learning about his people as he sees them in church, in prayer-meeting, in Sunday-school, or as he hears of them from his elders or deacons. He *divines* swiftly and much, and the fact leaks out in his preaching and his prayers, in his themes and matter of discourse, in the glance of his eye and the aspect of his countenance. This man never rises among his people that the faithful pastor in him does not throw out grappling hooks and gather them all up in the arms of his faith and love. His con-

gregation feel this. If he can visit them in their homes—as nine pastors in ten can and should do—so much the better. But they all feel the true pastor's touch and care, and are drawn and warmed by it, whether *this man* visit or not.

Also, this man is more or less of an executive. He sees that things are attended to in his church. He may never speak of finances, but he somehow manages to have the finances well cared for. He may not organize a missionary society, but one is organized, nevertheless. He may not have to whisper of a Y. P. S. C. E., but there comes to be a Y. P. S. C. E. Methods are nothing—except as means to ends: pick those that serve you best. The true pastor knows how to reach the springs of action throughout his congregation. No matter *how* he does it: the point is that the thing is done. He may come presently to have these springs so ordered that he can touch each one from the pulpit, and this so deftly that a stranger can not detect the performance; but his people detect it!

MISSIONS AND THE CHURCH.

The fifteenth report of the Council of Missions co-operating with the Church of Christ in Japan, Tokyo, Jan. 7, 1892, opens with allusions to the first session of the Imperial Diet, the attempt to assassinate the Czarowitz, and a graphic account of the earthquake.

From its account of the work of the missions and of the Church, we take the following extracts:

It is cause for great thankfulness that the outlook is by common consent brighter now than it was during the year 1890. In

some parts of the country, notably upon the West Coast where Buddhism still retains a hold upon the people which in other sections it has lost, the antagonism is perhaps even increasingly bitter. The difficulties in Tsuruga are an evidence of this; in many places also the former general interest in the new religion has given way to greater or less indifference. But on the other hand it may fairly be said of the country as a whole, that the hostility to Christianity and foreigners so manifest a year or more ago is clearly less intense. To this it must be added that the work of the Church is steadily advancing; and that the amount of evangelistic work possible is limited only by the number of men really qualified to carry it on.

The theological outlook is reassuring. That the tide of rationalism had been checked was evident at the summer-school held at Hakone. The passing months make that fact increasingly clear. An attempt has been studiously made by letters to the press both in Japan and in America to prove the contrary. But in vain. The Japanese themselves resist the attempt indignantly. The rationalistic type of Christianity is making but small appreciable progress among the churches. To those outside of the churches it has little to offer; it is not a gospel. The discussion has brought the essential truths of Christianity, as never before, into the light; and the Christians of Japan are coming to see, as never before, the importance of those truths, not only as links in a system of theology but also as facts of transcendent moment both for this life and for the life to come.

The Council is composed of missionaries representing six Presbyterian and Reformed Churches. A glance at the map will show that, with here and there an exception, the force has been distributed as effectively as is possible. The result is a strong body, co-operating with a vigorous Church, and scattered over nearly the whole empire.

DISCOURAGEMENTS.—General apathy has in various places turned to quiet but determined opposition. In some cases the opposition has been outspoken and even violent. Scholars have been forbidden to attend school. Preaching has been interrupted by Buddhist priests and rude students. Noisy crowds have interfered night after night. The confession of Christ has been at the price of daily bread. One Japanese lay-preacher has held his post in the face of a conspiracy against his life. Of two large schools the record runs: The Bible has been taught daily; meetings for prayer have been maintained; but throughout the year not a scholar has professed the name of Christ.

ENCOURAGEMENTS.—From many places the reports are full of cheering news. The gospel has been preached in regions where it had been known only in name. Opportunities open in almost every direction; and workers are pressed to the utmost limits of their

ability. In the principal town of one prefecture, public sentiment a few years ago was firmly set against Christianity; now all this is changed. There are places where there is a respect, even a reverence felt for Christianity. Churches have been organized; chapels dedicated; congregations become self-supporting; and old church quarrels healed. In one town, Christianity is gaining the ear of the better class of the people; in another, a large number of the leading men are Christians; in still another, there is a possibility that the town will be a Christian town.

THE SYNOD.—Last year the chief work of the Synod was the adoption of the new Constitution, Canons, and Confession of Faith; this year it was busy with the practical working of its system. The meeting was harmonious throughout. No question involving the faith of the Church arose. The authority of the Constitution and Canons was recognized immediately and without demur. The purpose to encourage and press for self-support among all the churches was never before so evident. The liberality exhibited by the members of Synod towards the extinction of the debt of the Board of Home Missions is an example for the entire Church to follow. The whole tone of the meeting was evangelistic and devout. Mr. Ibuka proved as ever an admirable presiding officer. Synod listened to no long speeches; and but little time was wasted in profitless debate.

THE CONSENSUS.—The Committee, appointed at the last meeting of the Synod, to report upon the advisability of applying for admission to membership in the Alliance of Reformed Churches holding the Presbyterian System, reported favorably. On one point the resolution which it offered for adoption gave rise to discussion. Article II. of the Constitution of the Alliance lays down three conditions of membership: A Presbyterian polity; the acknowledgment of the supreme authority of the Scriptures in matters of faith and morals; and a creed "in harmony with the consensus of the Reformed Confessions." These three points were embodied in the resolution offered by the Committee. The ques-

tion was therefore raised, what *is* the *consensus* of the Reformed Churches? Thus far the Alliance has declined to answer the question; yet it can be answered with authority by no other body. The Synod met the difficulty by directing that copies of its Confession of Faith be sent to the Secretary of the Alliance, leaving the Alliance itself to decide whether or not it fulfils the conditions laid down. A committee was also chosen with power to appoint two delegates to represent the Synod at the meeting of the Alliance to be held at Toronto in September 1892.

The Stated Clerk presented to the Synod a communication from the Rev. W. H. Roberts, D. D., Secretary of a committee appointed by the General Assembly of the Presbyterian Church in the U. S. A. The communication was an invitation to the Synod, addressed also to all Churches belonging to the Alliance, to "appoint a committee to enter into correspondence with the Committee of the Presbyterian Church in the U. S. A., with a view to the consideration and preparation of a short creed containing the essential articles of the Westminster Confession, to be used as the common creed of these Churches; not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church."

The presentation of this communication called forth warm expressions of respect and affection for the Presbyterian Church in America; but after careful consideration the Synod hesitated to accept the invitation. The following extract from the reply which it directed to be sent to the Secretary of the Committee of the General Assembly states the position of the Synod:

"The Synod of the Church of Christ in Japan welcomes this opportunity to express its sincere thanks for the many kindnesses which through so many years it has received from the General Assembly of the Presbyterian Church in the U. S. A. In particular also it desires to acknowledge its appreciation of the courtesy of the present invitation to take part in the preparation of a 'short creed containing the essential articles of the Westminster Confession to be used as the common

creed of the Reformed Churches throughout the world holding the Presbyterian System.'"

"And yet the Synod hesitates to accept the invitation. This hesitation arises chiefly because of doubt as to the intention of the words, 'the essential articles of the Westminster Confession.' Do they mean the articles essential to that venerable Confession regarded as a document containing the truths necessary to a vital Christianity? or, do they mean those essential to it regarded as a document setting forth a differentiating system of theology?

"The chief foes of the Church of Christ in Japan are Buddhism, Pantheism, Materialism, Agnosticism, Rationalism, and Unitarianism. Against these any Confession can not but be antagonistic. But all the evangelical Churches of Christ are friends. And toward these the Synod is constrained to believe its Confession of Faith should be only irenic.

This being the conviction of the Synod, in 1890 it ventured upon the task of framing such a Confession. That Confession is doubtless far from perfect. But the Synod is persuaded that, at least for Japan and for the present time in the history of the Church in Japan, the principle governing the construction of that Confession is the right one to follow.

"If therefore the words 'the essential articles of the Westminster Confession' are to be interpreted as implying a different principle of construction, the Synod fears that the appointment of a committee by it to take part in the work would not really further the purpose contemplated in the invitation."

A NEW BOOK FORTH-COMING.—We are informed that J. A. Hill & Co., publishers, (44 East Fourteenth Street, New York) are about to issue from the press a volume with the following title, "Presbyterians, a Popular Narrative of Their Origin, progress, Doctrines and Achievements." By Rev. Geo. P. Hays, D. D., LL. D., with special chapters by Rev. W. J. Reid, D. D.,

and Rev. A. G. Wallace, D. D., of the United Presbyterian Church of North America; Rev. J. M. Hubbert, D. D., of the Cumberland Presbyterian Church; Rev. Moses D. Hoge, D. D., of the Presbyterian Church in the United States, and Rev. W. H. Roberts, D. D., LL. D., Western Secretary Pan-Presbyterian Alliance. Introductions by Rev. John Hall, D. D., LL. D., and Rev. William E. Moore, D. D., LL. D.

We are promised a copy of the book "for review," as soon as it is issued, but under the guaranty of such names as above, our readers will not need any word from us to make them wish to read the book and "review" it, every one for himself.

BUTLER'S BIBLE WORK.—Many of our readers will be glad to learn that volumes IV., V., and VI. of this helpful, healthful, popular work are now in press and will be issued at an early date by Funk & Wagnalls, New York and London.

The following letter proposes an interesting question, which may be a practical one to a number of people. Our columns are open for the consultation which the writer so frankly invites:

My wife and I are approaching sixty years of age. We are worth one hundred thousand dollars. Our children are all married and settled. We have no immediate relatives who particularly need our aid,

or who have just claims upon us. It is our design to leave this money to the foreign missionary cause at our death, and we have so provided in our will. We have, however, recently changed our views, and have in mind giving the money into the hands of the Board now. We are moved to this step by three considerations. (1) Because of the pressing needs of the work; (2) The readiness with which courts set aside posthumous bequests when directed to other objects than relatives; and (3) Because *we* are to give an account for "the deeds done in the body," which we understand to mean, that it is not to be left to an agent to deliver when we are able and competent to make the delivery ourselves. We see no reason for retaining control of our money other than to insure us against dependency in our old age. Two thousand dollars a year will be sufficient to maintain us in comfort, and enable us to perform those little deeds of benevolence which have been the delight of our Christian life.

Here is our plan:—We purpose asking the Board of Foreign Missions to receive our one hundred thousand dollars now, and pay us two thousand dollars (equal to two per cent. interest) each year during our life.

We would make one condition, and that would be, that the money *be used in the field at once*, and the Board pledge the church for the payment of the two thousand dollars to us.

Before making the offer we have thought best to submit the case to you, and invite through THE CHURCH AT HOME AND ABROAD discussion on the subject. For the present we withhold our name.

CONTRIBUTED ARTICLES.

ARE THE JAPANESE FICKLE?

REV. MARSHALL HAYES.—KANAZAWA.

The Japanese have been frequently described as a very volatile people, ever ready for change, and lacking as a nation that wonderful perseverance which characterizes their neighbors, the Chinese. It has been said that although the Japanese are converted more easily than the Chinese, the latter, when once brought to accept the truth, hold it with far greater tenacity. In studying the character of the Japanese people, a very prolific source of error has been the failure to recognize the fact that the nation is divided into two greatly differing classes: the upper or *samurai* class, and the lower or plebeian. The whole thirty-eight millions of the population have been assumed to be the same as the less than two millions of the progressive, enterprising, venturesome *samurai*. The latter is the class which has for the most part been influenced by Christianity, and it is to these that we must look for the evangelization of the masses. If, as has been thought by so many, the masses were easily moved, the work before these young leaders would be vastly easier than it really is. It has been often said, and it is true of the upper classes, that Buddhism has no hold upon the people, and is fast crumbling into decay; but the truth is that it still has a very strong hold upon the great majority of the people. And the hold which it has especially upon the older women, the steadfastness with which they cling to its hollow worship, its idols, with their immoral and illiterate priesthood, and its vague and hopeless future, at once

proves how ill-judged is the statement that the people are not steadfast in holding their religious opinions, and is in fact a most formidable barrier to the conversion of the nation. This results not only from the inflexibility with which the older women refuse to listen to the truths of Christianity, but also from the great influence which they exert upon the young and impressible, who are very frequently kept for years from accepting and professing the religion of Christ by the opposition of their parents or grandparents. This has been strikingly illustrated in our work just beginning in the city of Uoza, seventy-five miles north of Kanazawa, a city full of temples and priests, and where the Gospel had never been taught until last fall. During a recent visit there we were told of a rich young farmer, a mile or two out of the city, who was willing to have us visit him and instruct him in the truths of Christianity. He was a man of fine character, and we were greatly pleased and encouraged by the kindness with which he received us and the interest with which he listened. But when his old mother learned of our visit, she reproached him for his unfilial character and threatened to leave his house unless he promised to have nothing more to do with the foreigner, and the foreign faith. For him, and for very many others, the hour of salvation will be postponed until these obstacles are removed, as they can only be removed, by death. It seems as if the present generation of old people must go, before there can be a general turning of the young to Christ. The

great mass of the older people, those born and educated before Christianity entered the land, cling with extreme tenacity to their pagan faith. Certainly this does not seem to predict that their children, and their children's children, when once converted to Christ, will be found fickle converts. Upon a recent visit to Nagasaki, a city in the south, the seat of the terrific persecution of the Catholic Christians, two hundred years ago, I was taken by a friend to the road leading from the city, where he himself had seen, twenty years ago, four thousand poor and wretched peasants, driven from their homes in the midst of winter, in an entirely destitute condition, and scattered throughout the Empire, because they refused to trample upon the cross which their ancestors two centuries before had learned to love. They held very crude ideas of Christianity, but their hold on what they had, not death itself could shake. May we not expect great things of such a people, when the light of the Gospel shall shine in the hearts of their multitudes? They are a people to whom it is the highest of privileges to bring or send the truth.

And this privilege the Church has nobly entered upon. Scattered throughout the land, from the cold but fertile Hakkaido on the north to the semi-tropical island of Kyushu with its six millions of inhabi-

tants on the south, are nearly six hundred missionaries of the cross of Christ, counting both men and women. Of this number at least four-fifths are from America,—Japan's next door neighbor, regarded by all Japanese as their truest friend among the nations.

The question is being mooted here and there whether any more missionaries should be sent to Japan. When we consider that there is a missionary to every sixty-seven thousand Japanese, while there is but one missionary to every three hundred and thirty thousand Chinese, we need not wonder that this question is raised. Not that it is believed by any here that no more missionaries could find work to do in Japan, but that in view of the other vast mission fields of the world, now calling loudly for reinforcements, in view of the progress which the church in Japan is making, and especially in view of the great hope given by the large numbers of promising Japanese youth who are entering the ministry, we ought not, perhaps, to ask for *large* reinforcements of foreigners. Faithful work by the men now on the field, the effective labors of our Japanese brethren, the prayers of the whole church that Japan may be the scene of a mighty outpouring of the Holy Spirit,—upon these is based our hope for the evangelization of this land of the Rising Sun.

PROGRESS AND PROMISE IN UPPER INDIA.

JOHN GILLESPIE, D. D.

The Synod of India has just held its triennial meeting in Lodiana, and the two upper missions are now holding their sessions on the same historic ground. Historic ground it certainly is, because it is the birth place of American Presbyterianism in India, and the place from which

the first call for the week of prayer for the conversion of the world was sent forth. On Nov. 5, 1834, after a journey of more than three months by boat and palanquin, the now venerable Dr. John C. Lowrie, reached Lodiana as the pioneer missionary of the Presbyterian Church in the United

States. At that time within the vast territory lying north-west of Allahabad with its teeming millions there was not an European or an American missionary, and but one East Indian. To-day most of the great centres of population and influence within this territory are occupied by one or more of the two score Missionary Societies at work in India; "occupied," of course, in the sense only in which most mission ground is occupied, in having a little band of Christ's chosen servants toiling patiently and faithfully to plant the institutions of Christianity in their midst. No table of statistics can give the outcome of this half century of effort. It is said, however, that the forthcoming census, just now passing through the press will show a very large increase in the Christian population of India. From the advance sheets of this Government document it is learned that in the Punjab the increase will be over *four hundred per cent.* in the past ten years, the total being but little less than twenty thousand. This is doubtless due in a large measure to the almost phenomenal movement among the low castes under the direction mainly of the Church Missionary Society of London and the United Presbyterian Church of America. The same will doubtless be true of the North West Provinces, within which the Methodist Episcopal Church of the United States has done a similar work. It is too early yet to speak of the quality or permanence of this addition to the Christian element of India. It is admitted that mistakes have been made—serious mistakes—in some quarters by the almost indiscriminate administration of the ordinance of baptism, not on the basis of an intelligent confession of faith, but rather as a separating ordinance to break the people away from all caste entanglements and bring them into a position favorable to the reception of Christian truth. On the other hand it is also freely admitted that many

of these people seem profoundly in earnest, that many of them give good evidence of a saving change, and that by the divine blessing on wise efforts, multitudes will be gathered into the kingdom of Christ. Our own brethren have been reaching out to the low castes for some time past with encouraging results. With the caution characteristic of Presbyterians where momentous issues are involved, they have been slow to administer baptism, and yet within the past month or two sixty-eight have been baptized in the Lahore district alone, and forty in the Lodiana district, while in other districts within both missions an earnest of a promising harvest has already been gathered.

The two missions are now struggling in joint session with the question of how to meet the responsibility thrown upon them in the providence of God by the marvelous openings among these low castes. The question is a grave one, as it may involve a contraction in other directions and the possible abandonment of one or more stations to set free well trained laborers, native and foreign for the work.

Missions have met this year in advance of the usual time, so that the tables of statistics are not yet complete. It is believed, however, that the totals will show a decided increase in addition to the churches over preceding years.

SOUNDS IN THE MULBERRY TREES.

This movement among the low castes is but one of many signs that the highway of the Lord is being cast up in India, and that the day is not distant when those who have been so long sowing in tears shall reap in joy. In an address presented to the visiting Secretary by the native elders and ministers of the Synod, a few days since, the following paragraph occurs: "India is just now going through a religious crisis. The old barriers are being broken down and an upheaval of old creeds and thoughts

is taking place." This is the testimony on every hand. The various *somajes*, as they are called, societies for the defense and propagation of religious thought, tell of unrest, a dissatisfaction on the one hand with the past, and on the other an earnest search after something more adequate. These reforming sects are of two general classes, the Aryas and the Brahmos, the latter being subdivided into various minor sects.

The Aryas are a theistic sect who profess to have given up pantheism and who advocate the existence of a personal God.

They also denounce caste and preach against idolatry, urging the people to return to the pure Hinduism of the Vedas.

They are active opposers of Christianity, and it is thought that their outcry for reform, by challenging the character of popular belief, may be one of the forces used by God in paving the way for the religion of the Bible.

The Brahmos profess to reverence everything good, and give the highest place in this reverence to Christ. Their position is well illustrated by what is called the *flag of harmony* in the Brahmo temple in Calcutta. It is a four-sided affair with a flag in the centre. On one side is a copy of the Bible on another a copy of the Koran, on a third a copy of the Vedas, and on the fourth a copy of the Tripatika, of Buddhist books. Recently the leader of the main sect, Mr. P. C. Mozumdar, delivered a lecture in Lahore, in a course of moral lectures provided by the Government, on "Jesus Christ, the Guide of Youth." He spoke for two hours on the New Testament, and boldly affirmed in the presence of a large number of educated natives that if they wished to do the best thing for themselves and for India, they should accept Christ, referring, no doubt, to Christ's teaching.

Quite in accordance with this is the de-

sire of many of the Brahmos to fellowship with Christians.

Mohammedanism also has its reformer in this age of inquiry, one Sazed Ahmad, a man of ability and learning, who has gone all over India preaching his new doctrines or system. This system is called "Natural," or naturalism. It sustains to Mohammedanism somewhat the relation which Rationalism does to Christianity. It denies supernaturalism in the Koran and in the Bible alike. The movement is wide-spread and is said to include most of the educated followers of the false prophet.

This spirit of unrest and inquiry meets the traveller everywhere. A converted Mohammedan who addressed the Synod an evening or two since on Christian education stated that on his way to Lodiana in a railway carriage filled with Hindoos and Mohammedans, the chief topic of conversation was religion, and a missionary who sat next me whispered to me that he had had a similar experience during a recent journey. All this confirms the opinion of the native brethren referred to above, that "India is just now going through a religious crisis." None are more alive to this than the missionaries on the field, and none are more anxious to meet the crisis in such a way as to make the most of it for Christ. This is evident from the spirit in which they are facing the grave questions involved, and their profound sense of the need of divine help. Old and tried methods of work are being subjected to the closest scrutiny with a view to increasing their efficiency, and newer methods, adapted to the present exigency, are being carefully considered, but all this under the deep conviction that unless they have "the power from on high," all will be in vain. This was the spirit which pervaded a conference of the Christian workers of the Furrukhabad mission held in Allahabad two weeks since, and which had

been delightfully manifest in the Synod and in the missions in Lodiana. This spirit found expression in the Synod in a stirring appeal to Christians throughout the world to unite in earnest prayer for the spirit of supplication, that believers might give God "no rest until he establish and make Jerusalem a praise in all the earth."

Beyond a doubt, the day has dawned in India. Dr. Pentecost, who has enjoyed exceptional opportunities of ascertaining the attitude of the educated mind in the great centres of influence in the empire, in addressing the missions an evening or two since, begged the missionaries not to be discouraged. He expressed his surprise, not at the slowness with which mission work has developed in India, but at the rapidity with which it has moved forward and the success which has attended it, adding that results which cannot be tabulated are met with everywhere. Bishop Thoburn, of Calcutta, and Dr. Valentine, the distinguished Scottish Medical Missionary at Agra, men who have spent their

lives in India, and whose range of information in everything relating to religious thought and movement is wide and accurate, were even more emphatic in their estimate of the present crisis and the magnificent opportunities which it puts within reach of the Christian Church. They begged me as the representative of the Board of Foreign Missions of the Presbyterian Church to note the signs of prayer, and promise, and to urge a continuance of earnest effort and patient waiting, assured that the day of India's deliverance draweth nigh. Our own honored brethren, second to none in their ability to grasp the situation, accord fully with this estimate and join earnestly in the request that the church at home may rightly understand the crisis through which India is passing, and add to the gifts of three score years still larger gifts of men and means; and above all that the spirit of supplication may be poured upon the churches in behalf of the two hundred and eighty millions of India, in this hour of peril and promise. Who shall say them nay?

PRESBYTERIAN SABBATH-SCHOOL MISSIONARY WORK.

J. A. WORDEN, D. D.

The question in the Presbyterian Church is not: Shall we give, but—To what shall we give? That is, in this Church, fairly educated in benevolence, an important inquiry is: Where can we put our money so that it will accomplish most for Christ and His Church?

In the year closing April 1, 1891, the sum given by Presbyterians was \$13,961, 211. See Minutes of the General Assembly, page 642.

But, to what would Presbyterians best give? Will not all Christians agree that

Presbyterians ought to support their own church enterprises in preference to other and outside agencies and societies?

Whenever the Board of Publication and Sabbath-school work appeals for generous support from Presbyterian churches, Sabbath-Schools and individuals, it is confronted by more than one society having no Presbyterian connection but claiming a large share of the contributions.

It is one of the claims of undenominational agencies that their missionaries can plant Sabbath-schools in communities

where church workers would be utterly impotent. What are the facts? The Sabbath-school missionaries of our Board are instructed wherever practicable to organize a Presbyterian Sabbath-school; where this is impracticable, to labor to induce the people to unite in forming a Sabbath-school of any evangelical church; and, where even this is impracticable, to form a union school. Sectarian propaganda cannot fairly be charged against the Sabbath-school missionaries of our church. They hold Christ and His cross before them. While loyal to their own denomination, they have malice toward none and charity for all. They work on the line of broadest catholicity. What is the result? After years of trial, our Presbyterian Sabbath-school missionaries in the South, in the North, in the North-west, the Central-west, the South-west, and on the Pacific coast, have never failed in one instance, of which I have knowledge, to plant a Sabbath-school where any Christian worker would have succeeded.

Presbyterian Sabbath-school missionary work possesses important advantages for Presbyterians over any undenominational agency. There are some disadvantages in undenominational work. Sometimes its agents may foster a prejudice against the Presbyterian Church, and indeed against all Christian churches. By the constant claim that they are not controlled in the interest of any church, the people are led to think that all churches are simply sects and rivals and there is no good in them. While a Presbyterian Sabbath-school missionary, animated by the spirit of Christ and Him crucified, possessed of common sense and knowledge of human nature, by his whole bearing and speech, disabuses the minds of ignorant persons of prejudices against the Church, in any of its denominational forms.

In perfect candor he openly aims at, and in hundreds of instances accomplishes, the establishment of a Presbyterian Sabbath-school. With the same spirit he labors to develop these Sabbath-schools into Presbyterian churches. Whilst doing this he gathers the scattered Presbyterians. He circulates a healthy Christian and Presbyterian literature. He can do everything that any union missionary can do, and vastly more.

It is intimated by the great Apostle that our zeal in all Christian work is to be tempered and guided by knowledge. Presbyterian Sabbath-school missionary work is animated and controlled by the wisest available counsel. This is superintendence and control of the Presbytery and its appropriate committee.

These ministers and elders have complete knowledge of the field. It is only by their authorization that our board can send any Sabbath-school missionary within the bounds of a Presbytery. When at work the missionary labors under the oversight and direction of the committee of Presbytery.

He organizes Sabbath-schools only as instructed by this committee. In what manner could there be insured for any missionary work closer or wiser supervision?

There are universal complaints that the reports of such vast numbers of mission Sabbath-schools being organized by certain agencies are exaggerated and inaccurate. But, Presbyterian Sabbath-school missionary work has a certain safeguard against misleading reports. The monthly report of each missionary of our board must be examined and endorsed by the committee of Presbytery which superintends his work. The missionary of our own board informs the Presbytery of the exact locality of each school that he organizes. He places each newly organized school under the fostering care of the nearest Presby-

terian church; he arranges for an occasional service of preaching by the neighboring pastor at the new mission station.

Thus, Presbyterian Sabbath-school missionary work insures each one of its new schools the sympathy, the support and the nurture of the Presbyterian Church. In many instances, Eastern churches, Sabbath-schools and individuals become specially interested in particular schools in far off and destitute regions, and help them in many ways. The Church does not, ostrich-like, abandon its young, but does what in it lies to bring them up in the nurture and admonition of the Lord. The new mission at once takes on a distinct character by its organic relations to the Church.

The Presbyterian Church, by much experience, as well as by much candid consideration, has reached the conviction that the best plan of missionary work, Home, Foreign, Freedmen's, Indian, Sabbath-school, is by authorized church agency.

Such agency is not irresponsible. Each year it must report the principles, methods and results of labor to the whole Church. To Presbyteries, to Synods, to General Assemblies, it must give the strictest account of its stewardship. Can any other form of missionary work be more worthy of confidence, of the sympathetic prayers and gifts of Presbyterians?

Presbyterians can combine the broadest catholicity with loyalty to their own church, in advancing our Sabbath-school missionary work.

No one needs to be told that the givers of the Presbyterian church will not blindly support any scheme which the Church courts may devise; but when the General Assembly organizes the plan of carrying on Sabbath-school missions, which it deliberately pronounces the wisest, and most efficient, then, the deep-hearted loyalty of the church enthusiasti-

cally supports that plan. This is the case precisely in hand. The General Assembly has established its own Sabbath-school Missionary Department. The working of that department has won the approval of Presbyteries, Synods and General Assemblies, year after year. In these conditions does not loyalty to our own church require that we should maintain our own—not as antagonists to any outside and un-denominational scheme, but because the wisdom of the church has decided that Presbyterians will do the best work through Presbyterian agencies? In these conditions, is there not some application of the principle enunciated by Paul, 1 Timothy 5:8: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel?" The language is strong, but it is inspired.

The fruits of this Presbyterian Sabbath-school missionary work are God's seal of approval.

Take its history, since its practical inception, April 1, 1888 down to September 1, 1891—three years and five months. Presbyterian Sabbath-school missionaries in that time organized 3,894 schools gathering into them of teachers and scholars, 156,778. Two-thirds of these schools have survived and become permanent, as near as we can ascertain, namely, 2,596 schools, with 105,186 teachers and scholars. From these schools hundreds of churches have already grown.

Nor is this all the work accomplished. Think of nearly 200,000 books given away in those forty-one months; think of over 40,000,000 of pages of tracts and periodicals freely distributed; think of 200,000 families, in destitute places, made glad by visits of missionaries and by literature. Facts are God's arguments. Are not these facts his voice, saying to Presbyterian givers, *This is the way; walk ye in it?*

"A READINESS TO WILL."

REV. SAMUEL McLANAHAN.

This was the attitude of the Synod of Baltimore, in session at Washington last October, toward Synodical Sustentation. With remarkable unanimity and heartiness, the Synod adopted "The Plan," presented by its Home Mission Committee, and ordered that steps be taken at once to put it in operation.

This prompt action was due largely to the good results which are being secured in other Synods by this movement. The plan was drawn up after a careful examination of the various methods and results in those Synods. It is an attempt to embody their best features, so far as these are applicable to the Synod of Baltimore. A few minor features, which are new, have been added.

The general management is entrusted to a permanent Committee, composed of the chairmen of the Home Mission Committees of the three Presbyteries, and three elders, one from each Presbytery, elected by it.

The present committee is constituted as follows: From the Presbytery of Washington City, Rev. W. A. Bartlett, D. D. and Dr. W. St. George Elliott (Secretary); from Newcastle Presbytery, Rev. W. H. Logan and Mr. W. K. Crosby; from Baltimore Presbytery, Rev. Samuel Mc Lanahan (chairman,) and Mr. Elisha H. Perkins. It is made the duty of this Committee to circulate information on the subject and in all possible ways promote contributions to this cause. They are to consider the whole field in detail, aided by reports from the Presbyterial Committees, and report annually to the Synod how much money will be required for mission work within the bounds of the Synod during the ensuing year; how much of this should be raised by each Presbytery, and what proportion of the whole amount each Presbytery should be allowed to expend. The final decision of

these points will be made by the Synod.

The Home Mission Committee of each Presbytery is expected to co-operate in securing the contributions asked from that Presbytery. In two of the Presbyteries, at least, these committees have indicated to each church the least amount which they hope will be given by it in view of its ability and of the whole amount required. These apportionments are not in the nature of a tax or assessment either upon the presbyteries or the churches, much less are they intended to limit beneficence. They are given, rather, in the way of information, so that presbyteries and churches may have something definite to guide and stimulate them. It is encouraging to note that in the Synod of New Jersey, several presbyteries have for a number of years exceeded the amounts asked by Synod. It will be well if the presbyteries and churches of the Synod of Baltimore emulate this example. The amount asked for has been based upon the lowest calculations. If all attain or surpass it, none too much will be gathered, while if, in spite of effort, any come short, the liberality of others may save the work from being seriously crippled.

Taking as a basis the existing appropriations from the Board, \$4,260 is asked from the churches before Oct. 1, 1892. This has been apportioned among the Presbyteries upon the basis of their gifts to the current work of the Home Board last year; \$2,000 being sought from Baltimore, \$1,575 from Washington City and \$685 from New Castle.

All money raised goes into the sustentation Treasury of Synod, D. C. Ammidon, Treasurer, 31 South Frederick street, Baltimore. It will be credited proportionately to each Presbytery.

From the foregoing it will be apparent,

that the agency of the Synod is employed chiefly for raising the money required. In the view of those who drafted the plan, herein lies the chief advantage of synodical over presbyterial sustentation. It brings the stronger presbyteries, which have smaller relative needs, to the help of the weaker and more needy. It also simplifies the matter of collecting and administering the funds, and secures greater economy in printing and circulating information.

As a minor detail it may be noted just here that the Synod's Committee have prepared an explanatory leaflet and collection envelopes and propose to furnish them to all Sessions, with the request that the *name of each* possible contributor be written upon a separate collection envelope and that this with a circular be addressed and handed out or mailed to the parties one week before the collection.

The disposition of the money, on the other hand, is left largely to the presbyteries. The Synod prescribes in the plan these general conditions: All applications shall pass through the hands of the presbytery's Home Mission Committee; shall require a two-thirds vote of the presbytery by ballot; in ordinary cases, shall not be for more than one-half the salary, nor to a church whose members do not average a contribution of, at least, \$5 toward the support of the pastor; and that the total salary shall not be less than \$700 nor more than \$1,200. The Synod will also decide annually what sum or proportion each presbytery shall be entitled to draw from the Sustentation Fund. Within these limits the presbytery is entirely free and independent. It has direct and entire control of *its proportion* of the money raised, deciding just where it shall go, how much of it to each field, and under what conditions. All reports from those aided go to the presbytery's committee, and the money is paid out upon the order of its chairman. The

responsibility for mission work within its own borders is thus laid upon the Presbytery where, according to our Presbyterian theory, it chiefly belongs. Certainly the Presbytery knows better than any other body of men can know, the relative needs of its own territory; and when it also knows that it has only a definite sum to expend; that its action is final in the case; and that it must, in a very direct way, provide the money to fill the treasury, from which it draws; the Presbytery may be safely trusted to make the best arrangements possible, alike for the fields and the funds.

As there was a "readiness to will" so there is every reason to believe there will be "a performance also out of that which" the Synod has. For though the Synod of Baltimore "is little among the thousands" of our Judah, having only three presbyteries, 132 churches and 20,432 members; yet she has ever proven herself great in zeal and liberality. According to the Assembly Minutes, her churches gave last year to the cause of Home Missions \$41,269; to *all* benevolent causes \$149,278; and to all objects, including church support and improvements, \$435,691.

The Synod covers Delaware, Maryland and the District of Columbia, having a combined population of nearly one and one-half millions, having increased about 14½ per cent. between 1880 and 1890. (The Presbytery of Washington city has also a few churches in Virginia.) In spite of striking from the roll a number of churches which were dead, the Synod made a nett gain in those ten years of 9 churches, and of 4,358 members, an increase of 35 per cent. These facts show that the Synod has a field, and a *promising* mission field, within its borders.

Of the 132 churches, at least 32 now need some assistance. Some of these are weak country churches, which are kept in that condition by constant emigration, but these are, in this way, the head

waters of the streams that make glad the stronger churches of our own towns and cities, and the waste places of the West. For their own good work and for their indirect influence, these churches should be efficiently maintained. Other churches are feeble only because they are young. With the rapid growth of the cities in the Synod particularly, of Wilmington, Baltimore and Washington, new opportunities are constantly opening, where a little timely help secures a church which soon becomes independent and contributing. To do the whole mission work of the synod requires at present about \$6,000 annually.

That the synod can provide this amount, the foregoing statements abundantly prove. They establish the presumption that she will do so. It is a pleasant circumstance that the first money received into the treasury came from the *Makemie Memorial Church*, Snow Hill, Md., which claims to be the first church established by the apostle of presbyterianism, whose name it now bears; showing not only that his work abides, but that the zeal which he showed for planting and maintaining Presbyterianism within territory now covered by this synod, still pervades the

scene of his labors. It has been by large gifts on the part of the wealthy and by generous gifts on the part of all, that the past beneficence of the synod has been accomplished. It is not intended that synodical sustentation shall decrease gifts for the "regions beyond;" but to make the requisite advance upon the past, it is evident that a special and very general effort will be required on the part of pastors, sessions, and people.

The immediate *occasion* for this sustentation movement is the great and ever growing demand on our Home Mission Board from the newer parts of the country. By taking care of its own churches, the synod will set the Board free to that extent and so further the general cause of Home Missions.

The great *reasons* for adopting this method are the increased efficiency with which mission work in the synod can be prosecuted under it and the advantages it will bring to the weak churches and their ministers.

These things being so, the *end* for which the Christians of the synod of Baltimore are called to labor and give to synodical sustentation, is the glory of God, the chief end of all Christian service.

CHURCH OF ENGLAND MISSIONARY SOCIETIES.

REV. JAMES JOHNSTON, BOLTON, ENGLAND.

Unsurpassed in its home resources and constituency and, in the number of its workers and spheres abroad, the Church Missionary Society holds premier rank among the societies in Great Britain.

Established in 1799 the Church Missionary Society shows steady progress, which in the last decade has been wonderfully accelerated. Numerically, it maintains 597 ordained missionaries, and,

of these, 15 are Eurasians and 278 native clergymen. The European countries are represented by 56 lay missionaries and 75 female teachers and in foreign lands by the 15 Eurasian agents and 3,400 native Christian teachers at the 327 stations. Native schools 1,720 in number are attended by 70,311 scholars, and of native Christian adherents 195,403 are enrolled, inclusive of 50,005 communicants. Of

C. M. S. missionaries twenty-two have been appointed to the Episcopate. At present the Society wholly provides the incomes of 11 Bishops belonging to the dioceses of the Niger, Eastern Equatorial Africa, Travancore, Mid-China, Waiapu, Wellington, Moosonee, Athabasca, MacKenzie River, Selkirk, and Caledonia, and contributes half the stipends of the bishoprics in Jerusalem and Japan. In the formation of colonial and foreign bishoprics it has been generously aided by the Society for the Promotion of Christian Knowledge. No other missionary organization on English shores has been more effectively supported. The most perilous crises and noblest enterprises have commanded a flowing liberality. The income which in 1851 amounted to £103,697 was in 1890-1, £247,737, and the aggregate income since its inauguration, ninety-two years ago exceeds £9,500 000, (\$47,500,000) exclusive of special funds raised since the year 1884. As an instance of generosity and advance at the hour, constituents of the C. M. S. have just contributed towards the Special Protection Fund on behalf of the Uganda Mission the sum of £15,000 and, meanwhile, the appeal for 1,000 missionaries is meeting with most generous response.

In the young people and in literature the C. M. S. has two able auxiliaries. For example, the Gleaners' Union, which has been in existence five years has 36,472 members with 350 branches whose special mission is the circulation of the latest and fullest news of "the fields white already unto harvest." Besides the distribution of the periodicals the "Intelligencer," "Gleaner," and smaller publications of the Society, the Gleaners' Union reprints everything which throws light on the work abroad. The vital connection between intelligence and sympathy is recognized and applied. A kindred agency is the Missionary Leaves Association which af-

fords aids other than those dispatched by the Society to various labors undertaken by the missionaries. During a career of sixteen years it has forwarded £51,797 and goods to the value of £31,100, to the Society's stations. As may be surmised the C. M. S. has an admirable Zenana organization which, however, was only launched in 1880. It sends forth 127 missionaries—of whom 32 are not in receipt of salaries and 22 are entirely honorary—63 assistant missionaries, and 572 native agents. The hospitals under the control of this wing of service are located at Amritsar, Peshawur and Srinagar. For the year ending March 1890, the income of the Zenana was £26,070, excluding £6,600 raised by native sisters in the mission districts.

English Episcopalians likewise sustain the South American Missionary Society which had an income of £26,070 in 1890. It seeks the evangelization of the Indians of the Paraguayan Chaco, Patagonia, and adjoining provinces, and ministers to the English emigrant families settled in Chile and the English sailors visiting South American coasts. From the High Church section the Society for the Propagation of the Gospel in Foreign Parts has bountiful patronage. Founded in 1701, it supports 660 ordained missionaries, of whom 156 are natives laboring in Africa and Asia. It has 2,300 lay laborers in various missions, 2,600 students in its colleges and, 38,000 children in its mission schools throughout Asia and Africa. For the year 1890 the financial return was £164,383. The Universities' Mission, also High Church, is similarly dependent on adherents to the Church of England. It has stations between the Rovuma and the Zambesi on the East African coast and, as far inland as the eastern shore of Lake Nyassa. Over these barbarous regions Bishop Smythies exercises a devoted and intrepid oversight. The Colonial and the Conti-

mental Church Society, inaugurated in 1835, sends clergymen and catechists to the British Colonies and supplies spiritual ordinances to English residents in all parts of the world and the British sailors in foreign ports. The income for 1890-1 was £39,201. A number of smaller agencies more or less identified with the larger societies are employed in many lands telling the Story of the Cross to wanderers in the dark.

Grandest of these in holding the lamp of missionary light "for obedience to the faith among all nations," stands forth the

Church Missionary Society. To thousands and thousands its message is a crown of rejoicing. Its gifts in consecration, strength, learning, and heroism, constrain admiration, and, prepared for the "Holy War" in any desirable arena, it seldom, if ever, retires vanquished. Its struggles in Uganda, on the Niger and through Mashonaland, are thrilling examples of conflict at the utmost hazard, which may excite God's people everywhere to pray that this great Society may remain steadfast to the Crucified Christ and so multiply the lands of the redeemed.

GERMAN EVANGELICAL MISSIONS.

REV. H. J. WEBER.

The German *General Evangelical Protestant Missionary Society* held its annual meeting at Bremen in October, 1891. Dr. Buss, of Glarus, Swiss, presided. The Society has Branch-Societies in all parts of Germany, and has over 17,000 enrolled members in Europe who pay a regular contribution to Foreign Missions. The Society adapts itself more than is customary to the religious thinking of the Japanese and Chinese. They endeavor to be unto the Japanese heathen Japanese to such an extent that it has seemed to many earnest missionary workers as if the Society's heralds were depreciating Christ in the attempt to win the Japanese. The German missionaries of the Society are Dr. Spinner, the Rev. Otto Schmiedel and Karl Munzinger, who will soon be joined by Rev. Brinkmann and Rev. Max Christlieb, son of the lamented professor, Theodor Christlieb, of Bonn. Mr. Christlieb goes with his wife to England to study the English language, and expects to sail for Japan next summer. Miss Auguste Diercks, is as yet the only lady missionary of the Society. She la-

bors at Tokyo. Two German churches are connected with the above Society, one at Tokyo, with 101 German members, the other at Yokohama, with 120 German members. The German Emperor personally gave 10,000 marks to assist the German residents of Tokyo in building a suitable church.

Three missionary stations and congregations have been established in Tokyo.

A Theological Academy has been opened at Tokyo with ten students; its library already has 9,000 volumes.

In China this Society has only one missionary, Dr. Faber, in Shanghai, the greatest scholar of Chinese language and literature living. The British Bible Society has secured his service for the next years to act as editor-in-chief of the new translation of the Bible into the Chinese language. The Society will shortly send out the Rev. Paul Kranz to Shanghai as assistant to Dr. Faber. Thus the love for Foreign Missionary work is increasing in all quarters of the German church, even in this liberal or radical wing of the Protestant Church of Germany.



or, or this Board must suspend appropriations or end the year in debt.

The simple object then of this statement is to attract the attention of churches that have not yet sent their contributions the year, and to impress upon them the vital necessity of not letting the end of the year slip by them unnoticed. To every chance to the forgetful, the gathering and the churches at a distance, books are kept open until April 10, everything received up to that date considered as constructively contributed the year ending on the first of the month.

BELL WANTED.

A pastor in Nebraska sends us a letter asking us to help his church in procuring a bell. The generous rivalry between the Presbyterians and the Methodists of which playfully speaks is good for both. It is the kind that engenders bitterness of feeling. We quote:

It occurred to me that it might be possible that some of our churches in tearing down and building greater might have a bell on their hands not large enough to melt out the old and ring in the new, and they might inform you of the fact and leave the disposal of the old bell to your Board.

"Our brethren of the Methodist Church have neither tower nor bell, but they have stolen a march on us while we were paying for a church organ and building sidewalks, and are now building a tower; and they have money in bank to build tower and buy bell. We have a tower built and we would like very much to hear our bell jingle first. So if you *can* do anything for us, we pray you have pity on us and help us."

WHAT AN ARCHITECT SHOULD BE.

"The architect is something more than a man of business; to be worthy of the name he must have the spirit of an artist, and be able to give his productions a touch of that beauty or grandeur which will lift them from the commonplace and make them works of art—giving pleasure to cultured beholders. It is just this artistic faculty which differentiates the architect from the engineer and the builder; the works of the architect ought to combine utility and beauty."

We quote the above from *Chambers' Journal* and only add that a building in order to be truly artistic and to vindicate the artistic "faculty" of its architect, does not need to be either large or ornate. It is the highest excellence of any building, either architecturally or artistically, that it should be exactly adapted to the purpose for which it is intended, and then in its form express the spirit of that intention. It is therefore quite possible, although we confess it is difficult, for an architect to design a wayside chapel costing \$3,000 which shall be as truly beautiful as a cathedral, because as perfectly expressive of the object of its being.

RESPONSES OF SYNODS.

We add this month additional extracts from the minutes of our Western Synods:

INDIANA.—The Board of Church Erection

is closely allied in the character of its work to that of Home Missions. Its work is even broader, while helping Home Mission congregations to build their churches, it also heeds the appeals of still stronger localities able to meet the annual expenses incident to a settled minister, but not able to meet all the additional expenses arising from building a house of worship.

Accordingly the demands on this Board increase yearly. The advance in this demand this last year over five years ago is 31 per cent.

Your committee recommend the following resolution:

That we heartily appreciate the great work accomplished by this Board in the past; that we rejoice in its enlarged purposes and schemes for present and future usefulness, and that we urge upon the churches of this State to contribute its full proportion toward the \$150,000 asked for the current year.

IOWA.—This agency of the General Assembly is doing a grand work. These church spires, like so many sentinels, protect our homes in the villages and on the prairies, and like the star of Bethlehem guide modern "magi" from the near, and from the distant East to where the Christ is found. Even the careless and skeptical of our land, who will never read the sacred volume, nor enter the "house of prayer," must admit in the judgment day that they did not live up to their privileges, for they saw the index finger of the sanctuary pointing heavenward.

Within the boundaries of our Synod are nearly four hundred of these faithful watchmen, and scarcely one of them has achieved its exalted position of usefulness without the aid of the Board of Church Erection.

Wherever the Board of Home Missions has organized a new and feeble church, the Board of Church Erection has stood ready as a true "friend in need" to assist in securing for it a house of worship. And even along some of the old roads from Jerusalem to Jericho that the Home Mission Board could not travel, the Good Samaritan of Church Erection passed, to lend a helping hand.

Some of the churches helped are now but new-born and still wearing their swaddling

clothes; others are groaning for freedom from youthful oversight; while a goodly number are boasting of their achieved majority; and a few are so old they have forgotten the rock whence they were hewn and the hole of the pit whence they were digged. There is but one Board of our church in which our congregations have individually been more interested, and on which they have been more generally dependent than on the Board of Church Erection.

OREGON.—This cause certainly demands the attention and consideration of every church within our bounds. Ours is pre-eminently a Home Mission Synod where new churches are being organized, and hence new church buildings are required, for in no other way can a church be more permanently benefitted than by securing for itself a house of worship. It gives it standing in a community, and enables it to command the respect of its neighbors. Connected with the need of a house of worship is that of a manse, to help establish and support a resident pastor, with and in the midst of his people. These two objects the Board of Church Erection is endeavoring to accomplish, and is doing so as rapidly and generously as the church at large extends to it means to work with.

THE PACIFIC.—We are a Home Mission Synod. A great many churches have been organized in a very short time. In order to make permanent the work done it is necessary to have a house. If Home Mission is a father of the work in this Synod, Church Erection is the mother.

A church edifice centralizes the work and gives permanence to what is done by the minister in charge. Hired halls and the use of "union" or sister churches are only expedients in lieu of what ought to be, viz., church buildings with churchly—and, yes, if you please—denominational associations.

The Board of Church Erection has reached its majority. At the last General Assembly it submitted its twenty-first birthday report. It was a grand report, but not as grand as it ought to have been. It was not because the Board had not done faithfully its work, not because a great many churches had not been

built, for it reported aiding 190 churches on an average of \$360 each, to a total extent of \$123,615, and 52 manses to the total extent of \$21,498; but the report was not as grand as it ought to have been because out of 6,894 of possible contributing churches less than one-half, or 3,182, did contribute; and 3,712 made no contribution.

SOUTH DAKOTA.—The applications to this Board about equal the new churches organized, which clearly shows the relative importance of this Board. The possibility of securing a house of worship if organized must often decide the question of organization.

In all our General Assembly there are yet 804 churches without buildings. Aid was sought for 190, and 52 manses during the past year. The total amount applied for was \$145,113, the income of the Board was \$126,648, or \$18,465, less than the amount applied for. The report from our own field is most encouraging when we take into account the straitened circumstances of the churches during the past year.

WISCONSIN.—Turn about is fair play. We have received freely, let us give freely. If possible, let some plan be devised by which at least 100 of our 162 churches, instead of only 57, shall send a yearly contribution to this Board.

Bear in mind, brethren, the relationship between Church Erection and Home Missions.

It is that of the right hand to the left. Whenever a congregation is drawn together and a church organized the first essential is a house of worship.

Without some adequate provision for this necessity the labors of the Missionary, however abundant, will be largely wasted. What boots it to have gathered a million bushels of the finest wheat, if there are no granaries in which to store and protect it?

So then that the spiritual grain gathered by the faithful workers may not be scattered and lost for the want of a visible home, let us return to our people determined that both they and we shall be more loyal to this hand maid of Home Missions.

BUILDINGS COMPLETED WITHOUT DEBT
IN DECEMBER, 1891.

State.	Church.	Value.
North Carolina,	Lexington 2d,	\$ 1,100
California,	Boulder Creek,	2,150
"	Ben Lomond,	1,200
Iowa,	What Cheer 1st,	4,200
"	Plover 1st (Manse,)	1,000
Kansas,	Fredonia 1st,	3,250
Kentucky,	Buena Vista, Harmony	1,250
Minnesota,	Alden 1st,	1,400
"	Marshall 1st,	2,500
"	Rheiderland, Ger. (Manse)	550
Nebraska,	Belmont 1st,	700
"	Ponca 1st (Manse,)	1,600
North Dakota,	Sterling 1st,	
South "	Hot Springs 1st,	6,500
Wisconsin,	Eau Claire 2d,	2,000
		<hr/>
		\$29,400

JANUARY, 1892.

State.	Church.	Value.
Arkansas,	Mt. Lebanon of Hope,	\$ 810
California,	Sanger,	2,300
Colorado,	Leadville 1st,	10,500
Idaho,	Kendrick 1st,	1,800
Iowa,	Mt. Pleasant,	2,285
"	Nevada, Central	6,500
Michigan,	Elk,	1,225
Missouri,	Centre,	1,300
"	St. Louis, Grace	3,083
Nebraska,	Lincoln 3d,	2,100
"	South Omaha,	5,500
New Jersey,	Freehold 1st (Oak Glen Chap'l)	1,350
North Carolina,	McClintock,	1,085
South Dakota,	Mitchell,	4,000
Wisconsin,	Racine, Bohemian Church,	2,700
		<hr/>
		\$ 75,948
Previously reported since April, 1891,		248,510
		<hr/>
		\$324,458

COLLEGES AND ACADEMIES.

A NEW RULE OF THE BOARD.

BY E. C. BAY, D. D., SECRETARY.

The Board of College Aid has long discouraged the solicitation of funds in the East by representatives of institutions under its care. Experience has demonstrated the necessity of the following rule adopted at the Board's meeting, January 7th, 1892.

"Colleges aided by the Board may solicit personal gifts in their respective synods, academies in their presbyteries, or both from personal friends anywhere; but this does not mean that acquaintance with a pastor in another synod or presbytery authorizes solicitation from his church or people. Other solicitation of gifts from individuals for institutions aided by the Board, may be made only by the Board. Institutions asking aid from the Board, will be considered as thereby pledging themselves not to make such solicitation while connected with the Board. If they need funds for paying

debts, for increasing facilities, or for endowment, they may inform the Board. It will investigate the case and try to secure such help as may seem essential and, in view of other claims, just and wise. It will lay the matter before pastors for their assistance; it will not go around pastors to appeal to individuals, except to such as are personal friends or accustomed givers to the cause; and it will in no case authorize representatives of institutions to make such solicitation. Institutions intending to apply to the Board for aid must, after receipt of this notification, refrain from asking such solicitation, or their application for aid will be declined."

The reasons for this rule are obvious.

1. Such gifts through the Board are secured by mortgage on the entire property of an institution, and can never be diverted. Personal gifts not so secured may be, as some have been, lost by the discontinuance or transfer of an institution.

2. Promoters of an institution commonly count theirs the most important educational enterprise of the Presbyterian Church, and naturally try to secure the largest gifts. The interests of our one educational work demand the judgment of a competent body studying the entire work broadly, minutely, and sympathetically, as to the relative measure of help needed by each institution. The Board seems to be the body to do this thing.

3. The aid secured by a solicitor depends less upon the comparative merit of his cause than upon his eloquence and persistence. Some institutions obtain large help; while others, equally or more needy, deserving, and promising, get little or none. The Board can assure a sharing approximately just and wise.

4. When the Board asks churches for annual offerings, seeks personal gifts from their members, and then permits solicitors to make further appeals, it wearies pastors, gets its own representative denied access to their pulpits or to their good givers, creates unpleasant feelings toward itself, and decreases the annual offerings for its treasury.

5. Givers approached inopportunely, too persistently, and by so many different solicitors for the one cause of Presbyterian education, incline to listen to none, make perhaps small gifts or none, and are disaffected toward the Board. Wisely approached by the Board's representative only, and only rarely, and only when their pastor has secured their consent, they may be won to interest in the work, to larger immediate gifts, and to a habit of contribution to the cause.

6. Some institutions, loyal to the Board's policy, refrain from the undesired solicitation; others, restrained by no effective rule, make such solicitation, and pre-empt the bounty which should be shared by others. Thus the Board sees

institutions suffering deprivation through their loyalty to its policy.

Hence the Board felt constrained to adopt the new rule. We believe, inclined thereto by many leading ministers and men of means, that, if pastors render occasional assistance, the relations between the churches, the givers, the Board, and the institutions will be most agreeable and most useful to the cause which all have at heart.

Pastors are asked to note that this plan can succeed only in so far as congregations are instructed, by the pastor or by the Board's representative admitted to the pulpit, about Presbyterian educational work and the Board's aims and methods; and in so far also as pastors sincerely try to secure the Board's representative access to individual givers. If the Board cannot obtain needed money, institutions will certainly cut loose from it and make their own solicitations in eastern churches.

A REMARKABLE GRACIOUS WORK.

These tidings of joy come from Washington College, at Washington College, Tennessee, by the hand of President James T. Cooter, D. D., who says:

Having to look after my duties as president of Washington College, I have not as much time to devote to these churches as I would like. But I hope to have the assistance of Rev. J. W. C. Willoughby, who preaches for Salem church, in some extra work on my fields. We have just finished a series of meetings at Salem church, which is in connection with the college, and the Lord has granted us an abundant outpouring of His spirit. There were forty-five conversions that we know of as the result of these efforts. I never saw a more sweeping revival. There are now only four or five students in the college who are not Christians, and we hope to reach even them before the college year is over. Among the converts are some who before were very ungodly and even professed

infidels. These same students made a great deal of trouble last year. But they are now as zealous for Christ as they were before against Him and have been instrumental in leading many of their associates to Him. I never saw a more quiet revival. All seemed to be considerate and to have an intelligent apprehension of what they were doing before coming to a decision. This was due largely to having trained workers from the Christian Associations of the College. The people around say that it is one of the most thorough-going and hopeful revivals in the history of the college.

We have since been conducting a series in a schoolhouse not far away for the benefit of the people in some of the surrounding communities.

Think of the young men and maidens

thus saved for usefulness in the church and everlasting joy in heaven; think of the hearts of their fathers and mothers made inexpressibly happy; and be glad if you have ever helped Washington College either directly, or unwittingly by contributing to the Board's treasury. Such work of saving and transforming is doing, in less or greater measure, by every institution aided by the Board. If any one has some hundreds or thousands of the Lord's money which might be placed where it would produce such results, correspond with the Board's Secretary about opportunities. And give that which is most needed—a prayer for the workers and students in these struggling but blessed centers of Christian influence.

EDUCATION.

It is very gratifying to be able to state that the resolutions and injunctions issued by the General Assembly and the several Synods in behalf of the Board of Education as well as the statements and appeals sent out by the Board itself are having a happy effect upon the churches in the increase of their contributions to this cause.

At a recent meeting of the Board the Treasurer reported that the receipts from the churches alone exceeded those sent in last year up to date by about four thousand dollars. Now, if the churches will continue to do as well for the remaining portion of the year there is good reason to hope that the Board will be able to pay off the scholarships promised to the students, shaved down as they have been twenty per cent. below the usual figures, while the number of candidates accepted is about the same as last year, and also to close its accounts free of debt and start afresh on the old basis. "Everything," as is said in one of the Synodical reports, "depends upon the fidelity of the pastors

and sessions in complying with the request of the Assembly. In carrying out a common enterprise all should work together in loyalty to our church authorities." The chief thing needed by the people at large is to be fully instructed in regard to the importance of this Board and the greatness of the work it is set to do. In the report from one of the Synods we read: "In looking for the cause for the lack of interest indicated by the smallness of contributions your committee is constrained to believe that it is due in no small degree to a lack of information. The majority of our congregations know very little in regard to the working and needs of this Board. To know they must be informed by the pastors." This is true. There are false impressions as to the soundness of the policy adopted, which require to be removed, and there are strong reasons for it which ought to be clearly exhibited. It must be shown that as at the beginning so all through the history of the church the majority of those

who have been called to the ministry are not the sons of wealth, but many of them, especially at the present time, have not the means for defraying the great cost of that thorough education which is demanded by our church as the requisite for ordination. The attempt to pay his own way by any young man dependent on himself while studying to any good purpose, can be successful only under peculiar circumstances, and by one of strong constitution. Our records show that even with the aid given by the Board, many a candidate is greatly hampered by the effort, or undertakes it at the sacrifice of important acquisitions. Were the church therefore to depend for the adequate supply of ministers only upon those of ample resources, together with the rare instances of successful self-help, it would soon be in sad straits for men to supply its pulpits. The alternative before it is either that of aiding our candidates to obtain a thorough education or of taking them, as some other denominations do, for what they can make of themselves, be it for better or worse. Will the church consent to the latter?

Again, let it be shown that the appearance of an over-supply of ministers which sometimes presents itself as an objection is altogether fallacious, whether it comes from the fact that some desirable vacant pulpits are besieged with applicants, or that there are so many ministers without charge. The real evidence on this point is to be presented in the large number of vacant pulpits, amounting to over eleven hundred, and in the drafting of ministers from other denominations at the rate of nearly one hundred per year to supply our lack, and also in the loud calls for men to carry on the work of evangelization by both our home and foreign Boards, not to speak of the work among the Freedmen, and among our immigrant population, nearly all of whose ministers can be educated only through the aid given by this Board.

Once more let it be shown that the instances of aiding young men who have not proved worthy are very rare, and are most generally corrected in the course of their education. "The fault of this, if fault there be, lies in the lack of care on the part of the Presbyteries who recommend them?" Our chief answer to this objection is to be seen in the large number of men heretofore aided by the Board who are now occupying eminent positions as pastors, as missionaries, and professors in our literary and theological institutions. The list is one to be proud of.

Let such information be furnished by those into whose hands the vital interests of the Church are primarily entrusted and the beneficial results would soon be apparent. Let ministers remember, as urged in one of the reports, "that it is theirs to search out and help forward young men who are by quality and grace fit materials for the sacred office. It is theirs to see to it that proper provisions are made for the encouragement and support of such candidates for the pulpit. It is theirs to take such vast, such urgent, such promising interests and agencies as these, on their hearts; to cultivate large and broad views, to sympathize with continental plans, to carry in their breasts day by day the whole Church with all that it contains, and all that it is destined to become. When our pastors and our elders are filled as they should be with such high thoughts and hopes and purposes, the cause we are now considering will not go unsustained."

Evidently a heavy responsibility rests upon our ministers and elders in this matter. The restriction which has been put upon the Board by reason of its debt, is a very serious one. Its inability to aid candidates in the early stages of their Education, often decides the question with many a young man in regard to his duty in reference to the ministry. He will

take it as a providential veto put upon his desires and efforts to enter it. By insisting on such a high standard of ministerial education, the Church virtually puts a bar in the way of his ordination, and unless she is willing to assist him in surmounting it, she excludes him from the service, and makes herself accountable for his not devoting his talents to that which his heart is most set upon. The call of Christ, if such it be, fails to be seconded by the Church, and he goes away disappointed and saddened, to engage in some secular calling? The loss would be not only his, but also that of the Church. Shall this continue to be? We look for a hearty "No" in the abundant contributions which shall be sent in to us before the year closes, gladdening the hearts of many of our devoted young men who are looking anxiously for the results, and relieving the embarrassments which are hampering several of our Presbyteries that are engaged in enlisting much needed recruits for their vacant Churches, and for the fields which they are laboring to occupy.

GRATITUDE FUND.

A movement has been inaugurated by the Rev. W. C. Covert of St. Paul Park, Minn., in conference with an alumnus from each of our Theological Seminaries, to make an appeal to those of their brethren, who, like themselves, had been aided by the Board in the course of their education, for special contributions which should go to form a "*Gratitude Fund*" by way of requital for the favor which had been shown them.

The results of this movement are beginning to appear in liberal donations, which prove that gratitude is no feeble sentiment among our ministers. The brother who first suggested the idea, must feel greatly gratified to know that it is so productive of good. Most of the letters enclosing donations testify to the exceeding cordiality of the response, and in some instances also to the sacrifices made in sending it. We present then, our sincere thanks for their gifts and kind wishes, and pray that God may bless them abundantly in their labors.

—D. W. POOR.

SACRED MONEY.

Under this appropriate title, Rev. Dr. T. L. Cuyler, in the New York *Evangelist*, tells, in his own frank and charming way, of having discovered among the papers of his "beloved and departed mother," the book in which she kept the account of the expenses of his early boyhood. He says:

"In the list of frugal expenditures made by that widowed mother for an only boy, there was recorded on almost every page the words "*Sacred money.*" This

was sometimes bestowed in making him a life member of the American Tract Society, or the Home Missionary Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "*Sacred money.*" Into that envelope the good woman was wont to put a certain portion of her very limited income, as soon as it came into her hands. When the money was once placed in that wallet, the Lord was sure to get His own. Come what might, no demand of luxury or of necessity was allowed to "rob God" of what had been consecrated to His service.

FOREIGN MISSIONS.

Foreign Missions can make no appeal to the churches except as they appeal to disinterested love.

For whom are these missions undertaken? For others, not for ourselves. The races for whom we labor are distant. We have never seen them. To us personally they are strangers, aliens. Living on other continents, they do not touch our secular interests. If we leave them to live and die in degradation, no earthly interest of ours will be put in peril. They do not govern us. They do not share our civil or public life. However debased, they cannot pollute our children nor degrade our schools. They cannot tamper with our financial order. They cannot in the faintest degree threaten us with anarchy, or with impoverishment. We are far above them, in the providence of God, set on high, beyond their power. No instinct of self-preservation urges us to their relief. No argument for personal security, or for national prosperity, except in the most indirect and distant way, pleads with us for their help. That voice of our Lord, "Go, teach all nations," is not a call to self-preservation. It is a call to self-sacrifice.

Those far-off heathen races—we are related to them only through God, the Father of All, and Christ who died for all. Most of us will never see them until we see them at the judgment, nor ever hear so much as their thanks until we meet them in Heaven. Not only inferior to us, they are in many respects unattractive to us, sometimes repulsive. They receive us with indifference, often with suspicion, sometimes with cruel hostility. It is evident that a mission to them is wonderfully like Christ's mission to ourselves—to this fallen world.

It began in love, disinterested love—"God so loved the world." He sat on high; the security and holiness of Heaven lay around Him. He was met by men with indifference, changing only to abuse and scorn. But as His mission began in love, so it was sustained by the long patience of love; it triumphed by the sufferings of love; it was rewarded only by the joy of love.

It is that incarnate Love which points the Church to the misery and sin of the heathen, saying, "As my Father hath sent me into the world, even so send I you into the world." "Other sheep I have, which are not of this fold; them also I must bring."

The cause of foreign missions must depend upon the piety of the Church and upon that alone. It can appeal to nothing but love for souls and grateful, loyal obedience to our Lord. But to these it does appeal as the wretchedness and guilt of men appealed of old to the love of Heaven.

Copies of the above impressive appeal to the spirit of love in our Church, from the pen of Dr. Mitchell, may be had in the form of a leaflet for distribution by pastors, by addressing Mr. Wm. Dulles, Jr., Treasurer, 53 Fifth Avenue, New York.—ED.

ELEMENTS OF SUCCESS.—Some of the elements which have brought success to the Shantung Mission are worthy of consideration, and they may carry their suggestions to other missions.

First: While the Mission maintains a well established and thoroughly managed

college and theological training school at Tungchow, in which a limited number of native ministers are thoroughly trained for their work, it is the custom at all the principal stations to gather together the native preachers of the surrounding district during the season least favorable for country work, and train them for three months in the knowledge of Bible truth and in methods of aggressive Christian work. At the same time, by being brought into touch with the missionaries, and filled with a greater sense of dependence on the power of the Holy Spirit in answer to prayer, they are raised to a higher spiritual standard, and thus in both mind and spirit they are better qualified for the earnest work of gathering souls to Christ.

In some instances also the teachers of the country schools are assembled for a month that they may be placed under normal training. Thus in the work of even primary education, instead of being left to the hap-hazard methods which might occur to each untrained teacher, they are raised to a higher and a more or less uniform standard of qualification. For economy and general efficiency these methods are to be commended, and so far as they are suitable to the circumstances of other fields, might well be imitated.

The Shantung churches have made gratifying advancement in the matter of self-support. The work of raising the sustentation fund is wholly in the hands of natives, except that one of the missionaries acts as their treasurer. The total amount of contributions is from three to four times as great as that of the previous year. As a result four native pastors are entirely supported.

JAPAN.—The nationalistic feeling of "*Japan for the Japanese*" is bearing good fruit, in causing Japanese Christians to go

to the Bible and that only, for the foundation of their faith. The result will be a biblical Christianity.—*Baptist Missionary Magazine*.

ARABIA.—The three missionaries to Arabia report that, "as the result of experience and observation," their conviction has grown stronger, that the divine hand that guided them to this field is "sweeping away obstacles and turning the soil for the reception of the seed."

One of them has written: "The door to—may perhaps not yet be called *open*, but that there is a door, and that the key of faith and waiting upon God and *at the door*, will open it, I believe with all my heart. Difficulties and sacrifices there will be to meet, but the prize is worth the price."—*Arabian Mission, Statement No. 3*.

"RECOMMENDED TO THE GRACE OF GOD."

Cambridge University has just given one of her choicest sons to the mission field—Dr. S. Lavington Hart, who goes to China as an evangelist-missionary of the London Missionary Society. Dr. Hart leaves at Cambridge the record of an exceptionally brilliant career. Entering St. John's College in 1877, his progress was marked by a constant succession of academic honors, culminating in 1881 in the degree of Doctor of Science, and in 1883 in a Fellowship at his College and a permanent appointment as lecturer. He was also appointed by the University a teacher of Physics for its medical degrees. But his life at Cambridge has been not only that of a man of high talent and scholarship, a successful and esteemed teacher; it has been also marked by the ardent support he gave to many forms of Christian work. Serving his own church as its voluntary organist, as well

as in many other ways, he was also the main stay and dependence of a Workingmen's Mission in one of the poor and degraded parts of the town.

One who has been associated with him in his work says:

In Cambridge we are not a little jealous that those who are at a distance should realize how large the immediate sacrifice is which he has determined to make, in order to be free for the new work to which he is called, and how confident our hope that the power which we have seen day by day in his thought, his teaching and his life may work even more good in China than it has done in Cambridge. For such a man it seems hard to imagine a happier life than one spent in congenial teaching, with all the opportunities for research and the social influence which are offered by a permanent post in the University. It would not be easy to count the number of men who leave Cambridge every year bitterly disappointed because work of this kind has been beyond their reach. It is such a position of growing dignity and comfort that Dr. Hart has just "put to the hazard for the sake of a people whom he has never seen." He will go to China followed by such a stream of gratitude, of affection, of reverence from a hundred hearts, as it is given to few men to win from even one.

FOREIGN MISSIONS [said the Synod of South Dakota at its last meeting] puts us in sympathy with Christ and gives us His Spirit. Christ's work for this world was a foreign missionary work. We were all aliens, strangers, foreigners to Him, and before God our souls were all lost in sin. Christ himself became enthused with the missionary spirit, he accepted the appointment of God the Father, and came to earth the first great missionary for the conversion of a heathen world. How can we better understand our Master, and drink of His spirit, than by

walking in His footsteps, and giving ourselves for the salvation of the heathen.

The Jesuits in Mexico have started the intimation that the missionary work of Protestants pays no heed to the temporal wants of men, etc. In answer to this, Dr. Greene wrote to one of the Secretaries of the Foreign Board for some facts in regard to famine supplies for China, Persia, etc., and the true statistics were forwarded to him.

The Two Republics, a vigorous paper in Mexico, gives them to its readers as follows:—

WHAT ONE CHURCH HAS DONE. In connection with the polemic sustained by *El Tiempo* and *The Two Republics* regarding the liberality of Americans in answering the appeal of other countries for aid in times of famine, some interesting figures have just been received. The Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States sends to Rev. J. Milton Greene, D. D., the following memoranda of the contributions of that church to foreign countries for the relief of physical suffering, entirely separate from the work of conversion and proselytism:

"During the year ending April 30th, 1878, sums amounting to over \$18,000 were contributed for the China famine, and Russo-Turkish War. During the year ending April 30th, 1880, \$20,450 were sent to aid the sufferers from famine in Persia. Since 1880, up to date, \$18,500 have been sent to China for sufferers from famine."

This makes a total of about \$52,000 contributed by one organization since 1878."

Just as we are ready for the press, we receive an official report of the acts of the Synod of India (Oct. 19-24, 1891), from Rev. K. C. Chatterjee its stated clerk. It will be seasonable in our next number in which India will be most prominent.

FOREIGN MISSION FINANCES.

Appropriations made May 1, 1891.....	\$ 945,910 11
Appropriations added to date, January 1, 1892	64,033 01
Total appropriated.....	\$1,009,943 12
Less amounts appropriated and not needed.....	5,291 22
	\$1,004,650 80
Received from all sources to January 1, 1892	284,407 17
Amount to be received before May 1, 1892, to meet all obligations.....	\$ 720,243 63
Received last year, January 1 to May 1.....	628,549 06
Increase needed before the end of the year.....	\$ 91,694 58
Amount given in first eight months	284,407 17
Amount to be given in last four months to avoid debt	720,243 63

The debt of the old year, \$18,871.41, was met by special amounts given after May 1, 1891, and not included in the above statement.

STATEMENT OF RECEIPTS FOR MONTH OF DECEMBER, 1890 AND 1891.

	Churches.	Sab-schools.	Y. P. S. C. E.	Women's B'ds.	Legacies.	Miscellaneous.	Total.
1890...	\$26,482 14	\$ 8,869 28	\$ 106 49	\$14,950 79	\$ 3,635 85	\$13,929 98	\$62,473 53
1891...	17,764 31	8,411 70	494 40	12,940 72	21,698 19	4,362 02	60,501 34
Gain ..	.....	\$ 48 42	\$ 318 91	.....	\$18,052 34	.....	.....
Loss ..	\$ 8,717 68	.....	.....	\$ 2,010 07	.....	\$ 9,567 96	\$ 1,882 19

STATEMENT OF RECEIPTS, MAY 1 TO DECEMBER 31, 1890 AND 1891.

	Churches.	Sab-schools.	Y. P. S. C. E.	Women's B'ds.	Legacies.	Miscellaneous.	Total.
1890...	\$128,160 87	\$11,928 93	\$ 900 14	\$27,233 26	\$45,000 17	\$40,818 22	\$314,141 59
1891...	97,410 19	11,429 00	2,695 42	88,615 58	59,009 08	44,119 41	303,278 58
Gain ..	.....	.....	\$ 1,795 28	\$ 1,262 27	\$14,008 86	\$ 3,301 19	.....
Loss ..	\$30,750 68	\$ 490 93	.....	.....	.....	.....	\$ 10,863 01

COPIES FURNISHED ON APPLICATION TO WILLIAM DULLES, JR., ESQ., TREAS., 53 FIFTH AVE., N. Y.

DR. JOSEPH C. THOMSON of China gives the following interesting facts:

The well-known treatise on *Materia Medica*, the standard authority in China, and a work unique in the world of medical letters for its wide range, is a "Synopsis of Ancient Herbs" mainly, as 1,096 of the whole number of official species of drugs are referred

to the vegetable kingdom, making it the best botanical work, as well as pharmacopœia, in China. It was published in 1597 by Li Shichan, a district magistrate, born at K'ichau on the Yangtze in Hupeh Province, who is said to have spent between thirty and forty years on it, after which it was published in some forty volumes.—*Missionary Link*.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

THE MEXICAN MISSION.

SOUTHERN MEXICO.

Begun in 1873 in the City of Mexico; missionaries—Rev. Messrs. J. Milton Greene, D. D., Henry C. Thomson and Hubert W. Brown, Mrs. Thomson and Mrs. Brown, Miss A. M. Bartlett and Miss Ella De Baun, in Mexico City. Native ministers: Mexico City, Rev. Arcadio Morales, Rev. Abraham Franco; Toluca, Rev. Luis Arias; Jalapa (Tabasco), Rev. Evaristo Hurtado; Ozumba, Rev. Jose P. Navarez; Zimapan, Rev. Severiano Gallegos; Jacala, Rev. Vincente Gomez; Zitacuaro, Revs. Daniel Rodriguez and Felipe Pastrana; Tuxpan (Mich.), Revs. Maximiano Palomino and Pedro Ballastra; Jungapeo, Rev. Enrique Bianchi; Vera Cruz, Rev. Salmon Diaz; Galera de Coapilla, Rev. Hipolito Quesada; Jalapa (Vera Cruz), Rev. Antonio Lopez; Paraiso, Rev. Miguel Arias; San Juan Bautista, Rev. Leopoldo Diaz; Comalcalco, Rev. Eligio N. Granados; Cardenas, Rev. Procopio C. Diaz; Chilpancingo, Rev. Plutarco Arellano; Tixtla, Rev. Prisciliano Zavaleta; licentiates, 4; native teachers and helpers, 34.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers—Rev. Messrs. Thomas F. Wallace and William Wallace; Rev. Jesus Martinez, Rev. Brigidio Sepulveda, and Rev. Luis Amayo; licentiates, 10; native helpers, 5.

SAN LUIS POTOSI: occupied 1873; Rev. M. E. Beall and wife; Rev. Hesiquio Forcada; licentiates, 3; teachers, 6.

SALTILLO: occupied 1884; Rev. Isaac Boyce and wife, Miss Jennie Wheeler and Miss M. L. Hammond; licentiates, 7; teachers, 6.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev. David J. Stewart and wife; 2 teachers.

In this country: Mrs. J. M. Greene and Mrs. T. F. Wallace.

MISSION IN GUATEMALA.

Organized in 1882: station, Guatemala City, about 60 miles from the seaport of San José; laborers—Rev. Messrs. E. M. Haymaker, and D. Y. Iddings, and their wives.

THE MARTYRS OF MEXICO.

MISS ALICE MITCHELL.

The noble army of martyrs has been recruited from many lands and during many centuries, and its ranks are still increasing. Within our own times, not only in darkest Africa and on the heathen shores of Asia, but also much nearer home, on our own continent itself, many are laying down their lives for the faith.

It is by no means generally known throughout the church that scarcely any mission field has during the last twenty years added so many names to the roll of Christian martyrs as Mexico. We suspect that this statement will be to many a surprise. But if any one has been inclined to doubt the staunchness of the Mexican character and the courage and devotion of Mexican converts he would do well, sitting secure himself in a comfortable American home, to follow the blood stained record of the Church in Mexico for the past twenty years. He will soon learn to prize at their true worth those heroic names which have been so generally and so strangely forgotten among us.

THE DEATH OF REV. MR. STEPHENS.

The martyr roll of Mexico is headed by the name of John L. Stephens, one of the earliest missionaries of the Congregational Church to that field. In 1872 he entered Guadalajara, where for a year, though always in considerable danger and frequently threatened with assassination, he labored openly; distributing Bibles, holding religious meetings, and preaching the Gospel with great fearlessness. In 1873 he visited Ahualulco, a town sixty miles away. Here for three months he taught all who would listen. His success was very great and aroused the bitter hatred of the more fanatical among the people. At last the *cura* preached a sermon

denouncing the missionary and his followers. In the course of this abusive sermon, he exclaimed : " It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret my words as you please." The result of this inflammatory discourse was that the next day a mob of over two hundred attacked Mr. Stephens' house, shouting : " Long live the *cura* ! Death to the Protestants ! " The door was soon broken in. The missionary perceiving that there were some soldiers among the crowd, appealed to them for protection, but they only replied by firing upon him with the others. He was instantly killed. Many barbarous indignities were inflicted upon the dead body and the atrocity of the whole was crowned by the ringing of a peal of bells from the church. On the same night a few of the brethren buried the body secretly, in a place long known only to them.

So far as we know, the murder of Mr. Stephens is the only case in which an American missionary has been actually killed, though several others have been wounded and some have had the narrowest escapes from the same bloody death.

It is the native church which has felt the full force of the bitter animosity of the Romish priesthood. Mobs, stoning, incendiarism have been incidents in the early history of station after station. Not only have loss of employment and social ostracism tried the faith of Mexican converts, but the greater number have withstood sharper tests and many have witnessed by a martyr's death to the reality and depth of their convictions.

In our Presbyterian Mission annals, four names are conspicuous among the many for the scenes of riot and bloodshed they suggest,—Acapulco, Almoleya, Ahuacaltitlan and El Carro.

THE SIX MARTYRS OF ACAPULCO.

Near the close of the year 1874 Rev. M. N. Hutchinson, of Mexico City, received a visit from a delegation of residents of Acapulco, an important city of the distant State of Guerrero, on the Pacific Coast. They had learned of the Gospel from Bibles received from Bible Society colporteurs and were urgent in their invitation to Mr. Hutchinson to come and expound to them the way of God more perfectly. He yielded to their request, made the journey over the rugged mountains on horseback and arrived in Acapulco after a twelve days' ride. In a quiet way meetings were held every evening, and after twenty-three days a church of fifty-three members was organized. Even before Mr. Hutchinson's arrival, the priest had begun publicly to denounce him, and two days after the organization of the little church, a mob composed largely of Indians, fanatical Romanists, instigated by the priest, attacked the place where the Protestants were assembled. Some of the latter were armed and a conflict ensued in which six of the church members were killed and nine wounded. Mr. Hutchinson had been unable to go to the meeting that night, but this the mob did not know and supposed that he was among those killed. They were enraged when they learned that he had escaped, and he, finding that he could not return home by the way he had come, took refuge on a sloop in the harbor until the arrival of a steamer by which he took passage to San Francisco. After a short stay in the United States, he returned to his work in Mexico City. The little church so recently formed at Acapulco was broken up, and its members scattered throughout the province. Many of them suffered again from mobs and persecutions, yet so far were their fanatical enemies from attaining their purpose, that, a year later, five hundred believers were reported as

having been won by these dispersed Christians.

SCENES AT ALMOLOYA.

In September 1888, nearly nine years after the massacre at Acapulco, Rev. Procopio Diaz, together with Rev. Nicanor Gomez and his son, Rev. Nestor Gomez, with another younger son, went to the town of Almoloya del Rio, to establish at the request of a number of residents of the place, Protestant worship. Due notice had been given to the prefect of the district who had promised to be present at the opening of the service with a detachment of police. But the priest, determined to prevent the Protestants from gaining a foothold in the town, celebrated mass in the church that morning, on which occasion he preached a sermon stirring up the people to bitter fanaticism. He exhorted them to prevent the Protestant service from taking place, whatever the cost might be. So thoroughly did he succeed in rousing the evil passions of his hearers, that, as Dr. Greene wrote, "After the mass was over the men rushed like demons to the house where our brethren were gathered, and, five hundred in number, armed with stones and clubs and knives and ugly rude swords or machetes, pressed upon the door and threatened to burn the house." The two younger men succeeded in escaping from the house by a side door, and brought the horses to a point agreed upon where Messrs. Diaz and Gomez hoped to meet them. The latter, accompanied by a judge and his secretary, who had come to the house in the attempt to avert the trouble, then opened the front door and endeavored to make a rush through the crowd to their horses. They were immediately set upon with all violence by the assembled mob, but, in spite of many blows and bruises, they succeeded in making their way to their horses. Mr. Diaz mounted and galloped off, pursued by a shower of stones

and clubs. We are told that "even *little children* caught the spirit, and like ferocious beasts, seemed bent on killing this good man. He received two or three severe bruises upon his back, and barely escaped a huge club which was hurled at him as he rode along. He was followed some two miles by the ferocious crowd, but escaped without serious injury, only, as he says, by that merciful Providence which spared him at Acapulco nine years ago, and at Chilpancingo in March last."

DEATH OF REV. NESTOR GOMEZ.

The two sons of Senor Gomez also escaped, though not without wounds and bruises, but the father, on reaching his horse, found himself unable to mount. Stone after stone struck him, inflicting terrible wounds, so that he fell and was left for dead. The kindly judge, finding him still alive, took him up and cared for him, but his life could not be saved. Dr. Greene closes his account of this dreadful occurrence with the significant information that "late in the evening the police arrived and took prisoners several of the leaders of the mob, some of whom will almost certainly suffer death. But the villain who was chiefly responsible mounted his horse and rode away as calmly and complacently as Nero could have done."

DEATH OF REV. ABRAHAM GOMEZ, FELIPE ZARAGOSA AND HIS WIFE AND MIGUEL CIPRIANO.

The name of Gomez seems destined to a melancholy pre-eminence in the history of the Mexican Protestant Church, for it was Abraham Gomez, a newly ordained preacher, who, together with Felipe Zaragosa, and Miguel Cipriano, elders in the church, and the wife of Zaragosa, was brutally murdered on the 7th of August, 1887, in Ahuacualtitlan. A mob, directly exhorted to the deed by a priest and led on by the local judge, burst in-

to the house where Mr. Gomez and Felipe Zaragosa were. The former, sitting up in bed, received his death wounds from a machete, while the latter, running up to his assistance, was fatally shot. Gomez was then dragged, still alive, through the open door into the street, where he was beaten with a large bible snatched from his own shelves. The book was afterwards placed in mockery under his head as a pillow, while his murderers left him to die and went their way to attack the house of Cipriano. Visiting, some months later the scene of this tragedy, Dr. Greene exclaimed, "Oh, as I looked at the mutilated book, which I preserve as a sacred relic, still stained with that consecrated blood, and as I lay down at night on that bed where the summons to a martyr's death reached my poor boy, I realized as never before what martyrdom is in all its hideous reality."

THE PROTESTANTS UNSHAKEN.

Yet these appalling massacres were far from striking terror into the ranks of Protestantism. Rev. Mr. Brown records that, when the dispatch telling of the murder of these three martyrs was received in the capital and read to the young men in the Theological Seminary, it called forth a communication from them to the missionaries stating that "any one of those who signed it was willing to go to Guerrero and carry on the work in fanatical Ahuacualtitlan."

SCENES IN EL CARRO.

The most recent of the massacres of Protestants occurred at El Carro, a large hacienda not far from the City of Zacatecas. For a number of years past there had been a Protestant congregation in that place, and although the proprietor is a bitter Romanist, yet the little community had some powerful friends in the neighborhood, and felt secure in the protection of the town of Noria de

Angeles under whose government the hacienda is included. Just two years ago, by the generous help of a friend in the neighborhood, this congregation was enabled to dedicate its first church building. On that occasion a communion service was held and eight new members were admitted to the church which thus numbered twenty-eight. A few days later the Romanists were assembled in their church, where the faithful were exhorted by the priest to engage in the pious task of exterminating the Protestants. After the service the priest's brother, encountering in front of the church a man who had occasionally attended the Protestant service, fired two shots at him, mortally wounding him. A crowd at once collected and soon over five hundred were rushing through the streets, accompanied and urged on by their priest, shouting "Death to the Protestants!" They made their way to the house of the pastor, Señor Campos, who, shutting his family in an inner room, defended his house by firing on the mob through the breach made in his door by huge, crashing stones. Suddenly the attention of the mob was caught by the chapel; a rush was made for it, and its four doors, together with the organ and all the furniture, books and other equipment, were utterly destroyed. Availing himself of this temporary diversion in his favor Señor Campos broke a hole through the adobe wall of his house into a neighbor's dwelling, from which the family escaped to the house of the generous friend of El Carro Protestants, Don Francisco Esparza.

DEATH OF GREGORIO MONREAL.

Returning to his house and finding that Senor Campos had escaped, the mob proceeded to assault and sack the houses of the church members. Only three escaped the almost complete loss of all their possessions. One, Gregorio Monreal, was stoned to death

and afterwards decapitated! Another, Don Ramon Silva, was wounded, but escaped to the house of Mr. Esparza, which had given refuge to Señor Campos' family and several others. This house held out successfully against the mob, although the proprietor would not defend it by firing on the crowd, owing to the large number of children, both boys and girls, among them.

Such, in briefest outline, have been some of the more destructive and successful attacks on the life and property of our brethren in Mexico. The lesser instances of violent persecution are too many to be told in detail. They include mobs, stonings, imprisonments, secret assassination, poisoning. Two years ago Mr. Beall stated that the martyr-roll of Mexico included *sixty-five* names. How many more have been called to endure sharp trials and persecutions for the sake of the Gospel, we can never know.

Such a state of things shows clearly enough that the character of Mexican converts is not wanting in elements of heroism. We have reason for the doubt we have expressed whether any other mission field of our time has furnished so many shining examples of faith continuing steadfast through danger and persecution, and of triumphant martyrdom. Let us keep their heroic names in remembrance, and give due honor to the persecuted Protestant Church of Mexico for its brief but noble history.

A RETROSPECTIVE GLANCE.

REV. H. C. THOMSON.

Nineteen years ago last October, when the first missionaries of our Church entered Mexico, there were already some movements towards reform in the country.

In the City of Mexico, Father Manuel Aguas was just closing his grand work, aided

by Mr. Riley. A division had taken place among these new Mexican Protestants, as it was proposed to establish episcopacy, and this brought to light the fact that a large part of their number wished to have a more liberal Church polity. Our missionaries identified themselves with the liberal wing of the movement and thus began our work in Southern Mexico.

In and about Zacatecas, G. M. Prevost, M.D. had done a noble work, laying foundations for future churches, and founding several before any missionaries appeared.

On the Northern frontier, Rev. James Hickey, a Bible agent, had also done heroic service, which was crowned with success, and Miss Rankin had forwarded the same work in Monterey and vicinity.

STATE OF THE COUNTRY.

The country was then enjoying peace, as the last of its revolutions but one was just being suppressed. The dominion of Spain, and the French Intervention were things of the past. The liberal constitution was the law of the land, almost for the first time, although it had been adopted for fifteen years. The majority of the reading public was liberal, and imbued with infidelity; while the mass of the poor, and a respectable part of the higher classes were still devoted to the Roman Catholic Church.

Such was the general state of the country when we began our labors.

FIRST STAGE OF OUR WORK.

The Presbyterian Church naturally began its work where Providence had already opened the way. Our chief centres were Mexico City and Zacatecas, with San Luis Potosi as a neighboring outstation of the latter. The field about Monterey was that year handed over by Miss Rankin to the care of the American Board, although eventually it was trans-

ferred to our Church. Ours was the first church that formally entered Mexico. The other labors above mentioned, were individual enterprises not immediately connected with any denominational organization. Protestantism was something strange in Mexico, and a Protestant was a *rara avis* in the land. All had been taught to regard such as *heretics*, to be dreaded as worse than the plague or famine. Although they had fought and sacrificed so much to free themselves from the thralldom of papacy, and knew its corruptions, they were not fully prepared for the introduction of the reformation. Wherever the missionaries went they were the objects of the curious gaze of the multitude, and wherever worship was begun, a mob followed. The meetings were frequently interrupted by stones thrown into the midst of the assembly, aimed at the lamps, or at the head of the preacher. The civil and military authorities were generally prompt and vigorous in their measures to preserve order, and protect the lives and property of the missionaries and of the native converts, but were not always successful. There are many martyrs whose names adorn the early history of the gospel work in Mexico, and whose blood sealed their witness to the truth they proclaimed. They are specially remembered in another column.

In general, the novelty of the preaching secured full houses for those who first preached the gospel. Everywhere there was enthusiasm amongst the converts. There was a freshness and newness in their ideas and experiences that created a buoyancy of spirits in spite of opposition and persecution. It seemed that the conquest of the whole land for the gospel would be a matter of a few years, of a few decades at most.

Other denominations, as the Congregationalists, the Methodists (North and South), the

Baptists, Quakers and Episcopalians, and finally the Associate Reformed and Cumberland Presbyterians came into the country, and passed through the same experience at the beginning. The great interest thus manifested seemed to promise a plenteous harvest and abundant success.

SECOND STAGE OF THE WORK.

It was but natural, however, that this feverish excitement caused by the first Gospel call should be followed by a season of reaction. There was a corresponding depression that followed the great exuberance of spirits at the beginning. Many were convinced, but not converted, and a change of ideas and the adoption of new convictions was found to be different from a thorough renewal of inner life. The delight felt at learning the first hymns and celebrating worship with the multitude, heightened somewhat by the very dangers incurred, gave way to a feeling of disappointment when the songs had all become old and the meetings less attended and held in quiet security. The charm of the first sermon was marred when the ignorant native preacher, called to this office without preparation, had repeated the same discourse for the hundredth time, and had nothing new or interesting to say. This second stage was exceedingly trying. It was a time of falling away. Many revealed the lack of a change of heart, manifested sordid motives, or proved corrupt and false. Many who began as eloquent preachers, and were looked upon as the hope of the future, fell away from the faith, or disgraced themselves and the cause by bad conduct. In the midst of such discouragements the missionary cannot write glowing accounts of the work as at first. But after all, it is only after this stage has been reached that the real work of evangelization begins in earnest. He now has to undertake the slow labor of training, pruning,

teaching and waiting for returns. Our Church has entered upon this more gradual but permanent effort, and has already spent several years in it, and confidently hopes that it will soon see the results. It requires faith and patience, but it is the only road to ultimate success. While doing all in our power to sustain the active evangelization, to build up the churches that have been started, we also strive to enlighten the masses through our paper, "El Faro," to found schools, to train up a capable and faithful native ministry, and stimulate the churches toward self-support. At the present time there are some 13,000 members of the various evangelical churches in Mexico, of whom nearly 6,000 belong to our fold. We have a number of pastors and teachers that have proved faithful and true, whose labors we are sure must, by the grace of God, produce cheering results. The two normal schools for girls, one in Saltillo and the other here in Mexico, are full, and have been doing and still continue to do, a great work in preparing teachers for the schools in the congregations. With pride we see these schools dotting the different fields, and preparing a new generation to lay hold on the Gospel as their fathers could not do. Our Seminary is also year by year becoming better organized, and is training a band of young men who in time will make their influence felt in the schools and churches throughout our mission.

PRESENT STATE OF OUR WORK.

Meantime the country has enjoyed peace, uninterrupted save by the revolution fifteen years ago whereby Gen. Porfirio Diaz came into power, and great improvement has been made in every department of national welfare. The Protestants are now well known everywhere, while mobs and persecutions are decreasing year by year. So with over fifty native min-

isters and licentiates, besides more than that number of teachers and helpers, more than thirty students for the ministry, and ninety girls in the Normal Schools, all of a higher order than could have been found when our church began its work less than twenty years ago, we feel that there are strong reasons for gratitude and encouragement. Whatever drawbacks may still remain, and they are not a few, we look upon our two Presbyteries, with over ninety churches as incomparably better prepared for making progress than any we had at the beginning. Every department of church work is many times stronger and more efficient. But with all this preparation, we feel that we have never needed the reviving influences of God's grace more than at present. Our strength is in our belief that this blessing will not long be denied.

SOME PECULIARITIES OF MISSION WORK IN MEXICO.

REV. HUBERT W. BROWN.

I have just completed a visiting tour among our fourteen congregations in the State of Michoacan, and have had fresh experience therefore of the peculiar difficulties that attend evangelistic work in the small towns and ranches of Mexico. A foreigner is at first apt to be both puzzled and disheartened by these peculiarities. The friends of Missions may be interested in learning of them.

In what follows I would not be understood as referring to the upper class of educated Mexicans; my labors thus far have not thrown me into intimate daily contact with them. They hold themselves aloof from our work. I am also as far as possible from a desire to offend or misrepresent the large middle class, in whom I have found many most excellent and noble qualities in these later years, in

which I have better learned their ways of thought and action. I have too often partaken of their generous and boundless hospitality not to feel myself deeply their debtor. Although I came to Mexico to teach, I find that I have myself been taught many things by my Mexican friends in the intimacies of missionary intercourse. Let this be constantly borne in mind in the reading of my friendly criticisms.

The first difficulty in evangelistic work arises from the imperfect means of communication in most parts of the country. Away from the great trunk lines of railway, aside from a few wagon roads, all travelling must be done afoot or on horseback, often over steep, narrow, even dangerous mountain trails, with poor accommodations and poorer food. The missionaries, and even our strongest native workers continually break down under the strain of such work. It is, however, a satisfaction in our toil to realize that the people most accessible to the gospel spiritually live in these inaccessible mountain regions, where we have many flourishing congregations.

No one travels long in this country on horseback without being vexed, and at times even exasperated, by the dilatory habits of the people. It is a standing rule with them to ask me to fix the hour for starting, as their only desire is to conform to my wishes, and much more in the same polite strain. Yet it is only by hard, persistent effort that I can gain an early start. In the morning there are always good excuses for delay. This same feature characterizes everything they do. The church services are rarely held at the hour named, sometimes one, two or *three* hours later, and at any rate not until all have gathered who are at all likely to come. Our clock-like precision is unknown. At first this makes upon us the impression of insincerity and half-heartedness. And it is but fair to

add they are equally ready to give a wrong interpretation to our promptness and rapidity of action. It takes time to adjust ourselves to their dilatory methods so as not to offend and alienate those whom we seek to interest in the gospel. But it is at once evident, that if our men had, as a rule, more energy and snap, the work would advance more rapidly.

Another hindrance is dirt and shiftlessness. I well remember the first impression made on me by the miserable appearance of the houses and clothing of the people, with few exceptions. I rushed to the false conclusion that they were all suffering the most abject poverty. I could not believe that to them dirt and dilapidation were preferable to the exertion necessary to keep things clean and tidy. It is hard to believe that you are in the home of a well-to-do owner of a large ranch when you see few chairs, rickety tables, uninviting beds, indescribable litter, a miserable, comfortless abode; dirty, half-naked children disputing the dirt floor with grunting hogs and cackling hens. Home, with its comfort and its charm, is practically unknown. The house is but a place to sleep in, and a poor shelter from the rain and cold; although, happily, there are but few days in which the sun does not shine. What the people need are towels and wash-basins, brushes and combs, and a desire for neatness in all things.

Closely allied with this is the attitude of man toward woman. It is true that sons love their mothers, brothers their sisters and husbands their wives, yet it is all with a difference. Women are a power behind the throne here as much as in free America or the despotic Orient, and yet woman is not admitted to that free intercourse and equal footing with the other sex that characterize the social relations of our own enlightened land. The men alone, as a rule, entertain the male

guest; the men eat alone, during such visits at least; the wife serves and along with the servants eats what is left. She is always kept in the background and friendly advances to wife or daughter are liable to misinterpretation. Woman is, as yet, largely man's servant and an instrument of his pleasure. As a Mexican himself put it: "These barriers are necessary, for only thus can we restrain our passionate natures." This speaks volumes as to the difference between Mexico and the United States. The free social intercourse of the sexes so familiar to us, is unknown this side the Rio Grande.

As a result, in part at least, of this attitude toward woman, and the covert immorality of the priests, it is quite the rule to judge by appearances rather than by the real private life of the individual. It is considered an insult to inquire too minutely into certain questions when members are received into the church. As a result the missionaries were deceived at first and not a few were received who lived with women not their wives and *vice versa*. The body is nothing; it is no sin to satisfy hunger, nor any other carnal appetite; the spirit is the *Ego*; facility in expressing noble sentiments is mistaken for true nobility of thought. What wonder that with such a standard, men and women believe themselves converts and yet do not bear the fruits of a genuinely changed life.

There is also manifest a peculiar disinclination to take the initiative in any movement. Prevalent abuses are recognized and decried, but the "Government" is to blame, and the "Government" must apply the remedy. This sounds strange in a Republic where in theory a popular vote ought to be sufficient to stimulate or to hold the rulers in check. In local as in State and national poli-

tics the same feature is evident,—unresisting submission. The reforms already effected are the work of a few enlightened patriots, and not the irresistible expression of the people's will, the masses are not educated up to them; and in this lurks a constant menace to the stability of the existing state of affairs. The same lack of initiative is shown in religious work. If the ranch owner is a Protestant, most of his hands will attend the evangelical services; if he dies, the majority fall away, only a few remain faithful.

If I had more space I might dilate upon and illustrate with examples what has already been said, and also show how the endless ceremonies and polite nothings, the tendency to cover up and even deceive, the dishonor done the Sabbath in making it a day of barter and diversion, the poor quality of the majority of the public schools, the evil example of the priests and the general blighting influences of Romanism, all combine to retard Mexico's evangelization. But these latter points have been often dwelt upon, as well as the migratory habits of the people which more than once have transported a congregation bodily from one place to another.

It is well, however, to study thoughtfully the conditions under which we work among this people so fickle in their attachments many times and so easily wounded in their sensibilities. It is very requisite, and for friends at home as well as for ourselves, to know and recognize the difficulties we meet and the forces we wish to conquer. In talking over this whole subject with our native men I have always added: "These difficulties and hindrances must not dishearten you, but rather stimulate us all to redoubled efforts." The picture has its lights as well as shadows. The people have warm impulsive hearts; they are by nature polite and hospitable to a fault.

More than one has been true to Christ even in times of cruel persecution.

Why then have I told all this? First, that, as I have said, you may know the obstacles we have to surmount; and, second, because I fear that some confound the gospel with our peculiar habits or civilization and are eager to Americanize as well as convert the people. How far the former is desirable it is hard to say, but one thing is certain, the Gospel adapts itself to every type of mind and to every degree of civilization. Our task is to win Mexico for Christ. The people will then be able to work out their own destiny.

THE MORALS OF MEXICO.

BY REV. J. MILTON GREENE, D. D.

It is not my intention to fathom to its lowest depths the abyss suggested by the title of this article nor to spread before my readers, in all its severe truthfulness, the social condition of our Mexican people. This would require much more space than I have at my command and would be inexpedient for a promiscuous class of readers.

It is doubtless true that the general outlook in Mexico, as regards material prosperity and development was never so bright as at present. It almost dazzles one to forecast what the nation may become if peace continues to reign undisturbed and foreign enterprise and capital remain as lavish as now in their efforts for the utilizing of Mexico's hidden wealth. But it is not from any pessimistic tendency that we affirm that in the same proportion in which this land is yielding up her material riches and advancing along the path of industrial progress, her moral condition is becoming more lamentable. At least, the influences which have long existed tending toward the moral deterioration of her people are becoming more palpable in their sad effects. Nor

is this to be wondered at. Given a nation without a Bible, without a Sabbath, without the knowledge of the law of God, without a pure, Christian literature, without even a leaven of right moral sentiment as to the relations of man to man, and much less of man to God, a nation where all moral distinctions are confused and vague, and all religious thinking is crooked and perverse, where not even the protest of a godly ministry is heard against sin, but where those who claim a monopoly as religious guides of the people are foremost in exemplifying drunkenness, gluttony, avarice, gambling and lewdness, and where what we should call special religious gatherings for the revival of spiritual feeling, are simply and only great crowds brought together for amusement, intoxication, gambling, lasciviousness and all forms of degrading and destructive dissipation, and where no honest effort is being made to elevate either the priesthood or the masses—in such a state of things, all its evils aggravated by an abundance of money, how can we expect anything but a constant decline in morals? Add to this the natural fact that the really thinking portion of the community, fairly driven from their ancestral faith in the Romish church by its utter failure both as a moral system and a religious cultus, have broken loose from it as an incubus upon society and with it have denounced the Bible and Christianity itself, as real and powerful hindrances to a higher civilization for the generations to come.

The system of public instruction recently adopted and made obligatory throughout the Republic is admirable, except that it is purely rationalistic. The other day I spent a few hours in the Girls' Normal School of this city, and among other things, heard a lecture by a bright young lady, a Professor, on morals, in which the existence of God, of sin and the Bible was

wholly ignored, and all duty was resolved into Propriety and Philanthropy. It was no better and perhaps hardly as good doctrine as one might expect from a Brahmin teacher. All our national education is being thus carried on under the auspices of a practical materialism. Who can be surprised at this when he knows that Christianity among these leaders of thought and progress, is only a thing to be sneered at, and its ministers are considered as vipers, poisoning the vitals of social purity. It is true that a leaven of evangelical faith and a little flock of true Christian followers exist as a result of our Missionary work. It is true that a literature has begun and is daily growing, which clearly shows Romanism to be the base counterfeit that it is, and brings to light God's pure truth. It is true that here and there multiplied object lessons are being given showing in hundreds and thousands of godly lives, how sin is repressed and virtue fostered under the influences of the pure Gospel of Christ. It is true that God is bearing witness to His word as printed and preached and lived throughout the land, so that superstition and vice are being sapped and the fire of a purer faith and morality is being enkindled in many hearts. All this we know to be true, and this is our encouragement and inspiration, but we cannot say that the movement is as yet general. The traditions, the social customs and distinctions, the prestige, are all against us, and all in favor of a system which has wrought the debasement so generally deplored. The social honor and power of the Romish priests, especially among the women, even among those of the more favored class, combined with their immense wealth and the consequent hold which they have upon the masses, make it a well nigh hopeless task to attempt to dislodge them from their place as the chief in-

fluence in determining public sentiment as to religion and worship.

Understand me then as saying most distinctly, that apart from our Christian missions, no influences are at work to elevate the moral condition of this people. Their intercourse with our foreigners who come to them for gain is as a rule anti-Christian, and intensely so. The bar-room and the frightful Saxon oaths now so common among us, date back less than ten years. It cannot be said with any truth that the Romish church is seeking to improve the morals of the people. The other day on my way from Jalapa to Vera Cruz, I was joined in the car by a priest. He had just come from one of the feasts of which I have spoken above, and was on his way to another. He is notorious as a gambler and a libertine, and when I began to talk with him about the ignorance and debasement of the masses, and asked him what could be done to save the feasts from being such fountains of corruption, and how we could improve the intelligence and morals of the people, and when I said to him plainly, that I thought he and his class were chiefly responsible for the ignorance and superstition which existed, he only replied that the poor Indians had little intelligence, and were not capable of high intellectual culture, and as long as they meant well it was better to leave them as they were. He was a representative priest, a well-known perjurer as to his vows of celibacy, and did not hesitate to confess that he was in the habit of absolving confirmed gamblers, etc. When all forms of sin can be compounded for by some slight mortification of the flesh or trifling task such as school boys are accustomed to who fail in their lessons, why should not human nature run greedily to do iniquity? Why should not violence and murder, oppres-

sion and injustice, lying and theft, deception, perjury and all forms of revolting licentiousness run rampant? And they do; never more wildly than to-day. Never was Romanism known so well before as the hollow pretense of religion that it is, and hence never did its former adherents surrender themselves to works of the flesh so unrestrainedly as now. The practical creed of the great mass of our Mexican men, especially of our youth is: "Let us eat and drink, for to-morrow we die." We feel it deeply and sadly, even among our hopefully converted people. While in Vera Cruz recently, our pastor came to me to talk by the hour of the gross mor-

al defections of many of his people, and among them one or two of the elders. Pastor Morales, of this city, has also said to me very often of late: "I never saw such a state of things, the lapses of my people in the way of drunkenness, licentiousness, and kindred vices are almost beyond belief." Oh, dear friends at home, believe me that this picture is real, believe that the moral situation of Mexico is most critical and distressing. Pray more earnestly for us, that this land of so much hope and promise to our capitalists, may not be forsaken of God as a Sodom, and abandoned to suffer His righteous judgments in national extinction.

CHINA AND HER NEEDS.

REV. J. L. NEVIUS, D. D., CHEFOO.

[This article, from the pen of an honored veteran in missionary service, was intended for the *Concert of Prayer* in February. But our space was more than filled in that number. And surely, for such a mission field as China, Christians are in *concert of prayer* every month. —Ed.]

In coming back to a Christian land after a long sojourn among the heathen, one is able to understand better than he otherwise could what Christianity has already done for Europe and America, and that Christianity and nothing else can supply the needs of unevangelized races. A thousand forces are conspiring to determine the fate of nations, but the one central question on which their weal or woe depends, is their acceptance or rejection of the religion of Christ.

THE GREAT CONFLICT.

If we would rightly apprehend the true character of the missionary enterprise we must recognize at the head of the combined forces of idolatry and infidelity "the god of

this world," "the strong man armed," in opposition to One greater than he, the Son of God, "manifested that He might destroy the works of the devil." This is the one irrepressible conflict which underlies all others, which covers all time, and shall issue in the glories of eternity. "The world lieth in the evil one." "We wrestle against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." We go forth from a portion of the world partially recovered from the thralldom of Satan to carry aggressive war into those regions where his seat is, and where he has held long and undisputed dominion. The enterprise humanly speaking might well be regarded as hopeless.

In heathen nations the religious instincts of our nature have been perverted so as to form the very foundations of colossal systems of idolatry. Idolatry is interwoven with all

family, social and national institutions. It has taken possession of the minds of the people, and is also so incorporated in their language that this cannot be used for religious instruction without bringing up idolatrous associations. They have attained a high degree of intellectual culture, but there is in connection with it a moral obtuseness which calls darkness light and light darkness.

THE CHINESE ESTIMATE OF MISSIONARIES.

We must divest our minds of the idea that the heathen will recognize in us any intellectual superiority, leading them to accept us with deference as their teachers. Judged by a comparison of brain power and capacity for mental work, we are probably not at all their superiors, though in the character and worth of our mental culture and acquisitions we no doubt excel them. Judged by their standard, and from their point of view, we are greatly their inferiors. In a thorough knowledge and use of the languages of China, especially the classical, and of her historical, biographical, and classical literature, few of the most studious and successful of Western scholars can hope to do more than approximate the Chinese standard. More than this, our manners appear to them uncultivated, our physiognomy abnormal, and our dress unbecoming, even immodest. We sometimes hear ourselves called "*Kwai-muh*, monstrosities;" "*Heo-ts*, monkies;" "*Hung mao jin*, red-haired men;" while the common name applied to us is "*Yang kwei-ts*, foreign devils."

It might be imagined however, that the Chinese must certainly appreciate our superior religious knowledge and culture. But it is just here that they think their own superiority most unquestionable. They regard us as heathen, since we treat all their deities, from the highest to the lowest, with utter irreverence. They say of us, "*Pu pai shin*, They

do not worship the gods;" "*Pu pai t'ien, ti*, They do not worship Heaven and Earth;" which they regard as still more irreligious and dishonorable. But there is another stigma applied to us which designates the lowest grade of infamy, and is uttered with perhaps something of pity, but more of contempt, "They do not worship their ancestors!"

INTENSE NATIONAL CONCEIT.

Aside from the unfavorable impression we are likely to produce on the Chinese at first, from the causes referred to above, the idea of their learning anything from outside barbarians is to them not only novel but absurd. From time immemorial China has been the recognized teacher of all the nations around her, and the pupil of none. She may well be excused for claiming a respect which for centuries all her neighbors have accorded to her. In this respect she stands in striking contrast to Japan. Japan is accustomed to take the place of learner, having derived largely her literary culture and even her language from China. This accounts for the rapidity with which she has received foreign ideas and institutions. China would fain continue in the belief that there is no knowledge worth knowing which she does not already possess. This *vis inertia* which resists change and progress is all the greater, because her immense population is, and has been for ages, homogeneous in race and culture. It is not strange that China clings tenaciously to institutions which have stood the test of millenniums, and given to her such a marvellous degree of national prosperity. Can we wonder that she listens with suspicion to any suggestion of change; especially that she should regard with apprehension a new teaching confessedly exclusive and revolutionary?

Serious as the obstacles above presented are, it should be added by way of encourage-

ment that the Chinese are by no means unimpressible. They are as enthusiastic as any race to receive truth when apprehended. In fact, there are as many Christians in China at the present time as in Japan; and probably as many more who are heartily in favor of adopting Western sciences and arts. The fact that Japan is undergoing a rapid and complete transformation, while China as a whole is yet unmoved, though due partly no doubt to difference of race, is to be referred, I believe, principally to the ten-fold resistance of a ten-fold greater population, and also to the peculiar historical precedents and traditions alluded to above.

THE QUALITY OF THE MEN REQUIRED IN CHINA.

And now the important practical question arises: What kind of men are required to cope with such difficulties as I have imperfectly sketched? Perhaps the question cannot be better answered than by referring to the course pursued in similar circumstances by the early church under divine guidance.

The first foreign missionaries in Apostolic times were Paul and Barnabas. Paul had a thorough Jewish and Grecian education. He had an unconquerable will and a magnetic power by which he impressed his convictions on others. He was fertile in expedients, bold in execution, unflagging in zeal and persistent in effort. He was born for great and daring enterprises. He was a natural and recognized leader. After his conversion to Christianity, all these positive and aggressive elements of his character were intensified by the unshaken consciousness that he was an ambassador of God, and that God's power was working through him. But with all these qualifications he was still kept waiting ten years before he received his special call to his life work. During these years of waiting he received, in Arabia, Damascus, Jeru-

salem and Cilicia, new revelations of God's truth and new revelations of his own weakness. At first he had a strong conviction of what *he* could do; he learned at last that of himself he could do nothing, and, in reporting the wonderful results of his labors, only spoke of what God had done through him.

But even Paul with all his gifts was unequal alone to the work before him. It was not possible for one mere man to combine all the elements of the missionary. Paul needed Barnabas to supplement and assist, and perhaps in a measure to restrain and guide him. Barnabas, too, had ten years of experience. He was pre-eminent for usefulness, and had drawn to himself the confidence and love of all the Christians in Judea. Generous, sympathetic and public spirited, he was an acknowledged leader. In the words of Scripture, "He was a good man and full of the Holy Ghost and of faith." The respect and appreciation of his brethren had given him his honored name, "Son of Exhortation," or "Son of Consolation."

These two men, whose lives had been a providential training for the work they were about to undertake, were in God's own time brought together. Probably their equals were not to be found in the church. Where then would be the field of greatest usefulness for men of such preeminent powers? Paul himself thought he ought stay in Jerusalem; and there was certainly much important work for them both in Antioch; but God's spirit called them to a grander sphere. As they go forth on their first missionary tour, new evidences of nobility of character and fitness for their work manifest themselves. Though both had strong wills, and were accustomed to take the precedence of others, notice how self is subordinated to the interests of their mission. Barnabas, though the chosen agent of the church at Jerusalem, the older Chris-

tian, and probably the older man, yields and Paul accepts the first place; while on special occasions, as at Lystra and in the council at Jerusalem, the order of precedence is just as naturally reversed. Such, with a few associates of a similar spirit who were connected with them when they separated and formed two companies, were the men who were chosen to be the first foreign missionaries of the Christian church.

Is there any reason why the church of the present day should adopt a lower standard? Can we hope to conquer the heathenism of our own time with missionaries of inferior qualifications? The work now before us is more difficult in some respects than in Apostolic times. The inhabitants of China, India, Japan and other countries, are as intellectual, as highly cultured, as conceited as the Romans; and in the case of China, at least, her social and civil institutions are more fixed and unyielding. Besides, we are without many favoring advantages enjoyed by those of apostolic days. In the first place, we have nothing analagous to the Jewish synagogues which were scattered throughout the Roman empire, affording so many gates of entrance for Christianity, and furnishing a starting point for the missionaries' work. Moreover, the apostolic missionaries labored in regions adjacent to their homes, and having a climate similar to that in which they were born. Still further, they were not required to learn a new language. This of itself is a matter of immense importance.

The question now naturally arises,—how far do the missionaries of the present day possess the needed gifts and qualifications? I believe that they are, as a class, not inferior in intellectual and literary qualifications to men belonging to the other learned professions, and that they are not inferior to ministers at home in biblical learning and in

devotion. They are earnest and able men, having the spirit of their calling, glad to spend and be spent for Christ; and God has greatly used and blessed them in their work. Still, we believe that the missionaries themselves, the best qualified and most successful of them, will be the first to acknowledge that they are all too poorly fitted for their work, that they fall far below their own ideal of what a missionary should be, and by God's grace may be.

HOW SHALL THE MEN BE FOUND.

How then may missionaries of the required type be obtained? Our Saviour has given a command to *pray for them*. He has given a form of prayer, definite and specific: "Pray ye the Lord of the harvest that he may send forth laborers into His harvest." This prayer if offered in the spirit which prompted it will assuredly be answered. Our Saviour was moved with compassion when he saw the multitudes scattered as sheep without a shepherd. If we have not a corresponding feeling of deep compassion in view of the whole heathen world without a knowledge of Christ, can this prayer on our lips be more than an unmeaning form?

What does this prayer imply? It implies:

1. That only God can furnish the laborers; that it is His prerogative to select them, qualify them, and send them forth.
2. That He will do this in answer to the cry of His people.
3. That while we call upon God for that help which He only can bestow, we are ourselves ready to do all that is within our power. To some the answer to the prayer may be "Go thou and preach the kingdom of God." To others it may be the call to give up a loved daughter or son or friend to go far hence to the Gentiles; while all, according to their means, are required to give freely of their substance to provide for the support of those who for Christ and the church give their lives to this cause.

To those who are rich it calls for gifts corresponding to the ability to give which God has conferred—gifts like those often bestowed on objects certainly of no greater importance, which are measured, not by hundreds of dollars nor thousands, but by hundreds of thousands, and even millions.

Letters.

JAPAN.

REV. T. T. ALEXANDER, *Osaka*:—It is now late in the afternoon, and I have just returned from the funeral of one of the Elders in our "South Church" at Osaka. His name was Nagao, and his age about fifty years. He died in the full triumph of the faith. A short time before his death he sent for me to come and see him. I went, and as soon as he saw me his face brightened up, and he took my hand in his, and thanked me most warmly for all that I had taught him in years past. He had no fear of death, but rejoiced in the near prospect of heaven, with its peace and rest from pain and care. After I had read a few verses of Scripture and prayed, he began of his own accord to sing "Rock of Ages." (Japanese translation.) We united our voices with his, and with tearful eyes sang the hymn through, he stopping now and then to rest. To-day we sang the same hymn at his funeral. I trust he is now with the Saviour whom he learned to love and serve only a few years ago.

Our work in Osaka is taking on a more hopeful aspect, than for some time past. We have frequent, though not large, additions to our churches, and the meetings are well attended. The Girls' School is starting out this Fall on a more satisfactory basis, and with a better prospect of success than heretofore.

SYRIA.

IRA HARRIS, M. D., *Tripoli*:—Talcott Hall is at last finished and we are proud of it. It is such a pleasant contrast to the dark, damp room so long called Tripoli Church, that it seems like

coming out of the night into God's sunshine, to enter it. May the spirit quicken the native brethren, and inspire in their hearts a grateful appreciation of all the kind interest in both their material and spiritual good, which is manifested in this beautiful gift.

The Tripoli school for girls has 45 boarders, many of whom are here for the first year. What a grand work it is to take these girls and make women of them, to give them a mental and spiritual training, which lifts them above the pitiable life of their degraded sisters, in this land where so many shadows and sorrows afflict the life of woman.

The work in Hamath is very encouraging. We have nearly 100 boys in the school. At Minyara, they still study the Bible as if it were a new book, and they demand and can stand more preaching than any other people in Syria.

Rev. Dr. Eddy in a private letter dated January 3, 1892, makes the following touching reference to a recent bereavement in the Syria Mission, which we have permission to give to our readers:

"We have all been called to mourn here over the death of Mrs. Shaufler, who has been in Syria only a short time. We saw her in New Rochelle before she was married. We knew her parents, Dr. and Mrs. Theron Hawks. He was a fellow student in Williams College and the pastor of the 2nd Presbyterian Church in Cleveland, O., when we were there in 1860 and 1861. She was accomplished, attractive, and earnest in Christian work—cut off suddenly, leaving a babe who never knew his mother, and who was baptized by her coffin. Dr. Shaufler will find his duties in the College a weary burden without the solace of her presence at home. All our hearts are saddened. Christmas and New Year's have been robbed by it of all their charm. She is doubtless singing above, but all songs are taken out of the life of friends on earth."

HOME MISSIONS.

ONE MILLION FOR HOME MISSIONS.

"*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of \$1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

A FAMILY WON THROUGH THE CHILDREN.

REV. JOHN HUMPHREYS, of Peru, Clinton County, N. Y., writes: A remarkable case of conversion among us, is that of a family who were reached through the children. The "man of the house" seems to be cold and indifferent to the claims of Christianity; and spends nearly all of his money for "strong drink." They had no Bible in the house! They were, in more senses than one, a fair example of the heathen at our door. Through the efforts of our deacon and pastor, the little children were brought to our Sabbath-school, and in due time they became good little messengers of the gospel in that neglected home. Soon the light of the gospel dawned upon that household. The mother and the children were all baptized in the name of the Lord. And the older ones were received with their mother into the church on confession of their faith in Christ. We have not given up praying for the husband.

The Rev. J. R. Jewell became pastor of our church at Fenton, Mich., last September. The pulpit had then been vacant for some months, the building was out of repair, and things in general were rather

down. During these four months, the average attendance at the Young People's Society has increased from 10 to 85, that at prayer-meeting, from 11 to 50, that at Sabbath-school, from 65 to 135, that at the Sabbath services, from 75 to 225. The basement rooms have just been remodeled and furnished by the young people and the expense nearly paid; and a new parsonage is in process of erection. The eldership has been increased from three to five. Many new members have been received by letter and confession, and a decided religious interest still continues, with promise of further ingathering, all of which is a pleasant story to tell.

A missionary, Rev. R. A. Vander Las, writes in this very gratifying strain from Fairbury, Ill.:

Your agreement reached me a few days since. Very happily surprised indeed. We had abandoned all expectations of receiving any aid from the Board this year. We feel very grateful indeed to the Board for the kindness shown us, and, as my people said when I broke the good news to them, "We shall do for the Home Board just all we can." I am very happy to say, however, that I do not think we will want all that you have promised us. We will ask you for the first appropriation, and I think the remainder we will donate to the Board. I believe I shall be able to work my people to that pitch. I preached them a Home Mission sermon, in which I stated just how the affair stood, and they said they would try to raise my entire salary on the field. It will be a hard pull this year, but next it will not be.

Nothing could be more creditable to pastor and people, nothing more encouraging to the Board.

The Board of Home Missions is not alone in the painful and odious necessity of "cutting down." The Board of Foreign Missions' "cut" this last year is said to have amounted to \$140,000. Our brethren in that Board doubtless like the business as little as this Board does. But both have to "cut the coat according to the cloth," and it is the Presbyterian Church which measures and furnishes the cloth. A missionary in China writes: "We did not ask for a cent more than we actually needed." We regret to say that this cannot be said of some of the churches which apply to this Board. There is no doubt that if all applying churches asked only that part of a needed salary which they positively *could not* raise themselves, and if all Home Mission committees reduced all recommendations to an actual minimum—not below it, any more than above it—there would be money for new work, and no "cutting" on the old.

Meanwhile, will not our noble church at large measure out its abundant "cloth" a little more generously?

The Rev. W. P. Teitsworth closed his labors with the church at Gridley, Cal., on November 1. Though the church had been destroyed by fire during the year, the noble little band met every obligation, as we understand it always has done, and the ladies' society rallied to the help of the trustees and paid the last \$70 of the salary promptly. They are sorely grieved over the loss of their little church.

Jacob D. Vermilye, the banker, died January 1st, 1892. He had been for many years President of the Merchants' National Bank of New York City. He had been for about twenty-two years a member of the Board of Home Missions,

and most of the time an honored member of its Financial Committee.

Mr. W. J. Thompson, who has charge of the farming operations of our Indian Training School at Tucson, presents some very interesting facts in his recent report. The discouragements to which he refers, are occasioned by the encroachments of the whites who have appropriated the water rights of the Indians. It is hoped that these wrongs will soon be righted. Mr. Thompson writes:—

Nov. 9, 1891.—We have been very busy since school opened. A great many new boys. I was sent out on the last of August to gather them in. It was an easy matter to tell our old boys and girls at a distance by their dress and cleanliness. They were nearly all ready, and knew some friend that wanted to come. I had to stay over Sunday, and was astonished to see so many come to church. Speaking to some men at the Agency, they said: "It is an easy matter to tell the Tucson children when they come to church, they are so clean, and behave so nice." The boys are doing nicely, but what a difference in the old boy from the new! We have ten old Papagoes with their families on rented land adjoining the ranch under my charge, which gives me a good deal extra to do, for they do not know anything about work at all.

At no time since I came into the work, have I come so near being discouraged. What are our boys going to do when they leave the school to go back where they have no chance to work, if they are willing? They have no ground to work. No wonder they don't want to go home. I have boys, that if I had to hire help, I would pay good wages to. But outside people will not hire an Indian here. Can nothing be done for those boys? I ask from the bottom of my heart, for there are boys here that would do credit to any family, in work and behavior. But what are they to do? I earnestly trust the Lord will find work for them.

The Synod of Baltimore has recently adopted a plan of supporting its feeble churches which in some respects is unique. Special emphasis is laid upon the plan of raising the money, which is outlined as follows:

We urgently request that the enclosed circular and envelopes, which will be furnished free on application, be used in collections, and as far as possible in the following manner: Have the name of each church member, and of each other possible contributor, written on a separate collection envelope; and enclose all these which belong at one address, with one or more circulars, in the outer envelope; direct the latter and have it handed out or mailed one week before the collection.

We also request that the circulars be distributed for information in those churches where the gifts to this cause are made from a general benevolent fund.

Another admirable feature of the Baltimore plan is its placing upon the Home Mission Committee "The duty of circulating information concerning the sustentation work of the Synod, and in all possible ways, promoting contributions to this cause."

The plan places the responsibility and control virtually upon the Presbytery, and provides that the appropriations "Shall be granted only upon a two-thirds vote of the Presbytery, and the vote shall be taken by ballot."

The following provisions will certainly be productive of prompt and very desirable results,—

"In ordinary cases aid shall not be granted for more than one half the salary, nor to a church which does not contribute to the salary an average of, at least, five dollars per member."

"Every church under sustentation shall take a collection for all the Boards."

A fuller exposition of this Baltimore plan is given in a contributed article by a member of that synod—page 208.

THE INDIAN TRAINING SCHOOL AT SISSETON AGENCY, S. D.

Between the Synods of South and North Dakota I managed to get in a day at our Indian Training School at the Good Will Mission, Sisseton Agency. The Rev. M. N. Adams, our veteran missionary, who came more than 40 years ago to Lac Qui Parle, some miles over the line in Minnesota, and has labored in this region amid various rough experiences ever since, was my "guide, philosopher and friend." By rail from Huron, S. D., we reached Waubay late at night, lodged three in a room, and next morning drove 35 miles or so behind Mr. Adams' smart black team over the hard smooth prairie road, in the face of a pretty sharp wind, to the cosy and pleasant home near the school premises where Mrs. Adams gave us a most hospitable welcome. We diverged a few miles on the way to call on Rev. John B. Renville, Indian pastor for many years of Ascension Church. All around the Agency, which is about a mile from the school, and dotting the prairie far and near, were hundreds of the white tepees of the Indians, gathered in from all parts of the reservation for the allotment of lands in severalty and the distribution of the money paid for them, a process strangely delayed and protracted by the Government through many weary months, at great expense and no little hardship to these people.

The mission work here was begun in the year 1870, under the American Board of Commissioners for Foreign Missions, by Drs. Riggs and Williamson—names still revered by the Dakotas. It passed into the hands of our Board of Home Missions in 1883. About the same time the first home and school building was erected, accommodating thirty to thirty-five girls. During the same fall the boys were more efficiently provided for than before, and the work was fairly started as a boarding-

school for both sexes. The early management was in the hands of Mr. and Mrs. C. S. Newton, followed by Mr. and Mrs. H. T. Smith, who are still connected with the school, and these by Mr. and Mrs. W. K. Morris, who had been in the work before, the latter being the daughter of Dr. Riggs. Last summer Mr. and Mrs. Morris were transferred to the school at the Omaha Agency, Nebraska, and were succeeded by Mr. and Mrs. W. B. Robe, as principal and matron, formerly in the same work in the Indian Territory. With them are associated Miss Rockwell as principal teacher, with the experience of many years of faithful labor; and the Misses Coe, Lizzie Smith, Patterson, Morrow and Martha Bain, a graduate, as assistants. Mr. and Mrs. H. T. Smith oversee the boys' home, and Miss Robe the girls', while Messrs. Buck, Smith, Henny, Scouten and Stanley manage the shops and the farm. The Rev. Mr. Adams has long had a class of boys in addition to his main work as missionary among the people. Rev. James Garvie, Rev. Samuel Hopkins, Richard King, Louis E. Williams, Eugenia LaMoure and others have been trained in the school for positions of influence and useful work.

I spent the afternoon and evening and next morning in conferences with the officers and teachers in an inspection of the buildings, which constitute quite a little village—school-house, boys' home, girls' home, smaller boys' home, shops for industrial training, and cottages for officers and teachers. It is a pity that they are not more regularly grouped, in order to a seemingly symmetry which would much improve the appearance of the whole establishment, and facilitate the enclosure of the entire premises by a fence, much needed both for appearance and for discipline. Near by stands the neat and commodious Indian church, Rev. Charles R. Crawford, pastor, with eighty-nine

members; and near this the cemetery, in which repose the remains of the devoted and lamented teacher, Miss Cornelia F. White.

I found only sixteen children in the school-room, and saw them go through some calisthenic exercises. Last year there were about one-hundred and twenty. The serious though temporary diminution is caused in part no doubt by the change of principals—the Indians being slow to transfer confidence; but mainly by the withdrawal of pupils, in consequence of the allotment of lands and the distribution of money. The children have been gradually returning, and by the time the money is spent and the excitement abates, the school will be full again. The school is in great need of thorough re-organization, and it will take time and trouble to perfect this wisely and well.

W. I.

PIONEER HOME MISSIONARY REMINISCENCES.

[Rev. J. H. Baldwin, a Home Mission veteran, read a paper at the last meeting of the Synod of North Dakota, abounding in incidents and experiences illustrative of pioneer life in that north-land. We are permitted to give a portion of it to our readers.]

Since coming to this field I have traveled over 50,000 miles, most of it on wheels and runners, and I have not failed in a score of appointments by reason of inclement weather in twelve years. I have on several occasions travelled 25 and 30 miles to find not a solitary hearer by reason of the weather. Once I lost my way in a severe snow-storm and wandered around until near dark, when, by a good Providence, I fetched up at a house where I found a base-burner stove all aglow, but no persons in the house. Here I found the most comfortable quarters for myself and horse. I left in the morning before the family arrived, though they had

started for home and were obliged to stop on their way and remain over night.

It was Sabbath morning, and on my way to meet my appointment, some five or six miles distant, I met an old member of my congregation going to see how it had fared with a neighbor in the storm. He came near, and lifting my cap front, on recognizing me, exclaimed in his surprise, "Good old faithful Abraham! why! where are you going?"

I replied, "To meet my appointment. Are you not going to meeting?"

"Why, no! and there will be no one there." I found his prophecy true.

Why he should have thought of Abraham, I do not know, for I do not suppose Abraham ever experienced or had any conception of a "Dakota blizzard." . . .

On several occasions the Spirit of God was poured out and many precious immortal souls were converted.

At Colgate, a station on the Great Northern, there had been no preaching nor religious services, but the young men had organized a ball club to play ball on the Sabbath. The young ladies and many of the parents gathered to see the boys at their game, making quite a congregation. On the occasion of my second service twenty or thirty were playing ball, but they voted that day to use Saturday thereafter for that purpose. This was in early Autumn.

That winter we held a series of meeting, resulting in many conversions and from twenty to thirty additions to the church from time to time. One member of the ball club at once became our chorister, then Sabbath-school superintendent, then an elder, and afterwards a candidate for the ministry.

Among the number were the mother, son and two daughters, of a prominent worldly man, who was doing business in St. Paul on a salary of \$3,000 a year, and only visited home occasionally, but never

attended church. After the meetings referred to, his wife in broaching the subject, said to him: "The children all want to join the church." "Ah! the children want to get ahead of the parents, do they?" he replied. She had not spoken of her own interest in the matter.

She and her children concluded to defer connecting themselves with the church for a time, hoping that the husband and father might, by the blessing of God be prepared to join with them at some near future time. Of course, prayer was offered in the family daily, and in the church for this end. The family after waiting a year and a half, united with the church without him. The next Sabbath when I went there to meet my appointment, I found this man there for the first time. After service, he took me into the vestibule and related his deeply interesting experience. Having been introduced to Dr. McLaren, of the First Presbyterian Church, of St. Paul, he accepted his very cordial invitation to attend his church. The Dr. visited and sought private interviews with him. He became interested, and acknowledged his desire to become a Christian. On a certain Friday, Dr. McLaren called at his office. He was so pressed with business, that he could not at once give him an interview. In the perplexity of a certain business, he had forgotten the minister's presence, and uttered a profane oath. This greatly embarrassed him. But to his present relief, Dr. McLaren taking in the circumstances, excused himself and retired. In the evening he took his pen to write an apology. He soliloquized thus: "What shall I write? Shall I make myself a hypocrite? This is just like me, and it is all there is of me." Continuing his narrative, he said: "While meditating, my sins came down upon me like an avalanche. I seemed to see myself the wickedest man living."

That night he could not sleep. Early in the morning he went to his friend, Dr. McLaren, who conversed with and prayed for him, and he was then and there converted. Dr. McLaren told him they were to have a communion in his church the next day, and he advised him to come right into the church. He consented and joined the church the same day that his family did in Dakota, neither knowing anything of the other's designs.

I have much reason to praise God that He directed me when sixty-five years of age, to this field to use the remnant of greatly impaired energies, as a bush-wacker,—as a hewer of wood—as a gatherer of stones and mortar for the foundation of future generations. In the nature of things, I must soon yield to the inevitable. My feeble work is drawing near its end. At seventy-seven years of age Presbytery or synod can expect little more of me, than to let my name stand on their records so long as it may seem worthy of a place there.

[We find that name standing first, in order of seniority, on the roll of the Presbytery of Fargo.

The righteous shall flourish like the palm-tree;

They shall bring forth fruit in old age.—ED.]

A TRANSFORMATION.

REV. FRANCIS E. MARSTEN, D. D., COLUMBUS, O.

Those who declare, that Christianity has exhausted itself, need not be pointed to Japan or the islands of the sea in proof of its present vitality. Right here in America, he who will may behold its triumphs. Recently in our own commonwealth we have had a signal illustration of the Gospel's fitness to meet the deeper cravings of the heart of man and change for the better human society. Our Presbyterian missionary, Rev. C. W. Wallace,

has been remarkably blessed in his efforts to make the waste places glad.

His work at Black Lick, a village some twelve miles east of Columbus, stands out as a conspicuous instance of the transforming power of Christianity, when taken into heart and life.

Three years ago infidelity, vice and misery were marked characteristics of this community. Every commandment of the decalogue was openly and defiantly broken. Its very name was, in all Central Ohio, the synonym of outrageous wickedness.

But wheresoever the River cometh, there is life, health, peace, happiness. From a place of groans, sighs, and blasphemies, this village, and the farming community round about it, have become the habitation of men and women filled with the spirit of love, truth and sobriety. What has wrought all this change?

Art, secular education, the drama, the refinement of so called culture? No. None of these things as we understand their meaning. But simply the Gospel of the grace of God.

An earnest Christian minister was moved with compassion for this multitude. They were as sheep having no shepherd.

He began to hold services in a school house. Even Christian people discouraged his efforts. Men thought Black Lick beyond redemption. But the Holy Spirit accompanied the preaching of the simple truth, as it is in Jesus. Souls were converted—first a few, then many. Taunts, sneers and blasphemies were exchanged for prayers, vows and tears of holy repentance.

Our Presbyterian missionary found this a godless, prayerless, heathen village. To-day it is a changed community.

A beautiful church edifice stands amid a rich farming district. With its neat tower it is a conspicuous object on the landscape. Within it is tastefully finished and well fur-

nished. In front the light shines through a beautiful rose window of rich stained glass, while the other windows of cathedral glass give the auditorium a most inviting appearance.

"Can this be Black Lick?" said one who had known it when possessed by the evil one.

On the June Sabbath on which the church was dedicated, so great a crowd gathered, that the throng without was as large as the company that densely packed every inch of the interior.

There stands the beautiful church. Silent-ly it teaches day by day, of God, immortality and the matchless ethics and standard of conduct revealed in the Gospel of the Son of God.

The saloon has gone; not one remains. Strife and turmoil are of the past. Formerly no woman who respected herself dared to go out after dark in that village. Now the most defenseless is safe, night or day. Such is the transformation that has come to pass right here under our very eyes, through the simple preaching of the word, and the acceptance of Jesus as the Redeemer of the soul.

Men and women, once steeped in sin and vileness, sit together in the sanctuary, clothed with the spirit of Christ, and filled with the peace that passeth knowledge. In homes, that were once such only in name, but filled with strife and violence, behold the family altar erected, and domestic bliss sanctified by the sweetness of Christian love. Whence this transformation? There is only one visible cause. The old, old story of Calvary's Cross, and God's quenchless love for the sinning and suffering of the sons of men. He must, indeed be blinded by ignorance, or warped by prejudice who will not see and acknowledge what God has wrought.

Surely we of this time and land re-echo Paul's exultant cry, over against the blatant tongue of infidelity, or the proud boastings

of material civilization and science falsely so called: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believeth."

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

HOME MISSIONS IN THE OLDER STATES.

Our topic this month does not suggest the romance of missions. It might therefore be lightly regarded by many, and passed by as presenting no matter of special interest. But there is no topic among the circling twelve that contains more matter of vital importance than this. Church life and work are so much affected by political and social conditions that our topic might easily be made to bear upon the labor questions, the race problems, and some of the serious international complications. The only forces that have ever shaken the foundations of our National life or threatened the existence of our institutions have had their origin in the industrial conditions and complications of the older States. Godlessness at the centres of population whence radiate the great arteries of our National life affect the whole much more quickly and seriously than lawlessness in

greater stretches of frontier country not yet organized, and the results are more far-reaching and permanent. As we protect from the blasts more carefully and at greater cost, that part of the body in which the vital organs are located, and find that in doing so we not only preserve life better, but secure the extremities from freezing more surely than if they were protected to the neglect of the vital parts,—so all denominations wisely spend manifold more money in maintaining a steady, vigorous, church life in the older portions of the country than in the newer and more remote regions. This is necessary also in order that these centres of population, influence and wealth may send forth continuous vitalizing currents to the remoter parts. This principle must govern in all wisely organized efforts that aim at permanent results. Sporadic movements having no permanent base of operations, upon which to rest, no productive source of supply from which to draw, may dazzle with their brilliant dash and startle with immediate results, but, like Jonah's gourd, they wither in a day and perish without maturing any fruit.

While we push to the front with zeal and courage we must now and then look well to our base of supplies.

Then, too, we must remember that in our young republic our older States are still young. Our English cousins smile at our calling anything in America *old*. But events make history, and not time but progress measures it. We may be young, as nations count age—but we have a history of which any nation would be proud, and our record is not yet completed.

The term "older" with us is only a relative term, and the oldest of our states is still young and growing, building new cities and enlarging old ones. New England never saw such a period of growth and material prosper-

ity as it is now enjoying. The same may be said of all the older States quite down to the Gulf. With growth the thought of Home Missions is inseparably associated. The gospel must be wrought into our expanding, developing national life if we would save our nation. The manufacturing cities of New England and the middle States, the commercial, manufacturing and mining cities of the Southern States and the mining cities of the West appeal alike for the means of grace. It is wrong to recognize any sectional lines. We ought not to forget that we are one solid and inseparable nation without an established Church anywhere within our bounds. We ought not to recognize any exclusive ecclesiastical occupancy of any State or section. All our Christian denominations should be national in their character and should recognize no limit to their privileges of occupancy between the seas except in the restraints of fraternal comity, where they are blended rather than bounded. Each is possessed of certain methods of aggressive work better adapted than any other, to reach its appropriate class. No class should be denied, for merely sectional reasons, that church which is best prepared to extend to them a helping hand. We recognize, therefore, the equal claims of unchurched masses in New England, New York, Illinois, Tennessee, Alabama or Texas, and to each alike would we extend a helping hand.

To meet, adequately, this great, growing demand from all parts of the nation has been quite beyond our ability. The true policy of a national church is, not to confine itself to one section and say to sister churches: "stand back, we have preempted this corner of the kingdom and none shall be saved here except those whom we can reach" but rather, to go to its own whom it can most economically and speedily gather into self-supporting

churches wherever in the national domain these may be found, and let others do the same. In this way will the work be most economically, effectively and speedily accomplished. This implies the truest denominational comity.

In order to carry out this policy, with means inadequate to meet the demand, the Board has been largely relieved of the work in the older cities, and some of the newer ones, by Church Extension schemes under various names, supported by the strong local churches. This plan has been enlarged into presbyterial sustentation in some of the Presbyteries in Ohio, and then expanded into a plan of synodical sustentation by which steady progress is making toward the entire self-support of that synod without reducing their contributions to the Board. New Jersey was the first to attempt synodical sustentation and it has accomplished it. The synods of New York, Pennsylvania, Indiana, Illinois and Baltimore are pushing out bravely and successfully in the same direction, though upon different lines. They all promise at an early day entirely to relieve the Board of the work within their bounds without reducing their contributions to its treasury. Thus may be seen the importance of well sustained and wisely directed energy in maintaining church life in the older states if we would help the younger ones and save the country.

Christ died for all alike. A soul in one state is worth as much as a soul in any other. The command is to preach the gospel to *every creature*. That includes the thinning ranks of the old rural communities as well as the gathering multitudes of the cities and the rising young states of the West to whose growth they are tributary. When the old homesteads are broken up by the tendency to the cities and the West, foreign elements

take their places. This infusion of another kind of life creates a new demand upon the Board of Home Missions which we must meet if we would save our land from lapsing into heathenism. This kind of work in the older states is comparatively inexpensive.

Its importance far outweighs its cost. The results are seen, not always upon the fields where they are produced, but in the cities to which their young people are flocking, in the West where many of their most vigorous and enterprising sons and daughters are the leading citizens, and in prominent pulpits East and West and in missions fields at home and abroad.

Letters.

SYNOD OF NEBRASKA.

ENCOURAGEMENTS—HOME MISSIONARY SEMINARY
—ADVANCE (20 PER CENT.) IN H. M. CONTRIBUTIONS—WINNEBAGO INDIAN CHURCH.

REV. T. L. SAXTON, D. D., *Superintendent* :
—The leaflets have come and I can use them to advantage. We have much to encourage us in our work this year. We have had an immense crop, and the poor people are trying to pay their debts. The Spirit of God is at work in our State. Fifty new members were recently received into the Beatrice Church, giving a membership of 433. The Second Church of that city will be organized January 3. Beatrice is now the third city in the State, ranking next to Lincoln in size.

Rev. John C. Sloan of Rushville has been selected as the financial agent of our Omaha Theological Seminary, and will have to give up his pastorate, in order to give his whole time to the work. We expect to push forward this Seminary enterprise with all possible vigor and make it a Home Missionary Seminary.

Our ministers are in hearty accord with the

action of the last General Assembly regarding the funds needed for mission work, and at the Synod decided to make an apportionment among the Presbyteries, such as will secure an advance of not less than 20 per cent. in our benevolent contributions. These several amounts are again to be re-apportioned among the churches so that each one may know what is expected in order to meet the present urgent demand.

We have reason to be grateful for the early and latter rains which have caused the earth to yield an abundant harvest. We are doing what can be done to secure supplies for our vacant churches, and since my last report was made, we have welcomed several recruits to our noble band of workers.

On the 1st of November I organized the Winnebago Indian church with ten members. It is in Niobrara Presbytery; I have dedicated two church buildings, Bethany in Holt County and Sumner in Dawson County. The first cost \$800 and the second \$1,600. We are needing, and must have some more good men in order to carry on our work with more vigor and success. Our ministers are now conducting special services in many places, and are confidently expecting showers of blessings from above. This is our greatest need at the present time, and for this we all labor and pray.

SOUTHERN CALIFORNIA.

PROGRESS IN SPITE OF DISCOURAGEMENT.

REV. F. D. SEWARD, *Synodical Missionary*:—Notwithstanding the financial depression, and the rule of the Board in force most of the year, that they would not take up any new work, sixteen churches have been organized, one in Stockton Presbytery, 7 in San José Presbytery, and 8 in Los Angeles Presbytery. Also, we have dedicated, or at least are now occupying 12 new church buildings; two churches have cleared off old building-debts, and two manses have been built.

NEW HOUSES OF WORSHIP.

Mr. Aiken, of last year's class, of San Francisco Seminary, already rejoices in the dedication of two houses of worship, with a subscription list started for the third; one minister with two church buildings and three organizations, all in less than 12 months.

VIGOROUS YOUNG CHURCHES.

San José Presbytery has reason to be especially thankful for the *Second Church of San José*, organized in May, 1891, with 121 members, 4 elders, 3 deacons, a swarm from the old hive, self-supporting from the first, with a building costing \$22,000 paid for, and an Eastern pastor, Rev. R. F. McClaren, D. D., on the ground and at work. As our city churches prosper, let them send out colonies strong and vigorous, and thus occupy the entire city for Christ and the Presbyterian church. Elephants and some men, and some churches, are too large for the most efficient work. For elephants and large men, there may be no remedy, but wise colonizing is the remedy for large churches.

In Los Angeles Presbytery, the *Palms Church* was organized December 19, 1890, with 22 members, 2 by examination, 3 elders, and 3 deacons. Elder J. M. Coyner, who did such faithful service in Christian education in Utah, and later in the Occidental University, was and is the leading spirit in this church. Though they start out with such numbers and such talent, it was understood from the first that they do not expect a minister for some time yet. Our people contribute to, and work and worship chiefly with the Baptists. But, with a church organization, Ladies' Missionary Society and quarterly Communion, they have their church home and denominational life and growth, without the expense of a minister, and without dividing the little company of Christian workers in the place.

The *Julian Church* was organized July 5, 1891, with 14 members and 2 elders. Elder and Mrs. H. C. McBurney, the efficient S. S. Missionaries of Los Angeles Presbytery, were faithful laborers preparing the way for this organization.

Mrs. McBurney should be spoken of as a S. S. Missionary, because, though uncommissioned and unpaid, she often accompanies her husband, and does equally successful work. With two Sabbath-schools and a Christian Endeavor, an occasional visit from the Synodical Missionary, and from neighboring pastors in San Diego county, will meet the requirements of this field, for a time without aid from the Board.

The *Redouls Church* was organized August 30, 1891, with 14 members, one by examination, and 3 elders. This church can be grouped with Inglewood, with no additional help.

We have 16 new churches, with 33 elders, 9 deacons and 329 members, besides those received since organization. Also, work has been resumed in the South Pasadena Church, after a vacation of more than 2 years.

NEW CHURCH BUILDINGS.

<i>Presbytery.</i>	<i>Church.</i>	<i>Cost.</i>
Stockton,	Madera,	\$ 1,100
San José,	Boulder,	2,500
"	Highland,	2,000
"	Ben Lomond,	1,200
"	San José 2d,	22,000
"	Monterey,	3,400
Los Angeles,	Coronado,	7,000
"	Los Angeles Bethany,	5,000
"	Newhall,	1,300
"	Los Angeles Immanuel,	29,000
"	Riverside,	20,000
"	Bethesda, (Mission,)	2,000
		<hr/> \$106,500

The Los Olivas Church has cleared off its building debt of \$500; the Ontario Church, its debt of \$3,000; Cambria has built a manse costing \$1,000, and Montecito a manse costing \$2,000. Total for church buildings, building debts and manses, \$118,000; all completed in 1891, except two which were dedicated in December, 1890.

GENEROUS PLAN OF VISITATION.

San José Presbytery has adopted a very practical plan of visitation and care of its vacant and feeble churches. Each church has promised to spare its minister four Sabbaths during the year for this work, under the direction of Rev. R. S. Symington, chosen for the purpose and especial-

ly fitted for it. It may be questioned whether in most of our well-supplied churches, a few sermons less and a good deal of work more, would not be an improvement; and surely a few sermons more and not so much struggling and despondency, are better for our vacant churches. But, in addition to this, by the liberality of Elder Jacks, of Monterey, a Presbyterian Evangelist has been put into the field to go to the vacant and feeble churches and stay with them as the Synodical Missionary can not. Brother Gardiner has labored in this way for the last two months, with wonderful success. In this time he has welcomed 17 new members into the Cayucos Church, 32 into the Cholame Church, and 9 into the Templeton Church. Where can better results be shown for the time and money?

SPANISH-SPEAKING PEOPLE

In Los Angeles county there is good work being done among the Spanish-speaking people, the only work of this kind, so far as I know, in the entire Synod. Surely the results justify in extending the work in an economical way, into other counties of these two great States.

Some of the Brethren of San José Presbytery, in addition to thorough work in their local churches, have pushed out into neighboring unoccupied territory. For this reason chiefly, they rejoice in so many new churches. Let every minister be the pastor, not only of his own church but also of all the needy territory within his reach. Vigorous consecrated ministers can reach farther than many think. Brother Gardiner, of Los Gatos, not as strong physically as most ministers, has reached out on both sides of the Santa Cruz mountains, and four churches have sprung into life within the year, owing their existence chiefly to his labors.

SOUTH DAKOTA.

PRIVATION—FAITH—DEEP PEACE.

REV. DAVID F. WILLIAMS:—If it had not been for the kind friends whom God has raised up, we would have sunk a number of times during this the hardest year of my min-

istry. We have been compelled to make this year a year of faith, and our joy has been the sweetest of our whole life, and we are pleased that we are more able to say "Not my will, but Thine be done." I do not understand the Providence, but I know it enlarges my sympathy.

REV. J. A. MCGREAHAM, *Roscoe*:—Services have been conducted regularly during the quarter at the five places mentioned in last report. These services are well attended, some coming for eight and ten miles. The item which appeared in the "Interior," saying "that 90 per cent. of the inhabitants of Roscoe and vicinity attend the services of God's house," is no exaggeration; but, then, this is a prohibitory State, and we question if the same report could be truthfully written were it otherwise.

At the last communions in the Roscoe and Faris churches, seven were added to the former and three to the latter. The offering for Home Missions in the Roscoe church was \$35, being \$30 in advance of last year.

About six weeks ago, a committee of ladies waited on the writer, saying, "In our town (Eureka) we haven't had a sermon in English for almost two years. Yet there are over 100 English-speaking people, besides the 700 German Russians, many of whom understand English. Can you not help us?" It was truly a Macedonian cry, and I could not refuse it. I have given them two services since that, with over 100 present at each. The town is 26 miles from Roscoe and is the terminus of the C., M. and St. P. R.R. It is sadly in need of the gospel.

NEW YORK.

REV. ALFRED E. MYERS, *Hastings and Myers*:—We have been favored in securing an able and conscientious Senior, from Auburn Seminary, who has gone to the field about one-half of the time. His name is J. Lynn Walker. He has sent other students when he has been unable to go.

Hastings church is the only organized

church within a radius of three miles. Largely through the grace of God in the heart of a godly elder who has since died, a fund was preserved which enabled the people to have a church-edifice; and the interest on the same fund (two-thirds of it remaining in trust with the Presbytery) has helped the people this Autumn to erect horse-sheds.

The same grace of God in the heart of another elder, has made a pillar of strength which has sustained this spiritual edifice through the trials and strains incident to nearly all new movements. This elder is still on the field, and at work.

The church, now about in its fourth year of existence, is doing better than ever before. There is a Young People's Society, which is helpful. Horse-sheds are in process of erection, which are to be free of debt when completed. The church property is unencumbered. And although this may never become a large or self-supporting church (being in an impecunious and sparsely settled farming community) yet, as the only church in the place, it is doing an invaluable work and deserves hearty encouragement.

The partially-organized congregation at Parish, is in contrast with the one at Hastings. It is larger, but there is less of spiritual life and intelligent apprehension of the doctrine of Christ.

Last summer, when, with the Rev. Isaac Swift of our committee, I spent three days (including the Lord's Day) in Parish, with a view to organizing a church, we found a very few women who might have been persuaded to take the step, but not one man.

In our best judgment, the time was not ripe for organization.

The Board of Trustees, however, is organized, and in operation.

The church-edifice, built by the congregation, is roofed and enclosed. The Presbytery has raised (by voluntary subscription) not less than \$170, to aid in the heating, plastering etc., of the building.

Meanwhile, the congregation each Lord's Day, fills the town hall, and the interest of the community shows thus far no abatement.

ARIZONA.

REV. CHARLES H. COOK, *Sacaton*.—We have had much sickness of late among the Indians and many deaths, including the deaths of a chief and his wife, who were baptized last September.

The contrast in the lives of our church-going people and of those who do not attend is more marked than formerly. Drunken feasts and carousals have been on the increase among the latter.

Eight of our members reside twenty-five miles or more west of here. Owing to the cold nights they and their friends at times go and attend some church at Phoenix, the distance being about fifteen miles. They do not understand English. Most of them however come here two or three times a month, staying over night in my summer kitchen or with some neighbors.

We greatly need a chapel in that neighborhood where about 500 Indians reside.

Four white missionaries and four native assistants, or two white and six or more natives, would find here ample work among the 8,000 Pimas and Papagos. With all our present boarding-schools some 2,000 to 3,000 children will still grow up in ignorance unless supplied with day-schools at their homes.

Our present government schools are doing a good work, but we must look to our Tucson school for native laborers and teachers.

Please deduct from my salary \$15.00 more for Home Missions, and if convenient please also pay to the Foreign Board \$5.00, and to the Church Erection Board \$2.00, and credit to 1st Pima Presbyterian Church, Sacaton, Arizona.

WISCONSIN.

REV. W. D. THOMAS, *SUP'T.*—Our Synod on the whole, is in quite a healthy condition. We are being manned by an active, thinking, consecrated class of men. The evangelization of the foreign population, is getting on slowly, but surely. We are impressed with the thought, that it is the duty of the Synod not only to aim at self-support, but practically to attain it. We are making all possible efforts to that end.

Our contributions are not quite as spontaneous and generous this fall as they were the last year. We keep stirring them up in the strong conviction that a generous response will be made soon. Were it possible to put in from month to month, a statement from the Treasurer, in our church papers, the amount received and the amount necessary for the remaining months, to make good the pledge of the Assembly for the million dollars, I am sure it would be a splendid stimulus to our churches, and larger gifts would come to the treasury.

We are using freely the leaflets you sent us; and we trust that their forgotten truths will come to us like a new revelation, and force us to feel that "it is more blessed to give than to receive."

We have quite a number of fields that are ready to be organized—fields of great promise. We have been greatly hindered by the hampered condition of the Board; but we feel, that unless we turn a deaf ear to the call of duty, that we must plant the gospel in a dozen new places within a month.

The Rev. J. G. Wells, of Sechlerville, has been honorably retired from November 1st—he has been longer in the service of the Board than any one else in Wisconsin. I am glad that that field—Sechlerville, Hixton, and joined to it Taylor, where we are building a new church—is to be self-supporting from the time Mr. Wells left it. By faith and prayer and self-sacrifice, God's purpose is being slowly accomplished.

MONTANA.

REV. GEORGE EDWARDS, *Lewistown*.—After a pleasant visit with the friends in Des Moines in October, (the first one in four years), and assisting in the installation services of Rev. J. C. Lenhart, of White Sulphur Springs, on November 15th. I drove across the country to my field in the Judith Valley. The importance of our church at Lewistown is emphasized by the present state of affairs. The Methodist brother appointed to this field—six months ago has not yet come. Our church has been furnishing the only Sunday services, except when the Presiding

Elder makes his quarterly visit. We certainly have an open door of usefulness in this place. The attendance at church services continues to be good and encouraging. The attendance in Sabbath-school has been very near fifty lately. An attendance of forty to sixty at Church and Sabbath-school is certainly good for a little community that has a drinking place for every fifty men, women and children.

Cold Christians are showing new life, and the membership of the church is gradually growing.

We are very much in hope that the way will be made clear for the erection of a place of worship during the coming summer.

It is at present the day of small things at Philbrook. The people are poor and discouraged. My plan of work for that part of the field for the coming year is as follows: To conduct Sabbath-school and preaching services at Philbrook in the morning of the 1st and 3d Sabbaths of each month, and to hold an afternoon service, either at Utica, six miles above, or at Pleasant Valley school-house, four miles below. More people can thus be reached. I am not discouraged. The "prospect is bright as the promises of God."

OKLAHOMA.

REV. S. V. FAIT, *Anadarko*.—We have just elected two new elders, Dr. Dean, formerly engaged by our own Board (now principal of the Kiowa government school), and Mr. Pigg, principal of the Wichita government school. Just now, nearly all the employees in these schools are members of the Presbyterian Church; this is especially true of the teachers. In the Wichita school they are all Presbyterian. Consequently, there are one hundred and ninety-five Indian children pretty thoroughly under Presbyterian influence and instruction.

On account of so much sickness, the Woman's Missionary Society has not been able to accomplish much this fall. There is scarcely a family that has not had sickness, more or less, since the great overflow of last summer, but with the cooler weather we hope that the general health

may be better, and that the work already resumed may be pushed with vigor and with fruitful results.

MAUTAME.

Our services here, owing to unfavorable weather and the presence of a Roman Catholic priest permanently stationed, have not been so well attended this fall as we had hoped they would be. Our neighbors in this community are Mexicans who have married among the Indians, and you will readily see what an advantage that gives the priest. These Mexicans can control a large number of their Indian relatives. However, we have not much to complain of, as the Mexicans continue to attend our services when they have none of their own; indeed, they even went so far as to invite their priest to come with them, but he promptly refused their invitation.

ALEX, FRED AND FT. SILL.—I am obliged continually to neglect these fields. At Alex, I am not aware that there are any services. I know there is no day school and no Sunday-school. At least a hundred children are growing up in densest ignorance of everything except crime. At Fred they have a day school and, perhaps now, a Sunday-school. Preaching once a month. Ft. Sill is without a chaplain, and I understand that there is no preaching of any kind there.

LITTLE WASHITA, HOG CREEK AND ZEBILE'S CAMP.—These are Indian settlements that I would like to have Joshua take up as regular points. I have tried to get him to go to Zebille's Camp and to Hog Creek, but he insists on it that there is no use in his going unless I go with him. This is probably all too true, but if he is retained in our service he must go. I will go with him as often as I can.

WACO is a little place on the Washita River, about eighteen miles east of us. The Rock Island Railroad will probably cross the river at that point; if so, Waco will be a town of considerable importance. The engineers are on the survey and a large number of tools are at the station at Minco, and the prospects are that work will be begun at once. If so, I shall begin work at Waco at once, or as soon as possible. Salt

Creek, just across the river from Waco, has a large population. No house of worship at either of these places.

THE FARM.—I would like to remind the Board that we have a beautiful farm here of one hundred and sixty acres. Better soil, a better location, and better prospects for ample returns for labor bestowed, could not be found in Oklahoma Territory. Last spring, I asked: Shall we open the farm? The only reply was—"No money." Again, I ask, shall we open the farm this spring? But unless the ground should freeze up or something happens that I do not know of now, the plow will be cutting the sod before the Board will have time to say, "No money." I will ask just as little help as possible, and were it not that a sod crop cannot be relied on, I should ask for nothing so far as the farm is concerned.

THE SCHOOL.—At last, we have heard from the teacher who was appointed by the Board. She says she is coming with the new year. GOOD!

From Woonsocket, South Dakota, Rev. Charles F. Richardson writes:—If any man has cause for rejoicing in this great and noble work of the Master, it is the pastor of this church. A people generous, loyal and true, a Board of elders, consecrated, earnest and faithful, a Sabbath-school steadily increasing, and prayer meetings larger than ever in attendance; salary paid up sharp every month by the church, and to within 30 days by the Board; what is there possibly that hinders the pastor from being happy? Nothing. The work here during the past six months has been a steady success. Nine have united with the church during that time, six being young people, and an immense support to us.

New curtains for windows, matting for the aisles, a new pulpit lamp, and lamp for outside of the church, all have been added; and in addition to these, the *young men* of the city presented the pastor with a splendid \$25 pulpit. Our Sabbath-school was informed of the straitened circumstances of the Board of Home Missions, as was also the Ladies' Aid Society, and each promptly sent \$10.

The Church has made an extra effort and planned to raise \$50 additional to their part of the pastor's salary, thus relieving the Board this year of that amount.

This Spring we expect to plaster and paper our church building, and make other improvements.

Surely the good hand of the Lord is upon us, and while realizing that we are so abundantly blessed, we do not at the same time forget our earnest brethren in less fortunate circumstances, and our prayers are most certainly for them.

From letters sent us from the Home Mission rooms, too numerous for insertion in full, we glean some items which cannot fail to touch the hearts of readers:

From the State of Washington, Rev. A. MacLean writes of his inability to preach more than once a month at a certain school-house at which he would like to preach oftener, if his salary would suffice to provide him with a horse.

He also speaks of the prevalence of sickness, and of the opportunity thus furnished "to bring the facts of religion more fully before the people, and press them upon them." "God is overruling for the good of believers and unbelievers the experiences of the prevalent fever."

From Rochester, N. Y., Rev. J. S. Root, acknowledges receipt for Emanuel Church, of \$500 from the First Church through the Board, and asks the Board now to erase the name of his church from its list. He says:

Without your aid we could hardly have sustained ourselves, but now we are a vigorous, growing church. We have just about 250 members, and a Sabbath-school of about 400. Our church audiences run from 275 to 350 in fair weather, and in stormy weather the evening audience will almost never be less than 250, and often more.

We trust we shall never fail to make an of-

fering to your Board, and indeed to all the Boards of the Church, and hope our offering will be larger this year than it has yet been.

In bidding you farewell, we pray for a blessing on your efforts, and hope that great grace may rest on all the Board.

In a similar "spirit of power and of love" the Friedenskirche, of Brooklyn, N. Y.,

by its pastor, Rev. L. Wolferz, also announces the discontinuance of its application for aid from the Board of Home Missions, with "heartly thanks for the aid granted them during the seven years of their existence as a church," without which "it is impossible to see how the church could have come to life."

HOME MISSION APPOINTMENTS FOR DECEMBER, 1891.

G. Bergen, Carlisle,	N. Y.	D. Street, Anamosa, Monticello and station,	Iowa.
E. Hall, Conewango,	"	W. M. Robinson, Larrabee,	"
C. C. Cook, Hillsdale,	"	W. M. Porter, Nelson, 1st,	Neb.
C. Doench, 2d German of N. Y. City,	"	A. C. Stark, 1st German of Hastings,	"
W. C. Brass, Hannibal,	"	T. A. Hamilton, Bloomington,	"
A. J. Colle, Bell Ave. of Knoxville,	Tenn.	C. N. Armstrong, Berg and Cherry Creek,	"
J. W. Boyer, Olivet Chapel of Louisville,	Ky.	B. H. Hunt, Burr Oak,	"
A. Schafer, Leipsic and Kalida,	Ohio.	W. V. Chapin, Ansley and Litchfield,	"
J. A. Bower, Caldwell and Olive,	"	J. D. Kerr, Bellevue,	"
S. L. Gamble, Gardner,	Ill.	J. Pipal, Bohemian of Omaha,	"
J. H. Vanden Hook, Holland of Chicago,	"	H. B. Johnson, Golden City, Madison and Shiloh,	Mo.
G. Ernest, Burton Memorial,	"	H. W. Marshall, Birdseye Ridge,	"
J. Swindt, Milan,	Mich.	C. McCain, Gallatin, Bethel and Jameson,	"
J. F. Somerville, Detroit, Baker Street,	"	M. J. McLeod, Albany,	"
T. A. Scott, Port Huron, 1st,	"	W. P. Haworth, Lincoln Street, of Wichita,	Kan.
D. H. Goodwillie, Westminster of Fort Gratiot,	"	J. B. North, Medicine Lodge,	"
L. J. Eymier, Elmira, 1st,	"	D. M. Moore, Ellinwood,	"
J. F. Tubbs, Bayfield,	Wis.	J. W. Talbot, Covert, Kill Creek and Rose Valley,	"
L. Abels, Beloit, German,	"	J. L. Whittle, De Soto,	"
T. Dougan, Brodhead,	"	R. Arthur, Lincoln,	"
H. A. Winter, Madison, German, Middleton and station,	"	N. A. Rankin, Cheever and Manchester,	"
M. B. Munson, Montgomery,	Minn.	S. G. Fisher, Norman and Noble,	I. T.
D. A. Tawney, North St. Paul,	"	J. A. Irvine, Mason, Voca and Swede,	Tex.
J. C. Robinson, White Bear,	"	W. F. Gillespie, Kerrville, Medicine City and Waring,	"
K. Tietema, Ebenezer of Greenleafon,	"	J. J. Gilchrist, Mora,	N. H.
H. J. Petran, Alden,	"	B. F. Powelson, Grand Junction,	Col.
W. K. Weaver, Owatonna and stations,	"	F. E. Armstrong, Evanston,	Wyo.
S. Andrews, Hunter and Blanchard,	"	A. Adair, Moscow, 1st,	Idaho
A. I. Goodfriend, Dayton and stations,	N. D.	S. C. Head, Ballard and Lake Union,	Wash.
R. C. Mitchell, Minnewaukan,	"	W. T. Scott, Smith Memorial of Fairview and stations,	Oregon.
T. Wylie, Minot,	"	W. L. Beaumont, Gervais, 1st,	"
W. H. Jennings, Laverne, Bethel and Elk Creek,	S. D.	I. N. Waterman, Covelio,	Cal.
Z. F. Blakely, Beulah and Howell,	"	C. H. Emerson, Pope Valley and stations,	"
J. Y. Ewart, Madison,	"	E. P. Baker, Santa Monica,	"
W. J. Fraser, Coleman, Wentworth, Bethel and stations,	"	D. T. McClelland, Central Avenue of Salinas,	"
J. G. Smith, Alexandria,	"	S. D. Fulton, Hollister,	"
E. L. Dresser, Canton, 1st,	"	M. D. A. Steen, D. D., Bethel of Woodbridge and Clements,	"

FREEDMEN.

OUR WORK AMONG THE FREEDMEN.

REV. I. B. CROWE, MISSIONARY IN INDIAN TERRITORY.

It has, as it seems to me, an unusual moral interest; while yet it receives less than average appreciation as compared with other branches of benevolent work. Do you understand and bear in mind how it is, that with a Board of Home Missions already existing, charged with supplying the spiritual destitution of this broad land, the Presbyterian Church organized a separate Board of Missions for Freedmen? It was not from doubting that Negroes have the same nature, needs and privileges under the gospel as the other races living among us. It was not intended to make or mark an invidious distinction between the free-born and freedmen. In fine, it is not the color-line that divides the one work between the two Boards. No Scripture commands a readier or more general assent, than this passage of Paul's address at Athens: "God hath made of one blood, all nations of men, to dwell on all the face of the earth." The proof is our Foreign Missions, notably in Africa.

This Board grew out of the extraordinary emergency that was created when 4,000,000 slaves were liberated and, without preparation for their new condition, left to take care of themselves; when having served the country as Federal soldiers, they became citizens of it, with the right to vote, but without being at all informed upon the questions which their votes would go far toward deciding; when above all so

many undying souls that must be saved or lost, were cast providentially upon the care of the church—a new and most interesting charge. Looking at their condition every way, socially, politically, religiously, its necessities seemed too great and urgent to be classed with the ordinary demands of the Home Mission field or relieved by the usual methods of the Home Board's administration. The cause of the Freedmen is a cause that deserved to stand by itself. It appealed strongly to the heart of the church; and that it might not be overshadowed by the great and growing work of Home Missions, a separate Board was organized to take the management of it—thus putting it on a level with the other causes embraced in our Church's scheme of benevolence.

Yet the policy of this Board does not differ essentially from that of the other Board; the principles and methods adopted are the same. The difference, if there is any, is in the modification of methods, adapting them to the needs of this more primitive people. The leading agencies employed are education and evangelization. It is evident that stress must be put upon teaching especially of the youth, in order to the moral elevation of a race until lately in bondage that deprived them of knowledge. Accordingly the Board is sustaining mission schools of all grades. Boys and girls in primary and neighborhood schools are instructed in manual work, as well as books, with a view of lifting them out of their accustomed condition of drudgery, to one in which they may hope by more skilled and remunerative labor, to realize the average ease and comfort of la-

boring people. Special pains are taken also in their training, correcting improprieties of speech and coarseness of manners and introducing order and purity and refinement into the home-life. With cultured lady teachers in charge, a rare opportunity is afforded pupils of improvement on this broad scale. There are bright minds among them, more than ordinarily inquisitive.

Not less, but more necessary is preaching, to the same end. The gospel is the power of God unto salvation; and while it is suited generally to the needs of all men under sin, its genius adapts it specially to the needs of the poor and oppressed. Christ read and opened up his commission in the synagogue at Nazareth, found in the prophecy of Isaiah: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the weak; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God." I think we may surely understand that He will bless this oppressed people giving them perhaps a Benjamin's portion of the benefits He came to confer. Then, if not before, will be realized by themselves and by us, the full significance and value of the work among the Freedmen.

Of course, difficulties are encountered in carrying it on; they were to be expected and need not discourage effort, though they hinder it; but there is no good reason why we should not try and in time hope to overcome them. One is, the *public opinion* which brands the work as a small business to be engaged in. The social standing of the Negro in this country is so well known, that it needs only mention to be appreciated. One of the woes the rest of mankind are incident to, he is not likely to incur: "Woe unto you when all men shall speak well of you." And there is a beatitude he enjoys no doubt as fully as he can

wish: "Blessed are ye, when men shall hate you, and when they shall separate you from their company." And what I say is, that missionary teachers and preachers who work for and among Negroes, share these enjoyments to some extent with them. I do not speak of the social ostracism they are subject to, as a personal grievance—it is not a serious one to those who are conscious of following as they are led; but as a hindrance to the progress of the work. Ministers assure us, indeed, of their sympathy with it and their desire to co-operate with us, as far as they can do so without disturbing friendly relations with their congregations; but that, they tell us, is not far. The best church people, too, recognize us when we chance to meet, as fellow Christians, and greet us with an occasional word of cheer. But this goes very little way in correcting the popular estimate of the work we are engaged in. Might they not carry their influence a little farther? That is to say, might it not be reasonably expected that those who aid in sustaining missionary labors in Africa with their prayers and gifts would show some sympathy with home-efforts for the same cause? And as a means of putting it before the public in a more favorable light, may not the Christian people, who are influential in the communities where our work is inaugurated, drop in occasionally at our religious services, and school exercises that are public, and lend a helping hand when it is needed in our Sabbath schools, as teachers, organists or singers. There are other difficulties that might be mentioned but we reserve them and the encouragements for a future article, for while there are difficulties met with in this work there are features of encouragement which should stimulate us to greater and more earnest efforts in evangelizing this people. It is a great work and greatly needed to be done, and to be done speedily.

PUBLICATION AND SABBATH-SCHOOL WORK.

WESTMINSTER QUESTION BOOK.

The *Presbyterian and Reformed Review* for January, gives the following commendatory notice of the Westminster Question Book for 1892:

"This is the eighteenth volume of the series, and, like its predecessors, is remarkable for the amount and excellence of the information compressed within a short compass. The analysis of the lesson is good, and the questions proposed are well chosen. Nor should the insertion of the Catechism pass without commendation."

The entire series, beginning with the year 1875, has been prepared by the Rev. Willard M. Rice, D. D. The large editions sold from year to year, are evidence of the estimation in which this lesson help is held by our Sabbath-school workers.

INSTRUCTIONS PREPARATORY TO BAPTISM AND THE LORD'S SUPPER.

The Rev. Edward B. Hodge has written and the Board has lately published an admirable little book with the above title. Every pastor who longs to feed the sheep and lambs of the Lord's flock, will be glad to see this book; and so will Sabbath-school teachers who desire to lead their scholars intelligently to the Saviour; so will parents who are endeavoring to bring their children up in the nurture and admonition of the Lord.

It is a little book of seven "Instructions," designed to lead candidates for admission to the Sacraments, to "an intelligent conception of what is involved in these most important religious acts." This design it carries out concisely, yet comprehensively. The First Instruction sets forth the answer of the Holy Scriptures to the question "What am I?"—A creature of

God, with body and soul; with never ending existence; a free agent, responsible under God's law; already condemned to death under this law; incapable of saving myself. The Second Instruction takes up the questions, "What are God's thoughts towards me? and how displayed?"—1. Displeasure on account of my sin, original and actual; displayed by severity towards sinners, and towards "His beloved Son when He became responsible for his people's sin;" and by solemn warnings. 2. Compassion toward me, displayed by long suffering, by the revelation of His will, by offering Salvation in Christ Jesus. The Third Instruction embraces the subject, "What is Christ?" The Fourth, "What is faith in Christ? and what is meant by confessing him?"—1. "Belief that Jesus is the Christ." 2. "Belief that the atonement of Christ is sufficient and suitable for sinners like myself." 3. "The entrusting of myself to Christ just as I am." The Fifth Instruction is, "What is Baptism?" the Sixth, "What is the Lord's Supper?" The Seventh and last is, "What is the Life to which I am bound by the Sacraments of the New Testament?"

From this brief survey, it is easy to see how excellent are the design and development of these Instructions; and this will appear more clearly when it is known that the lessons are developed with a most careful and full reference to Bible texts, so that the Scriptural authority of the answers is evident, and the study of the lessons is nothing more or less than direct and intelligent study of the Word of God.

This little book is the outgrowth of a faithful pastor's efforts to give real instruction to his own people, and many other pastors who desire and endeavor to

give such instruction, will be glad to use such a text-book. Another feature of the book of great value is, a brief "Catechism" at the end, covering the ground of the Instructions, with the answers almost wholly in Bible language. The study of this Catechism will be excellent sword practice for the Soldier of Christ.

OUR SABBATH-SCHOOL MISSIONARIES.

What are our missionaries doing?

For one thing, they are following in "The footsteps of St. Paul" by very faithful visitation,

"FROM HOUSE TO HOUSE." Acts, xx. 20.

Mr. Jos. Brown, (Synod of Wisconsin) writes:

When the visitation is accompanied by true Christian bearing, joined to loving and intelligent conversation, it is a great means of grace, and forms an important factor of successful Sabbath-school missionary work. I find as a fact, after I have visited the scattered families, spent some time in their homes, talked with them, given suitable reading material, and partaken of their hospitality, a connecting link has been formed, which unites them to me, and me to them. Then the work goes ahead. . . . This aspect of Sabbath-school Missionary work may not occupy great space in our Church papers, but it amounts to much in these homes, and is a potent factor, under God, of brightening lives, and of turning souls to Christ and His salvation.

"THE WORD OF GOD."

Mr. Brown also tells of forty-four Bibles that have "gone into families for use." He adds:

When it is remembered that the seed is the word of God, the above fact is a source of hope and joy.

ONE SUMMER'S WORK.

Rev. J. D. Irwin, (Synod of Kentucky) writes:

I organized altogether nineteen new schools,

besides visiting many others. In these schools, there were over seven hundred pupils in all, and about eighty teachers. While doing this work, I visited perhaps five hundred families, delivered about one hundred addresses and travelled two thousand miles, distributed over twelve thousand pages of tracts, and wrote several hundred letters.

Mr. Irwin modestly adds, "I hope there has been some good done." Can it be otherwise?

LEAVES OF HEALING.

Another valuable feature of the Sabbath-school Missionary work is the distribution of Christian literature. Mr. Irwin says, on this point:

A man on the train asked me where I was going in my Sabbath-school work. I did not know him, so I inquired where I had met him. He said I had left some Sabbath-school papers and tracts with his children at one time when I was passing, that had done them all so much good. I cannot stop at every house, but I throw out some papers and tracts to the children, and to those I meet going to and from school, and my prayer is that these "leaves" will be for the "healing of the nations" and bless many children who do not have the privilege of attending Sabbath-schools.

A CANVASS AND WHAT CAME OF IT.

Mr. C. E. Schenck, Superintendent of the Presbyterian Sabbath-school at Paris, Ill., writes thus:

Agreeably to your plan, we appointed committees which made a canvass of our city in November. So many poor families were found that our Sabbath-school decided to help in a material way. Instead of the ordinary "treat" for the scholars, the children took great interest in giving to others. . . . The children brought books, toys, games, scrap-books, confectionery, etc.; while parents and others, sent clothing, flour, orders for coal, groceries, etc. These things have been distributed among the poor families found in the district, and will, no doubt, do much good this cold weather. It was delightful to see the in-

terest even the small children took in helping others.

THE NEW ORGAN.

Miss Florence Guthrie writes to Mr. McBurney, of a school the latter organized in Cajon, Cal.

We all feel very grateful to you for hunting us up, and organizing the Sabbath-school in our midst, while we were too cowardly to do it ourselves.

The lady gives some pleasant details about the school, which shows it to be quite "up to the times."

I act as Superintendent and teach the Bible class. Mrs. B. has the infant class, and Mrs. G. the intermediate class. Mrs. G., however, is not able to attend very regularly, so I usually have to take the two classes.

As you will probably remember, the main-spring here is music; so I felt that they must have an organ, or the school would eventually die. I took a horse and went over the neighborhood one Saturday, and talked with the people about it, and I succeeded in raising \$42 for an organ. I sent immediately to the East for one we could get on easy terms. It is to cost \$65, but we have seven months to finish paying for it, and I know that it can be done.

"THOU CROWNEST THE YEAR."

From Nebraska, we hear notes of joy attuned to David's harp of praise, when he swept the strings in honor of Him whose "paths drop fatness." Mr. A. W. Griffith writes:

God has, by the word of his power, brought prosperity and plenty to Nebraska homes. . . . Canyons enriched with the sweet and juicy wild plums and grapes, supplement the garden, field and pasture-land in supplying the pioneers' table with substantial and appetizing food. Now the teams that draw the prairie children to Sabbath-school are sleek and fat, and the children and their parents well-clad and comfortable.

More Sabbath-schools will be carried on through the coming winter than in the past, and more of them will be self-sustaining than heretofore.

Our County and District Sabbath-school Conventions that have been generally suspended, are being renewed with life and increased enthusiasm. Better teaching may be expected and with God's blessing, your prayers for a rich harvest of souls will be answered.

Many families that left their homes last year because of the drought, are returning, and new faces are seen in all our sod school-houses. I have organized six new schools, and re-organized two that had been suspended since last fall. These eight schools, having 225 pupils, are in neighborhoods where there is no stated preaching. There will be—is now—work for the Home Missionary in several of these schools.

"MY HORSE, JAY."

Mr. Griffith continues:

My horse Jay has drawn me through bushy canyons, over hot sand hills as well as over rich table and valley land—1,098 miles. We have halted at 149 homes, where we left 30 Bibles and Testaments, 313 volumes of books, and 10,493 pages of tracts and Sabbath-school papers. . . . Many children are working on the catechism; some are almost ready to claim the promised Bible.

"HARD WORK, BUT PLEASANT."

So Mr. Jas. W. Annet, Synod of the Pacific finds it. He sends us an interesting letter from Kelseyville, Cal. His "statistics" are not "dry" reading to those who are heartily interested in the Master's work:

Statistics are usually dry, but they stand for lots of hard, but pleasant work—a work my heart is in, and that God is in. Visited 14 Sabbath-schools; aided 12; delivered 20 addresses; travelled 1,250 miles; visited 400 families; wrote 25 missionary letters; distributed books by sale, 100, by gift, 400; tracts and periodicals, 14,800 pages. He says of one place: There has been a great change in this neighborhood since organized. This school promises soon to develop into a church.

ENCOURAGING EXPERIENCE.

Mr. J. N. Lucas tells us:

I find, in looking over my records, that during the time I have been engaged in this Southern Dakota Presbytery, almost two-and-a-half years, 30 schools have been organized through my own direct efforts, in addition to quite a number organized in the Missouri River Valley, by our student missionaries.

"As an accompaniment to the 30 organizations, we have, officers and teachers, 103; scholars, 908; volumes given, 881; family visits, 2,850; pages of tracts and papers given, 132,000; Bibles and Testaments distributed, 67; miles travelled, 8,157; addresses, 146; orders taken for Westminster lesson helps and papers, \$80.00."

"HERE AM I, SEND ME."

Jas. M. May, Kansas, recognizes the difficulty of finding suitable Superintendents for new schools, but trusts in Him who is able to provide. Mr. May visited one community where there had been "no religious services for a long time," and and there really seemed to be no Christian in the place. He visited the people, gave papers to the children, and at last, aroused an eager wish for a school. But who would superintend? After many inquiries, he was told of a Mr. C., living six miles from the schoolhouse on the Smoky Hill River, who had joined the church six months before. Hearing good reports of this gentleman, Mr. May visited him, and found him an earnest Christian, and greatly interested in that particular community, having unconverted relatives there. We will now quote from the letter of our correspondent:

Mr. C. was timid in taking the lead as Superintendent, his plea being his inexperience in the work and his weakness. I told

him that the Lord was strong, and all that He asked of us was, that we should be willing to be used by Him in the work of winning souls; I also expressed my conviction that the Lord had work for him in that community. He answered, "Apparently, there are several difficult things in the way of my going there, but if the Lord calls me, I will go, and leave the rest to Him. I should be glad if Mr. Mc., who lives a mile further, would go with me, and assist, he has had experience in Sabbath-school and Christian work." Mr. Mc. gladly consented to accompany him.

After attending Sabbath-school and church in the morning, both these gentlemen came at three o'clock, one travelling six, the other seven miles, and we effected a successful organization. Mr. C. superintended, and Mr. Mc. assisted. I met them at the meeting of Presbytery this September, (five months after the organization) and they gave me a glowing report of the enterprise. They said the Spirit of the Lord was present from the very beginning, that the school increased in numbers, and that great interest in spiritual matters was plainly manifested. Mr. C. added, "I am so *glad* I consented to superintend that school; it just built me up, and made me strong in the Lord."

GOOD RESULTS.

Mr. S. A. Meredith, Brookfield, Mo., November, 1891.

Good results have followed much of the Sabbath-school work of the past summer. Five new churches, free from debt, have been organized, and three new buildings have been erected; over one hundred persons have been gathered into the church from the Sabbath-school. Ministers have been secured to supply four of the new churches every alternate Sabbath, and the fifth expects soon to be supplied in like manner. There were no religious services at these places when the schools were organized. There are many other places where like results are expected.

Miscellaneous.

MEN ALMOST AS GOOD AS WOMEN.

MR. GEORGE HILL writes to us, from Burlington, Iowa, a most encouraging letter concerning the growing interest in missions in that region, and showing us some of the means by which this healthy growth is promoted. He says:

A year ago in the First Church of Burlington, the question was asked how it was that the ladies were so much better informed in regard to the missionary work than the men. The question was answered by showing that the ladies had their organized societies, hence the interest, as information and work are indispensable agents in keeping up the missionary spirit.

Then came the question, Why not have such a society organized among the men? So a committee was appointed to present a plan by which they might become more interested in the missionary work. After obtaining a promise from some of the members that they would be responsible for a field if assigned to them, the committee went to work, but, feeling that the church was a missionary society, could not see the way clear to recommend a society simply for a name. So they appointed leaders to take charge and be responsible for the field assigned them.

The plan has been a very successful one. The first Thursday evening of each month, the field indicated by the General Assembly has been well presented to a full house and has awakened a wonderful interest in missionary work.

Mr. Hill also sends us *Church Tidings*, a monthly sheet published for the First Presbyterian Church of Burlington, Iowa, to promote the fellowship and work of its members. From the Dec. and Jan. numbers we take the following extracts:

The gentlemen of the church have inaugurated a new departure in the Monthly Missionary Concert. From some of the wise looks and head-shakes *Church Tidings* has observed, on the part of the members of the Ladies' Missionary Society, the suspicion has dawned upon us that the ladies are doubtful of the ability of the men to work up a successful missionary meeting. Well, we can only say, come and see! And please don't stand off and laugh at us if we prove a little awkward in our first attempts. We are sure it is in us, and it must come out!

We want to whisper to the men that success is only purchased by labor. We must have information ourselves before we can inform others, and we must be interested in our topic before we can set others on fire. So, now is the time to provide sources of fresh information. Everyone of us wants to subscribe for the CHURCH AT HOME AND ABROAD. Price, per annum, \$1.00. Mr. Mateer will receive subscriptions.

MISSIONARY CONCERT.

The report, giving a program for the Monthly Missionary Concerts for 1891, which was given in the November *Church Tidings*, drew out considerable discussion on its presentation Thursday evening, November 4th. Action was postponed to the next Thursday evening, and the committee instructed to consider the feasibility of organizing a men's missionary society, in order to secure some more practical results, and more general contributions to the benevolent work of the church.

The committee reported at the next prayer-meeting that they did not see their way clear to recommend another organization; but that they do recommend very strongly that our existing organization, the church, be made more efficient as a missionary society. Every member of the church, young or old, comes into it with a pledge to support its work. The committee recommended that the members be all asked by the Session's Standing Committee on Beneficence to make a definite pledge of some amount to be paid weekly (or monthly) for the great missionary or benevolent agencies of the church. This

recommendation was unanimously adopted, and the Session now has the work in hand and is planning to reach every member of our church and give each the opportunity of doing something, and doing it regularly through the year.

The report of a plan for our monthly concert was adopted as printed last month, with this exception, namely: the presentation of the nature and work of the several Boards of the church is changed from the first to the third Thursday, so as to give the whole of the time at the Missionary Concert to the field assigned to the respective months.

PROGRAM FOR FEBRUARY.

The Foreign Mission field for February is China. Mr. J. L. Mateer is in charge. The meeting will be held on Thursday evening, February 5.

The Board of Aid for Colleges will be presented on Thursday evening, February 18, by Mr. W. E. Blake. We anticipate very interesting and profitable meetings under the direction of these brethren.

Our Burlington friends seem to have "taken the skillet by the handle." A church thus recognizing itself as an organization divinely contrived and constructed for work, and setting itself earnestly unto the work which the Master gives it to do, will surely find its own health and happiness as much increased as its usefulness.

WORK TO BE DONE AT HOME.

From an excellent article in the *Interior* we take the following telling paragraphs:

Of the population of our country there are thirty different nationalities in every city of our country having a population of over 100,000. The immigration of last year represented ninety-seven different countries. From Europe alone came 455,000 immigrants; of these only 122,-

000 spoke the English language, and of others 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,000 of other European countries. . . .

In Texas there are twenty counties dominated by Germans. One-fourth of the population of Chicago and of New York are Germans. One-half the population of Wisconsin is German and two-thirds are foreigners. Minnesota has a population of 200,000 Germans. In New York, Chicago, Baltimore and Omaha there are nearly 100,000 Bohemians. In Minnesota there are 50,000. La Crosse has 30,000 population, only 8,000 speaking the English language.

Seventy-four per cent. of the discharged convicts of London come to the United States. There is scarcely a ship that does not bring criminals from various European countries. In the United States in the last decade the criminal classes have been increasing twenty-three per cent. faster than the population.

The immigrants of to-day are not those of ten or twenty years ago. They are largely drawn from lower strata of European society. Congress has passed a bill to exclude idiots, insane, paupers, criminals of various classes, those having infectious diseases, and those coming under contract. But still great masses come to this country who need Christian civilization and this is the work of the Board of Home Missions.

But multitudes of these foreigners are moral and religious people. The secretaries of our Board say: A large per cent. of these are Protestants and accessible to us. A very considerable per cent. prefer the Presbyterian church and look to it for church privileges. They come to our

shores with church-going habits and are not only easily reached, but hard to repel in their eager appeal for ministers and churches. They must be helped at first in providing these things. When they have the church and the school they become most desirable citizens. When they are denied, their church-going habits degenerate into convivial Sabbath-breaking and demoralizing assemblies.

From one-fifth to one-half of our immigrants are children and young people who are plastic to the influences of Christianity and ready to respond to the gospel. The Christian Endeavor Society has a grand opportunity.

The character of our Home Mission work is changing. It used to be almost entirely with rural and pioneer districts. It is yet to a large extent in our rapidly developing states and territories. But it has to meet the tendency to concentration, the inflow into our cities.

The population of cities in the past fifteen years has increased six-fold, while that of the entire country three-fold. They are centres of peril. Neglected they become seats of power for evil. There the liquor force is overwhelming. Strikes find in them their most effective machinery. Sabbath desecration is more defiant and well organized than elsewhere, and vice is more flagrant because more easily concealed. These and many other facts render the thorough Christianization

of our cities an object of supreme importance to the best interests of the entire nation.

Efforts in our great cities have met with encouraging success. It has been only a few years since it became a settled policy of our church to assist through its Board of Home Missions in the organization of churches therein. It has been found that if this work is left simply to the city churches, a large proportion of the population will be untouched by Christian influences. Many of our churches are doing all they can, but they have not the ability to reach the entire population.

The extent of our field is constantly growing. The opening of the Indian Territory creates a demand for Home Mission work. There are five new centres in the Oklahoma country in which the Board is sending ministers to create a nucleus for Christian life and influence. Wherever Presbyterianism goes into a new territory, it always gathers about it and builds up the better classes of people, the most intelligent, thrifty and progressive.

Our Home Mission churches are strategic points, nuclei of influences. The church through the Board must sustain these churches and the missionaries appointed over them until the churches become strong enough for self-maintenance. This is one of our supreme responsibilities; and the Board calls upon the church at large to sustain these points of influence.

For the Young.

WHAT BOYS MIGHT DO.—I found the following beautiful story in the Free Church of Scotland Monthly, and as I read into it far enough to get interested, I said to myself: This will be good for my little Presbyterians in the Children's Church at Home and Abroad.

As I read on and began to see how cutely Miss Lucy managed to get hold of Fergus, and how she kept hold until she led him to Church and with him a pew-full of other fellows, I said: This is good for our Young Christian Endeavorers; what could be better?

Then I read on, and found how Fergus found that "there was more work in it than he could do alone" and he must have a "partner" greater and stronger than Miss Lucy. I could not doubt that Miss Lucy had known that all along, and had had that divine Partner working with her and in her and in Fergus, and so "her labor was not in vain in the Lord."

I ended up with thinking there's nothing I could write or find that would be better for little Presbyterians and Young Christian Endeavorers, both and, all than this. I therefore give it to them together under the very title under which I found it in the excellent magazine that has brought it to us from Scotland,

H. A. N.

FOR THE YOUNG.

They were just come. The rooms and passages were strown with packing-boxes and household goods, chairs were stacked up on the porch, there was a beadstead in the middle of the parlor floor, everything was in confusion. In the midst of it all, there was a resounding knock at the back door.

"I am the only one who can be spared said Lucy.

"I will receive our first visitor."

It was a boy with a big basket on his arm.

"Do you want any nice blackberries this morning, miss?"

"Yes, indeed, I do; they will suit exactly for busy people like us."

The bargain was made, and the transfer from his basket to her dish began.

"You are giving me very good measure," said Lucy presently.

"I have to," he responded, glancing up at her from under his hat-brim with a grin, "so long as you are standing there watching me. Maybe if you were to step inside now, it would be different."

"Would it?"

He shook the last stray berries out of the sides of his quart cup, straightened himself up, and looking her fairly in the face, answered, "No, it wouldn't. I've got my mind all made up about that, and made fast so as it will stay. I don't believe in any of your tricky ways of doing business; I believe in good measure. It costs you less in the end; But some folks can't seem to think of that they forget all about the end till they get there. I believe in looking ahead."

"How far ahead?"

"He stared at her doubtfully, and while he hesitated as to how to answer this question, Lucy asked another: "Where do you go to church?"

"Well—nowheres, I suppose."

"Not to any church at all?"

"Not yet. You see, we only moved into this neighborhood about a couple of months ago."

"Eight whole Sundays, that would make, that you have stayed away! After all, you do not give good measure to everybody, do you?"

"You mean"—he paused, then with an upward jerk of the thumb, "to Him?"

"Yes; and are you sure that you really do believe in looking ahead—all the way ahead?"

"Well you see, this is how it's been. My mother she was sick; and then, of course, there was a time getting things aside; and then everybody was strange to us, so, what with one thing and another, we haven't got started. To be sure," he added honestly, "we did go to one or two picnics and excursions and like that. When it's a picnic you can most gen-

erally hurry over this, and let the other wait, and manage to get there; but I'll allow that it does seem, somehow, as if all things had to be just so, before folks can see their way to going to church. It ain't right, I suppose."

"Let us make another bargain, you and I," said Lucy. "Promise me that to-morrow at church, when I look for the only face that I know in this town, I shall find it. Will you?"

The boy considered, then picking up his basket, he turned off with a nod. "All right, I'll be there, if nothing happens."

As he pursued his way with his lightened fruit basket, Fergus Collins said to himself: "I guess I've knocked at all the back doors around here in the last two months. I've sold to lots of the high up church people, and they've been mightily set on knowing what the price of berries was, and if they were picked fresh; and maybe after we'd got the business settled up, they'd throw in a little something about the weather. But she's the first that ever talked any religion to me, and she hasn't been in the place two days. She knows how to drive, I guess. I ain't saying but what I'd just as lief she hadn't. Maybe it would have been more comfortable for me if she had done like the rest. But that hasn't got anything to do with it, you know."

Here he was interrupted by a demand for his wares; but the customer having been attended to, his thoughts went back to his promise to Lucy.

"If it had been one of those others that asked me, I wouldn't have minded keeping them waiting, seeing that they don't seem to be in any particular hurry at all. Most likely they'd forget all about me as soon as I'd turned the corner, and wouldn't think to see whether I'd disappoint them or not.

But she will. I guess she keeps such things on her mind, or else they wouldn't come off of her tongue so handy; and I guess she doesn't remind folks of heaven every once in a while just for fear she won't get there herself if she don't, but because she hates to see 'em running the risk of missing it. Anyway I passed my word to her that I would go, and I didn't leave a hole of any size to slip out of, and so I'm going."

On the next Sunday morning, no sooner had Lucy taken her seat and glanced about her than she straightway decried Fergus in a front pew of the gallery. He presented a most demure appearance; his countenance was serious and his hair smooth, almost beyond recognition, and throughout the services his deportment was faultless. As soon as they were over, however, he started home at full speed, and, once arrived there, changed back into his everyday self with all the despatch possible, and then set out for his favourite haunt in the woods. Bareheaded and barefooted, stretched out under the trees, he took his usual Sunday rest, after the labors of the week, which, in this case, he considered to have been unusually severe.

"I wonder what he was talking about," he said to himself, thinking of the preacher. "I forgot to take notice; I was too busy behaving. Well, I kept my promise anyway, but, for my life, I don't see what good it did anybody. She looked around for me first thing, the same as I knew she would. She knows how to work things. She brought that in real neat about not giving good measure to everybody, meaning the Lord, and about not looking ahead all the way, meaning—well, there's one or two things she might have meant by that: she might have meant heaven, or she might have meant the day of judgment, or," he paused, "or else she might have meant," he presently added with emphasis, "looking forward to the time when you'd got all you wanted, and had plenty of it, and knew that was all, that your life was pretty near finished, and nothing was coming of it that would last over any time. That's always the worst of living—it uses up so fast."

He rolled over on the grass, and began to whistle a lively air; but it broke off suddenly.

"And as for giving good measure to everybody, what is good measure for the Lord? When they're preaching, they tell you the whole business belongs to him; but when they're practising, it seems they get another idea of it. They keep back considerable, the most of them."

Here followed another long pause. This time he did not attempt to whistle, but pursued his meditations with a grave face.

"Maybe they do keep back considerable, but how about myself? I don't see but what I owe the same measure as they do, and how much do I keep back?"

The rustling of leaves and the snapping of fallen boughs gave warning of somebody's approach, and a moment later another boy had thrown himself down beside Fergus.

"Where have you been keeping yourself? It seems you don't feel very sociable to-day. I've looked all over for you. How did you spend your morning?"

"I went to church."

"You did? Had a nice time?"

"Not particular. But I'd promised to go, and I kept my promise."

If Fergus expected an outburst of ridicule, he was disappointed. The new-comer, after chewing the bark from a stick for some minutes without comment, at last said quietly: "Well, I think some of going to church myself sometimes. And then again it doesn't seem hardly worth while to bother with it yet; it seems as if I was safe to wait. The only trouble is that dying comes to people so awful sly sometimes. You can't count on a warning. If you could, why then you could make all the litter you wanted during the day, and begin and clear it out toward evening, and have everything tidy by the time your company came. It would be more convenient, wouldn't it?"

"I suppose so," said Fergus. "But if a fellow could trust to putting off, and going to heaven on the jump that way, last thing, I ain't sure but what he'd be a fool to do it."

His companion stared.

"What are you talking about? Why, man, you could have all you wanted, then, of heaven and earth both."

"I ain't sure," repeated Fergus, rising and brushing the leaves from his clothes. "I don't know if the best of heaven is had by just getting there, and I don't know if the best of earth is had either by walling heaven out of it till the last minute. Maybe you'd miss more both ways than you'd ever catch up with, even if you had for ever and ever to do it in."

All the week Fergus kept away from Lucy, and on Sunday he did not go to church. On

Tuesday afternoon his little sister came in search of him among the blackberry bushes, to tell him that "a lady" wanted to see him.

"Of course, I knew she was coming," said Fergus, with rueful admiration. "I'm in for it now. I suppose she will want to know the reason of my staying at home last Sunday. If you drop off asleep anywheres near her, she's bound you shall do it with your eyes open."

But instead of the question he expected, Lucy began by asking abruptly, "Fergus, did you ever hear of Mr. Moody?"

"Moody?" repeated Fergus, reflectively. "Do you mean one of those Sunday-school singing-book men?"

"Yes, he is a preacher; he has gone all over the country, and preached to thousands and thousands of people. Well, when he was a young man he picked out a certain pew in the church that he went to, and set his mind to keeping it full every Sunday—full of his guests, that he had invited and brought there himself. I remembered that the week before last, when I saw you sitting up there in the gallery all alone; I thought how much nicer a whole row of you would look. And last Sunday—"

"You thought it harder still, I suppose," interrupted Fergus.

"Yes. Don't you know any people about here who do not go to church?"

"Lots of them," was the concise reply.

"Don't you suppose that you could persuade a pewful to go with you, if you really tried?"

"Perhaps I might. A person would have to tackle them a plenty though, and then begin and tackle them all over again likely, before they'd get there. You know how that is," he ended with a laugh.

"Yes; but then it would be such a splendid thing to think that there were four or five boys at church, every Sunday, who would not have been there if you had not brought them. And you know you like good measure."

The idea recommended itself to the boy's enterprising mind, and with all the skill and persistence of which he was capable he carried on the undertaking. In the winter,

when Fergus wished to join the church, and the pastor asked him what had turned his mind to such things, he said,—

“Well, I suppose it was sitting up there in the gallery alongside of those fellows that I’d coaxed to come in with me. It wasn’t long before I saw that there was more work in it than I could do alone—that I couldn’t carry on the business the way it ought to be without a Partner.”

There is only one time to begin to be a man, and that is before you get to be a man. You will be and do after you get grown up, just what you begin to be and do before you get grown up. An apple tree does not suddenly begin to be an apple tree after it is a dozen or fifteen years old, but it is an apple tree after that time because it has begun to be one before that time, and all the way from the start.—*Selected.*

CHRISTIAN ENDEAVOR IN THE MARITIME PROVINCES.

BY JOHN S. SMITH, GENERAL SUPERINTENDENT.

A marked change for the better has come over many of our churches since the coming in of the “Christian Endeavor movement.” It is attaching the young people to their churches, and drawing them nearer to their pastors, and enlisting their interest and sympathies in Home, and Foreign Missions as never before. It is rolling away the reproach of slothfulness and silence from our congregations. Some of our societies are holding together pastorless churches. Some of them are carrying on the Sunday evening service in order that their pastor may preach elsewhere. As we judge of any method by the results, we cannot but feel that the Christian Endeavor method is all that its friends claimed for it. We note, with pleasure, that nearly all our presbyterian pastors in Nova Scotia have adopted this method in their churches. Pictou County alone has 40 societies. Five years ago there were but three in the Maritime Provinces. Now

there are two hundred and eighty. One hundred and eighty are in connection with the Presbyterian Church.—*Presbyterian Witness and Evangelical Advocate, Halifax, N. S.*

AN ENCOURAGING EXAMPLE of city Mission enterprise under the direction of the pastor and session of a church, and by the agency of their Young People, is given by the South Park Church, Newark, N. J. The following is an extract from their printed report for the year 1891:

THE READING ROOM.

This department of the Young People’s work, located at 124 South street, has been in operation since April, 1890. It is open every evening and on Sunday evening religious services are held. Its aim is to reach a portion of our Mission field comparatively untouched by other departments. The results have exceeded expectations. A large number of men and boys have been taken from the street and the saloon. Scores have been uplifted, and many at first apparently hopeless, are striving to live respectable lives. Many addicted to drink have entirely discarded the habit. Thirty have signified their desire to lead a better life, and some few are endeavoring to be Christians. Even Roman Catholics in the neighborhood testify that a work has been done, which the police could not accomplish—of making the Tenth Ward, for the first time in its history, an orderly place. There is not a saloon in the neighborhood of the Reading Room making expenses. One has permanently closed. Another is open, simply because it is the keeper’s residence. A third, and this completes the list, is constantly changing owners, who cannot make it pay, and it will ere long be closed. We have the men and boys, and we propose to keep them God helping us.

Systematic Beneficence.

HOW EASY!

Let us suppose a Church of one hundred members, all of them comparatively poor, but all convinced that they should give, for its support and for the spread of the Gospel throughout the world, not less than the ancient Jews were required to give, viz., one-tenth of their income. Let us suppose that—

	Have each a yearly income of	They would give during the year
10 members.....	\$ 25 00	\$25 00
5 ".....	50 00	25 00
5 ".....	75 00	37 50
10 ".....	100 00	100 00
20 ".....	150 00	300 00
20 ".....	200 00	400 00
10 ".....	1 00 per day.	365 00
10 ".....	1 50 " "	547 50
10 ".....	2 00 " "	730 00
100 members. Total.....		\$2,580 00

Here then is a Church of only one hundred members, not one of whom receives more than the wages of a good mechanic, which on the principle of giving commanded in the Old Testament (believing that a Christian should not do less than a Jew) raises in the course of a year the splendid sum of \$2,580.00. With half of this amount it can supply its own local needs, while the other half could help give the Gospel to a lost world.

Let pastors and elders study these figures. They solve the difficult problem of Church support, as well as that of benevolent contributions. If you cannot bring your people up to a tenth, leave the percentage to their consciences. Only, strive and plan to lead *every one* of them to fix upon some proportion. Let the system of weekly, proportionate giving be heartily adopted in your congregation, as it will be if you as a Session plan for it and urge it, and you will be surprised at the results, both financial and spiritual.

ANOTHER VIEW.

Let us make the same supposition as before—viz., a church of one hundred members, all of them comparatively poor, but all deter-

mined to do what they can, each according to his ability. Let us suppose that

				They would*give during the year.
5 members give	5 cents a week.....			\$13 00
5 " "	10 " "			26 00
10 " "	20 " "			104 00
25 " "	25 " "			325 00
25 " "	50 " "			650 00
15 " "	75 " "			585 00
15 " "	100 " "			780 00
100				\$2,483 00

Who will say that, in the great majority of churches, a result like this is unattainable? On the tithing system, a man with an income of \$500 a year would give \$50 to the Lord. On the supposition that a Christian may and ought to do as much as a Jew under the old covenant, the above result would be paralleled in hundreds of churches which now do little or nothing for our Boards, and even think themselves incapable of self-support.—*The Christian Steward*, 114 Fulton street, New York City.

MODEL PLAN FOR BENEVOLENT OFFERINGS.

The Synod of Ohio recommends the following to its congregations:

WORSHIP THE LORD BY OFFERINGS.

Devoted as follows:

In January, every Sabbath, to Foreign Missions.

In February, two Sabbaths, (*e. g.* 2d and 3d) to Aid for Colleges.

In March, two Sabbaths, to Education.

In April, every Sabbath, to Home Missions.

In May, two Sabbaths, to Relief Fund.

In June, two Sabbaths, to Sabbath School Work.

In July, every Sabbath, to Foreign Missions.

In August, two Sabbaths, to Special Object.

In September, two Sabbaths, to Church Erection.

In October, every Sabbath, to Home Missions.

In November, two Sabbaths, to Sustentation.

In December, two Sabbaths, to Freedmen.

The offerings made on the Sabbaths not set apart in the above table for specific objects will constitute a *general fund* to be appropriated by the session to such objects as the care of the poor, Bible society, special mission work, etc., etc.

Cleanings At Home and Abroad.

ICELANDERS IN MANITOBA:—The Western Missionary of Winnipeg says: There must be 6,000 or 8,000 Icelanders in the west, of whom 2,000 are in Winnipeg. They are chiefly Lutherans, but are threatened with disintegration as a religious body. The congregation at Gimli, the oldest Icelandic settlement in the province, have withdrawn from the Lutheran Synod, being completely honeycombed, it is said, with Unitarian doctrine. In Winnipeg a Unitarian Icelandic missionary is also at work. The Icelanders are an intelligent people and these signs of difference are what we may expect as they become Canadianized. Our Church has for two or three years past by means of an Icelandic agent been doing work among them in Winnipeg, and has a commodious church building erected. Some 200 Icelanders are more or less closely attached to us, and the work is advancing. A number of earnest Christian converts from this mission as they have gone to other places in Manitoba have connected themselves with our regular congregations. As the Icelanders are becoming much more accessible, it is not unlikely that we may send another missionary to the scattered settlements, where they are much neglected.

The Hindu, the leading organ of the Madras

native community, makes this honest and striking confession:

"Between the Hindu community proper and the Pariah there is little love. Indeed of the lower castes of the Hindu Society and of the out-caste population, the Christian missionaries seem to be the only and the most willing and competent protectors and regenerators. That this should be so, reflects no credit on Hindu society. Yet it is the fact, and no reasonable Hindu can ignore the great work that these ministers of a foreign religion do in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink. The position of the Pariahs is outside the pale of Hindu society; but they have looked to the highest classes as their guardians and masters who, however, can assign to them no higher position than that of laborers of the lowest order generally doing the meanest and the most repulsive work of the village or town. The Hindu religion recognizes no provision for their spiritual needs as indeed the Hindu industrial system allots to them no particular industry. The material as well as the spiritual well-being of the Pariahs has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists."—*True Light, Lahore*.

BAPTIST MINISTERS OF CHICAGO have been putting forth special efforts to do mission work among all classes in the city, but succeeded only in part, because of lack of funds to carry on the work. Lately the laymen of that denomination in that city came to the help of their pastors in this good work by creating a fund of \$120,000 for missionary operations within the city. Of this, \$20,000 is for immediate use and \$100,000 is to be invested and the interest used for the work.—*Missionary Guardian*.

LADY HENRY SOMERSET is the chief patron of Rev. Hugh Price Hughes' mission. She has also labored with General Booth and

the Salvation Army, and bestowed a most unqualified commendation upon the efficiency of their system of religious operations. This testimony of so practical a philanthropist is of much value. During all her labors in the slums of London she found that the primal curse of the wretched poor is the dram-shop. The gin-palaces—especially on Sunday evenings—are packed with women.—*Presbyterian Review, Toronto.*

The *Jewish Intelligence*, of London, copies from a correspondent to the *Spectator*, as follows:

“Even in Syria the last ten years have wrought conspicuous changes. On our first morning in Jaffa we were awakened by the screech of a railway-whistle: there is an electric-light just outside the Damascus Gate at Jerusalem: the shadow of a telegraph-post falls upon Jacob's Well, near Sychar: and a steam-mill puffs day and night hard by the ancient well of Nazareth. They are getting on with the permanent-way of the Jaffa-Jerusalem railroad—only they have to rebuild parts of it so often that it can hardly be called permanent yet. It is open as far as Ramleh for goods, it crosses Sharon and passes up the broad Vale of Sorek, by Zorah, Eshtaol, and the camp of Dan, Samson's birthplace, and up the way the kine of Bethshemesh brought the ark from Ekron. It will come in upon Jerusalem across the plain to the south-west of the city—with the least possible intrusion, on the sacred associations of the district.

The census officers of India have found that the native Christians in British India were increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. . . . While the number of mission stations had increased only threefold between 1851 and 1881, the number of native Protestant or Anglican Christians had multiplied more than fivefold, and the number of native communicants (the most closely cared for

class) by nearly tenfold. During the nine years from the first general census of 1872 to the second in 1881 it was found that the native Christians in British India had increased by over 30 per cent., while the general population of British India had increased by less than 7 per cent.—*The Free Church of Scotland Monthly.*

PRESBYTERIANISM IN NEW ENGLAND.—New England, in so far as it is Protestant, is Congregational in its form of Church government; but of recent years Presbyterianism has been making way in it. During the last ten years its churches have increased from 15 to 36, and its membership from 2,687 to 5,719.—*The Free Church of Scotland Monthly.*

Of the 538 missionaries of the American Board in foreign lands, 184, somewhat more than a third, are in Turkey and Bulgaria. The three missions in Asiatic Turkey, the Central, the Eastern, and the Western, and the European Turkey, which includes Bulgaria, have together 19 stations and 317 out-stations. Of the 184 missionaries, 64 are men; to the 122 churches 1,033 persons were received last year on confession of their faith, making their present membership 11,922. The educational work of these missions is in advance of that of most missions of the Board. There are 5 theological schools with 56 students; there are 6 colleges besides 41 boarding and high schools, having together over 2,100 students.

This benevolent and Christian work is far from being regarded with favor by Turkish authorities. Obstructions of every sort are placed in the way of our missionaries. Both Turkey and Russia would be glad to drive out of their borders every evangelical Christian, and they are using every effort to that end. Have they forgotten Him “that sitteth in the heavens?”—*American Board Almanac.*

A few years since a Christian in India might well have felt lonely, since he could hardly tell which way to turn to find a fellow-believer. But now it is said a Christian traveling from the north, from the Afghan

frontier down to the southernmost point, would probably find no halting-place where he would not also find Christian brethren.—*American Board Almanac.*

A PAGAN TESTIMONY AND A PAGAN NOTION.—Mr. Lawton, one of the China Inland Missionaries in the extreme northwest of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

Jews in ARABIA.—Mr. Zwemer reports finding in Senaâ about 20,000 Jews and 39 synagogues. There are also Jewish tribes who live, like the Bedouin Arabs, a roving life. Many of these have never heard of Christianity even by name. The whole number of the Jews living in Arabia must be much greater than is usually supposed. They are at present accessible.—*South American Missionary Magazine.*

CHILE.—Mr. Robertson writes, July 17: "We are short of many things but with flour we can manage to live. I have received no letter this year yet."

Mr. Elkin Aug. 20: "At the present moment we are in a state of famine, an order having been issued by the Government that every horse, bullock, pig or any other animal be removed at once from the coast to a distance not less than fifteen miles, so that now there is no animal food in the place and as all shipping has been stopped our supplies are cut off. To make it worse the rainy season is at its height and vegetables are very scarce."—*South American Missionary Magazine.*

Two leading American journals, the *New York Tribune* and the *New York Times*, have attempted to enlighten the public in relation to our late troubles in the Yangtze valley.

They both fall into error of fact and so of judgment as to the vital question. It is assumed that we of the West are a handful of aliens who have forced our way into the land of the hostile race,—that, in fact, foreigners have no conventional rights beyond the twenty-three treaty ports. . . . Merchants and missionaries, in their present relations to the rulers of China, stand upon the basis of clearly defined treaty right, and this has been formally acknowledged by Imperial decree.—*Chinese Recorder.*

AFRICA.—There are about 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2,000 adherents under instructions. At present only the Gospel according to Matthew has been translated into the native tongue. The arrival of 100 copies from England some months ago was attended with the wildest joy. "It is really piteous," writes a missionary, "to hear the people asking for books, and we are unable to supply them. We could sell several thousand in a few days—I might say hours. I wish you could all have seen the intense joy of the people. Thanks unending, some actually dancing and shouting for joy."—*Herald of Mission News.*

The Glasgow Home Mission Union, of which Dr. Marshall Lang is president, has just issued a paper describing its work. The General Council has revived the old territorial scheme of Dr. Chalmers, and applied it to present needs. During the six years of the Union's work, 25,952 persons have been led to attend Church services through its agency. All of these were of the class that had either lapsed from, or never had any Church connection. The city has been divided into five sections, and each congregation has its own district, over-lapping being thus prevented. A special appeal is made for qualified workers to visit non-church-goers at their homes. Over 5,000 persons have been added to church membership.—*Canada Presbyterian.*

Only ten years ago the people of Uganda and Victoria Nyanza were almost unknown

to the world; the missionaries recently sold in a few weeks 4,000 reading sheets printed in the native language. They send word that they could sell 10,000 copies at once if they had them. The people are most anxious to acquire the art of reading, and their eagerness for books is astonishing. As long as they had a reading sheet or a book left, a crowd swarmed around day and night, and hundreds were disappointed when the supply gave out.—*Canada Presbyterian Record*.

Ministerial Necrology.

WE earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

AIKEN, CHARLES AUGUSTUS—Born October 30, 1827, in Manchester, Vt., graduated from Dartmouth College, 1846, Andover Theological Seminary, 1853; having also studied in Germany, 1851-53; ordained October 19, 1854; pastor Congregational Church, Yarmouth, Me., 1854-59; Professor of Latin, Dartmouth College, 1859-66, Princeton College, 1866-69; President of Union College, Schenectady, 1869-71; Professor in Princeton Theological Seminary, 1871-92. Died Jan. 14, 1892. Mrs. Aiken survives him.

GIBONEY, THOMAS J.—Born, Vernon, Ind., Jan. 4, 1861; united with the church at the age of 14; graduated from Hanover College in 1885; from Princeton Theological Seminary, 1888; during seminary vacations he served the churches of Pierceton and Columbia City, Indiana; after graduation, served the same churches for two years; ordained by Fort Wayne Presbytery in 1888; accepted a call to Big Rapids, Mich., in March, 1891; was soon to have been married to Miss Mabel Borton, of Plymouth, Indiana; was suddenly taken ill while preaching on the Immortality of the soul, and died in Big Rapids, Mich., on May 30, 1891, after an illness of only a few days.

HOWE, TIMOTHY WINTER.—Born at Highgate, Vermont, May 12, 1804; removed to Ohio when nine years of age; taught school and studied at Ohio University, Athens, 1826-28; studied at Union Theological Seminary of Prince Edward County, Virginia, 1828-31; licensed to preach by the Presbytery of West Hanover, April 18, 1831;

pastor at Amelia C. H., Virginia, 1832-37; Kirkersville, Ohio, 1838-52; in 1841, South Fork Church at Etna, was added to his charge, and he often preached at Waygram, Williams School House and Cunningham School House; in 1858, he returned to Kirkersville and preached there until 1870; pastor at Pataskala, 1870-76; died December 22, 1891. Married, October, 1833, Miss Chloe Lucretia Harris, who died in 1889. Two sons and one daughter survive.

HOYT, WILLARD MINOR—Born Walton, N. Y., December 9, 1812; graduated University, New York City, 1839, Union Theological Seminary, 1842; licensed in New York, April 8, 1842; ordained, Nineveh, N. Y., February 9, 1843; pastor Presbyterian Church, Nineveh, N. Y., 1843-66; Chaumont, N. Y., 1866-68; Middleton, Wis., 1868-84; died at Martinsburgh, N. Y., Jan. 1, 1892. Married, September 28, 1842, Miss Margaret A. Bennett, of New York City; (2) Jan. 11, 1849, Miss Mary A. Hitchcock, of Norwich, N. Y.

REDFIELD, HENRY STONE—Born at Watertown, N. Y., October 15, 1811; graduated from Hamilton College, 1833, Auburn Theological Seminary, 1837; ordained by the Presbytery of Geneva, 1838; Stated Supply, Lebanon, N. Y., 1840-44; Columbus, N. Y., 1845-46; pastor Phoenix, N. Y., 1847-52; Chestertown, N. Y., 1855-59; Woodville, N. Y., two years; organizing Temperance Societies in northern New York, for some time; in the Christian Commission, 1864; Stated Supply in Lebanon, N. Y., two years; afterwards did home mission work, as enfeebled health permitted; honorably retired, 1873; died at the home of his son, Newell, Iowa, Nov. 2, 1891.

Married October 15, 1838, to Miss Mary E. Shapley, of Oswego, N. Y., who died in February, 1868. She had one daughter, who died early, and four sons who still survive. His second marriage was to Mrs. Maria C. Redfield, who survives him.

SKINNER, THOMAS HARVEY, D. D., LL. D.—Born in Philadelphia October 6, 1820; graduated, University of New York, 1840; studied Theology in New York Union and Andover Seminaries; ordained, December, 1843; pastor Paterson, N. J., 1843-46; New York City, 1846-55; Honesdale, Pa., 1856-59; Stapleton, N. Y., 1859-68; Fort Wayne, Ind., 1869-71; Cincinnati Second Church, 1871-81; Professor of Theology, McCormick Seminary, Chicago, 1881-92; died at his home in Chicago, January 4, 1892. Married Miss Mary Day, of Springfield, Mass., who died in 1879.

Of children reaching adult age, there were Elizabeth W., who died in France in 1881, Benjamin Day, who died in New York in 1884, and Emily M., wife of Samuel P. McDivitt, who survives her father and resides in Chicago, Ill.

RECEIPTS.

Synods in *SMALL CAPITALS*; Presbyteries in *italics*; Churches in *Roman*.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1891.

BALTIMORE.— <i>New Castle</i> —Bridgeville, 4 06; Forest, 4 06	7. <i>St. Lawrence</i> —Cape Vincent, 4; Rossie 1st, 3 28.
COLORADO.— <i>Boulder</i> —Boulder Valley, 28 cts; Timnath, 3 48. <i>Pueblo</i> —Pueblo 1st, 2 31. 6 03	<i>Steuben</i> —Arkport, 2 02. <i>Syracuse</i> —Canastota, 3 26; Chittenango, 2; Syracuse Westminster, 2. <i>Troy</i> —Waterford, 7 56; Whitehall, 10 06. <i>Utica</i> —Augusta, 3 26. <i>Westchester</i> —Irvington, 60; Yonkers Dayspring, 2. 1,028 24
ILLINOIS.— <i>Bloomington</i> —Champaign 1st, 22 28. <i>Cairo</i> —Anna, 5; Bridgeport, 6; Dubois, 2 61; Pisgah, 5 60; Wabash, 6. <i>Chicago</i> —Austin, 10 55; Chicago 3d, 250; —Fullerton Avenue, 12 25; Maywood, 6. <i>Mattoon</i> —Shelbyville, 22. <i>Rock River</i> —Sterling, 83 47. <i>Schuyler</i> —Bushnell, 6; Prairie City, 10; Wythe, 6. <i>Springfield</i> —Pisgah, 3 08. 456 79	NORTH DAKOTA.— <i>Bismarck</i> —Mandan, 4 50 4 50
INDIANA.— <i>Fort Wayne</i> —Bluffton, 5; Decatur, 7. <i>Logansport</i> —Logansport Broadway, 5; Rensselaer, 3 95. <i>Muncie</i> —Wabash, 2 60. <i>New Albany</i> —Charlestown, 3 20. <i>Vincennes</i> —Terre Haute Moffat Street, 1. <i>White Water</i> —Greensburgh, 15 09. 43 04	OHIO.— <i>Bellefontaine</i> —Bellefontaine, 2 91; Forest, 5. <i>Cleveland</i> —Cleveland 1st, Bolton Ave chapel Bible school, 5 41; —Wilson Ave, 11. <i>Dayton</i> —Dayton, 3d Street, 190. <i>Middletown</i> 1st, 21 01. <i>Huron</i> —Fremont, 26. <i>St. Clairsville</i> —Lore City, 2. <i>Steubenville</i> —Steubenville 2d, 21 39; <i>Wooster</i> —Shreve, 3 40. <i>Zanesville</i> —Granville, 2 69. 290 71
INDIAN TERRITORY.— <i>Cherokee Nation</i> —Barren Fork, 5. <i>Muscogee</i> —Red Fork, 2 47. 7 47	OREGON.— <i>East Oregon</i> —Union, 4 06. <i>Willamette</i> —Bay City 1st, 2. 6 05
IOWA.— <i>Cedar Rapids</i> —Wyoming, 7 16. <i>Des Moines</i> —Knoxville, 10; LeRoy, 7 50. <i>Fort Dodge</i> —Dana, 6. <i>Iowa</i> —Kossuth, 1; Martinsburg, 12 29; Middletown, 1. <i>Iowa City</i> —Deep River, 3; Fairview, 1 65; Ladora, 4; Marengo, 3 60. <i>Sioux City</i> —Liberty, 3 25; Lyon County German, 12; Meriden, 1 75. <i>Waterloo</i> —East Friesland German, 15. 86 20	PACIFIC.— <i>Benicia</i> —St. Helena, 10. <i>Los Angeles</i> —Azusa, 10 00; Burbank, 1 00; Monrovia, 1 20; Westminster, 4. <i>Oakland</i> —Golden Gate, 5. <i>San Jose</i> —Los Gatos, 3 00. 34 20
KANSAS.— <i>Emporia</i> —Belle Plaine, 4; Burlington, 5; Emporia 1st, 17; Lyndon, 6; Reece, 2 41; Wichita Lincoln Street, 3 20. <i>Highland</i> —Holton 1st, 6 29. <i>Larned</i> —Arlington, 5; Hutchinson, 25. <i>Neosho</i> —Carlyle, 50 cts; Lone Elm, 5; Paola, 15 40. <i>Osborne</i> —Fremont, 2; Hays City, 12 50; Hill City, 5; Logan, 2 45. <i>Solomon</i> —Dillon, 3 60; Salina, 21. <i>Topeka</i> —Topeka 1st, 23 20. 169 85	PENNSYLVANIA.— <i>Allegheny</i> —Emsworth, 23 60; Tarentum, 11 65. <i>Blairsville</i> —Blairsville, 58 00; Johnstown, 13 28. <i>Butler</i> —Buffalo, 5 00; North Liberty, 3 16; Sunbury, 9. <i>Carlisle</i> —Gettysburg, 5. <i>Chester</i> —Upper Octara, 20. <i>Clarion</i> —Johnsonburg, 82 cts; Reynoldsville, 8 00; Wilcox, 66 cts. <i>Erie</i> —Mercer 2d, 18 00; Millersville, 2; Sugar Creek, 2; Westminster sab-sch, 3 00. <i>Huntingdon</i> —Lewistown, 15 52; Phillipsburg, 11 60. <i>Kittanning</i> —Concord, 9. <i>Lehigh</i> —Allentown, 30 25; Pottsville 2d, 13; South Easton, 8 60. <i>Northumberland</i> —Elysburg, 3; Mountain, 80 cts; Shamokin, Rush township, 4. <i>Philadelphia</i> —Philadelphia, Walnut Street sab-sch., 41 85. <i>Philadelphia Central</i> —Philadelphia Memorial, 51. <i>Pittsburgh</i> —Chartiers, 4; Lebanon, 20; Pittsburgh, East Liberty, 64; Shady Side, 57. <i>Redstone</i> —Dunlap's Creek, 12 43; <i>Wellsville</i> —Arnot, 6; Wellaboro, 4 53. 538 25
KENTUCKY.— <i>Louisville</i> —Louisville College Street, 26 34; —Warren Memorial, 85. 111 34	SOUTH DAKOTA.— <i>Aberdeen</i> —Havana 1st Holland, 10 00
MICHIGAN.— <i>Flint</i> —Cass City, 4 50; Flint, 20; Gaines, 2. <i>Petoskey</i> —Harbor Springs, 5. <i>Saginaw</i> —Saginaw Immanuel, 7. 38 50	TENNESSEE.— <i>Union</i> —Newmarket, 10 00
MINNESOTA.— <i>Mankato</i> —Madelia, 12; St. Peter's Union, 6. <i>Red River</i> —Maplewood, 15. <i>St. Paul</i> —Litchfield, 8 35; Minneapolis Bethlehem sab-sch, 3 06; House of Faith, 8; —Stewart Memorial, 12 14; —Westminster sab-sch, 20; Reiderland German in Clara City, 4; St. Paul Dayton Avenue, 30; —House of Hope sab-sch, 11 14; —White Bear, 3 51. 127 20	TEXAS.— <i>Austin</i> —Eagle Pass, 3. <i>North Texas</i> —Austin Chapel, 3 75 6 75
MISSOURI.— <i>Ozark</i> —Ebenezer, 10; Neosho, 5. <i>Palmyra</i> —Unionville, 9. <i>St. Louis</i> —Jonesboro, 2; Salem 1st, 2. 28 00	WASHINGTON.— <i>Puget Sound</i> —Anacortes, Westminster, 4 00
NEBRASKA.— <i>Hastings</i> —Hanover German, 2; Oak Creek German, 5. <i>Kearney</i> —Buffalo Grove German, 5. 12 00	WISCONSIN.— <i>Chippewa</i> —Big River, 6; Hudson sab-sch, 5. <i>Milwaukee</i> —Cedar Grove, 12; Milwaukee, Calvary, 32 37; Waukesha, 12 31. <i>Winnebago</i> —Buffalo, 4 25; Neenah, 28 70; Oakkosh 1st, 5. 106 68
NEW JERSEY.— <i>Elizabeth</i> —Basking Ridge, 38 62. <i>Monmouth</i> —Cream Ridge, 4; Plumstead, 2. <i>Morris and Orange</i> —Madison, 7 95. <i>Newark</i> —Newark Park, 9 34; —South Park, 63. <i>New Brunswick</i> —Pennington 1st, 5; Trenton 5th (incl. sab-sch, 4), 12; —Prospect Street, 35. <i>Newton</i> —Andover, 3 26; Belvidere 2d, 9 39. <i>West Jersey</i> —Haddonfield 1st, 22. 211 58	Total from Churches and Sabbath-schools \$3,856 86
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque 1st, 15 50	OTHER CONTRIBUTIONS.
NEW YORK.— <i>Albany</i> —Albany State Street, 62 38; Gloversville, 17 40; Greenbush, 5 65; Saratoga Springs 1st sab-sch, 5 60. <i>Boston</i> —Boston Scotch, 10; New Bedford, 11. <i>Buffalo</i> —Buffalo Covenant, 3; Portville, 40. <i>Champlain</i> —Plattsburgh 1st, 27 30; Port Henry 1st, 38 40. <i>Chemung</i> —Elmira 1st, 32. <i>Columbia</i> —Greenville, 8 06. <i>Geneva</i> —Dresden, 2; Seneca Falls, 56 73. <i>Hudson</i> —Good Will, 2 56; Middletown 2d, 5 53; Ridgebury, 50 cts; Scotchtown, 5; Unionville, 1; Washingtonville 1st, 15. <i>Long Island</i> —Greenport, 8 25; Moriches, 8 45. <i>Nassau</i> —Springfield, 5. <i>New York</i> —New York West, 500; —West 51st Street, 10. <i>Niagara</i> —Lockport 1st, 27 04. <i>North River</i> —Pine Plains, 7; Smithfield, 17. <i>Rochester</i> —Honeoye Falls, 22 75	Rev. W. J. Blain and wife, Esperance, N. Y., 7 67; "C. Penna." 4; John Maina, N. Y., 5; James Mawha, N. Y., 4; Rev. W. L. Tarbet and wife, 2 08. 22 75
	MISCELLANEOUS.
	Interest on investments, 75; sale of church seats, 5; sale of Book of Designs No. 5, 2 75; Plans, 20 75; Premiums of Insurance, 364 56. 468 06
	SPECIAL DONATIONS.
	NEW YORK.— <i>New York</i> —New York Brick, 50. <i>North River</i> —Marlborough, 50 90. <i>Utica</i> —Kirkland, 10. 110 90

PENNSYLVANIA—Philadelphia North— Norristown Central.....	17 36	128 26
		<u>\$3,975 93</u>

Church collections and other contributions, April-December, 1891.....		\$32,774 99
Church collections and other contributions, April-December, 1890.....		33,462 03

MANSE FUND.

KANSAS—Topeka—Topeka 1st.....	28 19	
NEW YORK—Syracuse—Canastota 1st	1 50	29 69
"Almon," Pby Northumberland, Pa.....	8 75	

MISCELLANEOUS.

Installments on loans, 1065 40; Interest, 19 53;	
Premiums of insurance, 11 25.....	1,066 17
	<u>\$1,134 61</u>

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER AND DECEMBER, 1891.

ATLANTIC.—South Florida—Titusville,	3 00
BALTIMORE.—Washington City—Washington City 1st,	6 19
COLORADO.—Boulder—Valmont, 13 cts. Pueblo—Pueblo,	8 79
1 77; Pueblo, 1 89.	
ILLINOIS.—Alton—Greenfield, 2. Bloomington—Minnok,	8 80.
Cairo—Nashville, 6. Chicago—Herschler, 2. Free-	port—Ridgeland, 8. Rock River—Garden Plain, 8 65; New-
ton, 4 55.	40 00
INDIANA.—Crawfordsville—Alamo, 1 25; Judson, 1 50;	
North Union, 1 25; Russellville, 1 50. Fort Wayne—Lima,	2 75. Indianapolis—Indianapolis 2d, 8 29.
16 54	
IOWA.—Cedar Rapids—Linn Grove, 5. Des Moines—	Knoxville, 9. Dubuque—Dubuque 2d, 20. Iowa City—
Marengo, 4 69; Scott, 7 10; West Branch, 6 30. Waterloo	—Dysart, 3.
55 09	
KANSAS.—Neosho—Girard, 3 85. Solomon—Belleville, 3;	Mulberry French, 60 cts.
7 45	
MICHIGAN.—Detroit—Brighton,	3 00
MINNESOTA.—Red River—Fergus Falls,	1 17
MISSOURI.—St. Louis—Emmanuel German, 5; St. Louis	Carondelet, 13 33; Zoar, 5.
23 35	
NEBRASKA.—Nebraska City—Auburn,	5 19
NEW JERSEY.—Elizabeth—Metuchen, 6 04. Jersey City	—Jersey City 2d, 14 60. Monmouth—Lakewood, 28 18.
Morris and Orange—Myersville German, 2. Newark—	Newark Park, 14 95; —Wickliffe, 3 73. Newton—Blooms-
bury, 9 12.	78 57
NEW YORK.—Brooklyn—Classon Avenue, 30. Buffalo—	Buffalo North, 40 37; Olean, 10; Tonawanda, 12. Geneva
—Seneca Falls, 38 70. Hudson—Good Will, 1 63; Ridge	bury, 1. Lyons—Lyons, 25. New York—New York Har-
lem, 63 85; —Ludlow Street sab-sch, 2 70. North River	—Pleasant Valley, 3; Poughkeepsie, 4 87. Rochester—
Rochester Central, 50. St. Lawrence—Sackett's Harbor,	5. Steuben—Corning, 6 18; Hornellsville, 6. Troy—Green
Island, 8; Warrensburg, 5. Utica—Ilion and sab-sch, 3;	Wolcott Memorial, 11 30.
331 67	
OHIO.—Chillicothe—Bloomington, 2 75. Bellefont-	aine—Bucyrus, 3. Cincinnati—Cincinnati Mt. Auburn,
15 50. Cleveland—Cleveland 1st, 47 88; —2d, 5. Marion	—Marion, 10. Steubenville—Yellow Creek, 5. Zanesville
—Zanesville Putnam, 6 50.	95 63
PENNSYLVANIA.—Blairsville—Fairfield, 11 19. Butler—	New Hope, 2; North Butler, 6. Carlisle—Centre, 1; Har-
risburgh Market Square, 25; —Pine Street, 78 74; Upper,	1. Chester—Dilworthton, 4 20; Downingtown Central, 5 10.
Clarion—Beech Woods, 18 59; Oil City 2d, 6. Erie—New	Lebanon, 2; Sandy Lake, 3. Huntingdon—Beulah, 1;
Lower Spruce Creek, 10; Penfield, 2; Winterburn, 1. Le-	high—Jamestown sab-sch, 53 cts; Summit Hill, 1 50; —
sab-sch, 3 18. Northumberland—Lewisburgh, 27. Pitts-	burgh—Pittsburgh 3d, 274 36; —Lawrenceville, 16 76; —
Park Avenue, 15. Redstone—Pleasant Unity, 3 50. Shen-	ango—Neshannock, 11 16; Rich Hill, 3. Wellboro-
—Elkland and Osceola, 10. Westminster—Union, 25.	567 81
UTAH.—Montana—Stevensville,	3 20
WISCONSIN.—Winnebago—Oshkosh,	3 00

Total for churches and sab-schools.....\$ 1,244 65

PERSONALS.

C., Penna., 3; Rev. E. P. Goodrich, Ypsilanti, Mich., 9; Thanksgiving off'g, 10; Anonymous, Easton, Pa., 1; Y. P. S. C. E., Barry Centre, N. Y., 1.....	24 00
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Total receipts for November.....\$ 1,268 65
Previously reported.....30,256 16

Total from April 1, 1891. \$ 31,524 81

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

COLORADO.—Boulder—Timnath, 2 61; Valmont, 17 cts	Pueblo—Pueblo, 1 78.
ILLINOIS.—Bloomington—Pontiac sab-sch, 5. Chicago—	Chicago Fullerton Avenue, 104 99; Evanston, 27 75; Hins-
dale, 3 89; Maywood, 4; Freeport—Willow Creek, 19 23.	Mattoon—Vandalla, 8 10. Schuyler—Prairie City, 3.
Springfield—Pisgah, 8 04.	174 00
INDIANA.—Muncie—Wabash, 2 45. New Albany—Jeff-	ersonville, 5 78. White Water—Richmond, 26 50.
34 73	
IOWA.—Cedar Rapids—Wyoming, 5 37. Dubuque—	Dubuque German, 12. Iowa—Middletown, 1.
18 37	
KANSAS.—Neosho—Carlisle,	0 28
MINNESOTA.—St. Paul—Minneapolis Bethlehem sab-sch,	2 09; —Westminster sab-sch, 20.
23 09	
MISSOURI.—St. Louis—Salem German, 10; St. Louis 1st	48.
58 00	
NEW JERSEY.—Elizabeth—Elizabeth Westminster, 66 75.	Morris and Orange—Madison, 5 96. Newark—Newark
Park, 7 11. New Brunswick—Amwell United, 5 56. New-	ton—Blairstown, 49 21; Blairstown sab-sch, 8 32; Stanhope,
5 05.	148 46
NEW YORK.—Albany—Albany State Street, 46 79;	Gloversville, 8; Saratoga Springs 1st sab-sch, 4 20.
Buffalo—Buffalo Covenant, 3; Franklinville, 4. Cayuga—	Aurora, 10 29. Chemung—Elmira 1st, 24. Hudson—
Good Will, 1 92; Middletown 2d, 4 14; Scotchtown, 5.	Long Island—Greenport, 8 25; Moriches, 6 34; Port Jeff-
erson, 12 02; West Hampton, 13. Lyons—Wolcott 1st, 5 95.	Niagara—Niagara Falls, 24 70. North River—Pine
Plains, 5. Steuben—Arkport, 1 52. Troy—Waterford,	7 55. Westchester—Greenwich, 18.
208 67	
OHIO.—Cincinnati—Lobanon, 3; New Richmond, 3.	Cleveland—Cleveland 1st Ballston Avenue, Chapel Bible
Class, 4 05. Dayton—Greenville, 14. St. Clairsville—	Buffalo sab-sch, 10 25. Zanesville—Chandlersville, 2 71;
Duncan's Falls, 3.	40 01
PACIFIC.—Los Angeles—Burbank, 1. Benicia—Santa	Rosa, 11. Los Angeles—Monrovia, 90 cts. Sacramento—
Carson City, 5. San Jose—Pleasanton, 2 50.	20 40
PENNSYLVANIA.—Blairsville—Johnstown, 13 16. Chester	—Forks of Brandywine, 23; Honeybrook, 9 24. Clarion—
Johnsonburg, 24 cts; Wilcox, 50 cts. Erie—Cambridge,	6; Erie Park, 25; Meadville 1st, 5; Waterford Park, 2.
Huntingdon—Centre Hall, 4 08; Lewistown, 11 64; Spring	Mills, 1. Lackawanna—Scranton Washburn Street, 25 20.
Northumberland—Elysburgh, 1; Shamokin Rush Trip, 2.	Philadelphia—Philadelphia Bethany sab-sch, 23 91; —
Evangelical, 7. Philadelphia Central—Philadelphia	Alexander, 34 73; —Bethlehem, 22. Pittsburgh—Bethel,
32; Chartiers, 3; Forest Grove, 10; Long Island, 2 50; Pitts-	burgh East Liberty, 64; —Shady Side, 28 50. Shenango—
Unity, 10. Washington—Claysville, 14 70. Wellboro-	Wellboro, 3 40.
382 74	
UTAH.—Wood River—Boise City,	4 00
WISCONSIN.—Milwaukee—Waukesha,	15 05

Total received from churches and Sabbath-schools.....\$1,131 41

INTEREST.

"Martha Adams' fund, 14;" Chicago City Rail-
way 4½ per cent. bonds, 900..... 914 00

PERSONAL.

John Maina, New York, 4; James Manha, 3; "Almoni," Northumberland Presby., Pa., 13 50; "Cash," Chicago Presby. Ills., 50; Miss Georgiana Willard, Auburn, N. Y., 1,000; "C., Penna.," 3; Rev. W. L. Tarbet and wife, 2 08..	1,078 58
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Total receipts for December.....\$ 2,190 99
Previously reported.....81,524 81

Total from April 1, 1891.....\$ 31,645 80

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, DECEMBER, 1891.

BALTIMORE.— <i>Baltimore</i> —Fallston, 3 97. <i>Newcastle</i> —Milford, 19; Pitt's Creek, 8. 30 97	OHIO.— <i>Athens</i> —Barlow, 3. <i>Bellefontaine</i> —Belle Centre, 6; Bellefontaine, 1 82. <i>Cincinnati</i> —Lebanon 1st, 8; Monroe, 4; New Richmond, 4; Williamsburgh, 3 15. <i>Cleveland</i> —Cleveland Bolton Avenue, Bible school, 3 88;—Wilson Avenue, 5. <i>Dryden</i> —Clifton, 10 50; New Carlisle, 5; New Paris, 3 77; Springfield 1st, 43. <i>Mahoning</i> —Canton 1st, 25 95. <i>Maumee</i> —West Bethesda, 5. <i>Portsmouth</i> —Georgetown, 8. <i>St. Clairsville</i> —Bannock, 5; Bellaire 2d, 8. <i>Steubenville</i> —Dell Roy, 10 28; East Liverpool 2d, 2 72; Newcomerstown, 2; Steubenville 2d, 31 24. <i>Wooster</i> —Plymouth, 3. <i>Zanesville</i> —Dresden, 3 75; Granville sab-sch, 3 14; Newark 1st, 1 43. 204 13
COLORADO.— <i>Boulder</i> —Timnath, 2 18; Valmont, 15 cts. <i>Pueblo</i> —Del Norte, 11 42; Pueblo 1st, 1 45. 15 20	OREGON.— <i>Willamette</i> —Albany 1st, 12 00
ILLINOIS.— <i>Alton</i> —Carlyle, 10; Litchfield, 6; Sugar Creek, 1. <i>Bloomington</i> —Elm Grove, 3; Waynesville, 2. <i>Cairo</i> —Cobden, 6 91. <i>Chicago</i> —Austin, 15 78; Chicago 1st, 30 54; Hinsdale, 3 90; Hyde Park, 74 27; Lake Forest, 160; Maywood, 9. <i>Freeport</i> —Freeport 1st, 2; Galena South, 35 42; Rockford 1st, 40. <i>Mattoon</i> —Oakland, 2 32; Shelbyville, 17; Taylorville, 5; Vandalia, 3; West Okaw, 4. <i>Ottawa</i> —Waltham, 8. <i>Peoria</i> —Princeton, 19. <i>Rock River</i> —Princeton, 19 24; Rock Island, Broadway, 26 05. <i>Schwytler</i> —Macomb, 20; New Salem, 3 70; Prairie City, 9; Salem German, 15. <i>Springfield</i> —Pisgah, 2 29. 576 40	PACIFIC.— <i>Benicia</i> —Santa Rosa, 12. <i>Los Angeles</i> —Arlington, 24 45; Burbank, 1; Monrovia, 75 cts. <i>Oakland</i> —Golden Gate, 3. <i>San Jose</i> —Pleasanton, 2 75. 43 95
INDIANA.— <i>Crawfordsville</i> —Kirklin, 1 65. <i>Indianapolis</i> —New Pisgah, 1 50. <i>Loganport</i> —Concord, 4; Logansport, Broadway, 10. <i>Muncie</i> —Wabash, 1 75. <i>Vincennes</i> —Evansville, Grace, 18; Petersburg, 5; Terre Haute Central, 15 25; Upper Indiana, 4. <i>White Water</i> —Sardinia, 3; Union, 5. 69 15	PENNSYLVANIA.— <i>Blairsville</i> —Beulah, 10 76; Cross Roads, 6 75; Livermore, 2 80. <i>Butler</i> —Buffalo, 3; Princeton, 5; Scrub Grass, 11. <i>Carlisle</i> —Wilcox, 42 cts. <i>Chester</i> —Nottingham, 3. <i>Clarion</i> —Cool Spring, 1; Greenville, 7 58; Johnsbury, 20 cts. <i>Erie</i> —Erie Park, 40; Fredonia, 8 19; Meadville, 21 14; Mercer 2d, 16; Sugar Creek, 2; Tideoute, 15; Titusville, 47; Waterford Park, 2. <i>Huntingdon</i> —Curwensville, 6 96; Lewistown, 9 70; Milesburg, 5 77; Moshannon and Snow Shoe, 1 90; Philipsburgh, 11 45; West Kishacoquillas, 15. <i>Kittanning</i> —Elder's Ridge, 11 95; Srader's Grove, 4 60. <i>Lackawanna</i> —Dunmore, 9 15; Honesdale 1st, 10 08; Scranton Washburn Street, 18; Susquehanna, 3. <i>Lehigh</i> —Mountain, 4 26; Pottsville 2d, 6 50; South Easton, 2 70. <i>Northumberland</i> —Beech Creek, 3; Bloomsburg 1st, 34 25; Elysburg, 2; Hartleton, 3; Mountain, 1; Shamokin Rush Township, 4. <i>Philadelphia</i> —Philadelphia Westminster, 22 92;—Wharton Street sab-sch, 55 73;—Bethesda, 32 25;—Richmond, 6. <i>Philadelphia North</i> —Bristol, 8; Germantown Wakefield, 10; Neshaminy Warwick, 15 13; Norristown Central, 31 06; Thompson Memorial, 12. <i>Pittsburgh</i> —Chartiers, 2 50; Hebron, 15 80; Long Island, 6 60; Mansfield, 18; Pittsburgh East Liberty, 43;—Shady Side, 71 25; Swissvale, 35 60; West Elizabeth, 8. <i>Redstone</i> —Connellsville 1st, 43 43; Mount Pleasant, 12; Round Hill, 10. <i>Shenango</i> —Petersburg, 8; Pulaski, 4 95. <i>Washington</i> —Burgettstown, 19 50; Cross Creek, 37 77; Mount Prospect, 23 95; Pigeon Creek, 10 50; West Liberty, 5; West Union, 5 25. <i>Wellsboro</i> —Wellsboro, 2 83. <i>Westminster</i> —Wrightsville, 9. 956 06
INDIAN TERRITORY.— <i>Muscogee</i> —Red Fork, 2 00	SOUTH DAKOTA.— <i>Southern Dakota</i> —Bridgewater, 5; Canistota, 3. 8 00
IOWA.— <i>Cedar Rapids</i> —Lyons, add'l, 25 cts; Wyoming, 4 47. <i>Council Bluffs</i> —Clarinda, 25; Hamburg, 2 50. <i>Des Moines</i> —Dexter, 7 08; Humeston, 2 75; Knoxville, 10. <i>Dubuque</i> —Prairie, 2 50. <i>Fort Dodge</i> —Dana, 4; Glidden, 6 50. <i>Iowa</i> —Chequest, 1 90; Middletown, 1. <i>Iowa City</i> —Deep River, 3; Fairview, 3 50; Ladora, 4. <i>Sioux City</i> —Lyon Co. Ger., 12. <i>Waterloo</i> —Holland German, 24; West Friesland German, 8. 122 45	TENNESSEE.— <i>Union</i> —Shannondale, 8 10; Washington, 4. 12 10
KANSAS.— <i>Emporia</i> —Belle Plaine 5; Clear Water, 2; Grand Summit, 2; New Salem, 4; Walnut Valley 3; Winfield, 21. <i>Highland</i> —Blue Rapids, 7 32. <i>Neosho</i> —Carlyle, 32 cts; Lone Elm, 1 52. <i>Solomon</i> —Salina 1st, 44. <i>Topeka</i> —Topeka, Westminster, 3 60. 94 06	UTAH.— <i>Utah</i> —Salt Lake Westminster 4 10. <i>Wood River</i> —Boise City, 5. 9 10
KENTUCKY.— <i>Louisville</i> —Hopkinsville, 1 45; Louisville, College Street, 30 66;—Olivet, 10;—Warren Memorial, 10. <i>Transylvania</i> —Paint Lick, 6 60. 58 71	WISCONSIN.— <i>Chippewa</i> —Hudson sab-sch, 5. <i>Madison</i> —Beloit 1st, 11 12. <i>Milwaukee</i> —Milwaukee Perseverance, 5 50; Waukesha 1st, 12. 33 62
MICHIGAN.— <i>Monroe</i> —Jonesville, 4 89; Tecumseh, 26. 30 89	Receipts from churches in December,..... \$3,293 17
MINNESOTA.— <i>Mankato</i> —Balaton 1st, 1 50; Delhi, 8 03; Madella, 14. <i>St. Paul</i> —Minneapolis, Bethlehem, 2 73;—House of Faith, 5;—Shiloh, 18 48;—Westminster sab-sch, 35 06; St. Paul, House of Hope, 75 66; White Bear, 1. 156 44	Receipts from Sabbath-schools in December,..... 131 98
MISSOURI.— <i>Ozark</i> —Eureka Springs, 5. <i>St. Louis</i> —Salem German, 7. 12 00	Total..... \$3,425 10
NEBRASKA.— <i>Hastings</i> —Hanover German, 2; Holdrege, 8 35. <i>Kearney</i> —Buffalo Grove German, 5; Fullerton, 2 5; North Platte, 7 15. <i>Nebraska City</i> —Lincoln 1st, 37;—2d, 11 71; Nebraska City, 18 40; Table Rock, 6 45; York 1st, 12 88. <i>Omaha</i> —Fremont 1st, 13 93; Lyons, 9; Marietta, 4; Omaha, Castellar Street, 6 06. 144 63	LEGACIES.
NEW JERSEY.— <i>Elizabeth</i> —Clinton, 14 11; Elizabeth 1st, 88 40;—Marshall Street, 24 94. <i>Jersey City</i> —Hoboken 1st, 20; Jersey City 2d, 17 64. <i>Monmouth</i> —Asbury Park 1st, 10 85. <i>Morris and Orange</i> —Madison, 4 97; Mendham 2d, 10; Stirling, 5 04; Succasunna, 15. <i>Newark</i> —Newark Park, 6 21. <i>New Brunswick</i> —Alexandria 1st, 10; Trenton 2d, 10 63;—5th (sab-sch, 7), 15. <i>Newton</i> —Belvidere 2d, 13 75; Bloomsbury 1st, 10 37; La Fayette, 5. <i>West Jersey</i> —Haddonfield sab-sch, 37 50. 304 41	Estate Alex. Folsom, Bay City, Mich., 3,000; Estate of Mrs. Hannah McKee, Lewistown, Pa., 717 91; Estate Rev. A. R. Ramond, 22... 2,739 91
NEW YORK.— <i>Albany</i> —Albany 3d, 12 90;—State Street, 38 99; Broadalbin add'l, 50 cts; Gloversville, 16 90; Maria-ville, 4; Saratoga Springs 1st sab-sch, 3 50. <i>Binghamton</i> —Smithville Flats, 2 50. <i>Boston</i> —Aurum, 19 34; Windham, 4 47. <i>Buffalo</i> —Buffalo Covenant, 3. <i>Cayuga</i> —Aurora, 14 41. <i>Champlain</i> —Plattsburgh, 24 02. <i>Chemung</i> —Elmira 1st, 20; Havana, 6. <i>Columbia</i> —Windham Centre, 17 63. <i>Genesee</i> —Wyoming, 11 50. <i>Geneva</i> —Ovid 1st, 10 51; Penn Yan 1st, 45. <i>Hudson</i> —Good Will, 1 60; Middletown 2d, 3 45; Scotchtown, 15; Washingtonville 1st, 17. <i>Long Island</i> —Greenport, 5 50; Moriches, 5 28; West Hampton, 17 06. <i>Nassau</i> —Springfield, 5. <i>Rochester</i> —Lima, 8 78; Rochester Brick, 75; Sparta 2d, 75 cts. <i>St. Lawrence</i> —Hammond, 11. <i>Steuben</i> —Arkport, 1 27. <i>Syracuse</i> —Cazenovia 1st, 22 61; Skaneateles, 4 50. <i>Troy</i> —Waterford 1st, 7 55; Whitehall, 5. <i>Utica</i> —Kirkland, 5; Rome 1st, 37 50. <i>Westchester</i> —South Salem, 22 79. 526 83	INCOME ACCOUNT.
NORTH DAKOTA.— <i>Fargo</i> —Sanborn, 2 (0	225; 37 50; 406; 24 50; 33; 300; 60; 3; 19; 75; 63; 52 50; 21; 90; 72..... 1,493 50
	MISCELLANEOUS.
	A Presbyterian, 1; C. B. Gardner, Trustee, 100; John Main, 4; James Manha, 3; Mrs. Jane B. Worth, 1; Easton, Pa., 1; "A. C. G." 5; C. Penna., 5; Rev. W. L. Tarbet and wife, 1 56; 118 56
	Total receipts in December, 1891..... \$ 3,777 07
	Total receipts from April 16, 1891..... 61,683 65
	JACOB WILSON, Treasurer, 1334 Chestnut Street, Philadelphia.

RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1891.

ATLANTIC.— <i>South Florida</i> —Eustis Y. P. S. C. E., support of Mr. Boomer, 13 00	Denver—Akron sab-sch, 3; Denver 23d Avenue sab-sch 15; Denver Westminster Y. P. S. C. E., support of W. A. Carrington, 3 93. <i>Pueblo</i> —Durango sab-sch, Xmas, 6
BALTIMORE.— <i>Baltimore</i> —Emmetsburgh sab-sch, 33 25;— "Xmas," 10. <i>New Castle</i> —Buckingham, 5 25; West Nottingham, 23 50. <i>Washington City</i> —Washington City 1st, Y. P. S. C. E., 4 40;—4th, Mon Con, 19 45. 88 85	Mesa sab-sch, 35; Pueblo 1st, 9 54; Valley View, 4. 81 8
COLORADO.— <i>Boulder</i> —Timnath, 4 77; Valmont, 96 cts.	COLUMBIA.— <i>Southern Oregon</i> —Jacksonville, 6 0
	ILLINOIS.— <i>Alton</i> —Greenville sab-sch, 6 14; Raymond 5 23. <i>Bloomington</i> —Champaign sab-sch, Xmas, 9 43

Normal, 28 75; — Y. P. Soc'y, sal'y of Bau. Tzih-dzac, 100; Roosevelt sab-sch, Xmas, 5 55; Tolono, 48 95. *Cairo*—Murphyboro sab-sch, 10. *Chicago*—Austin, 60 02; Chicago 1st, 119; — 3d, 48 18; — 4th sab-sch, 25; — Covenant, 240; — Covenant Y. P. Foreign Miss. Soc'y, support of Paul D. Berger, 300; — Jefferson Park, 5; Morgan Park, 15. *Freeport*—Oregon Y. P. S. C. E., support of W. A. Carrington, 16 82; Ridgfield sab-sch, Xmas, 1 18. *Mattoon*—Ashmore, 6; Mattoon, 15 90; — sab-sch, 3 60; Neoga sab-sch, 2 50; Pleasant Prairie, 11. *Ottawa*—Ottawa, 25. *Peoria*—French Grove, 6 50; Ipava sab-sch (Dime Coll), 8 11; Princeville, 15 15; — sab-sch, 7 16; Washington sab-sch, Xmas, 5. *Rock River*—Beulah, 5; Millersburgh, 9. *Schuyler*—Augusta, 21 60; Ellington Memorial, 4 20; Elvaston sab-sch, 3 32; Prairie City, 15; Warsaw, 2 74. *Springfield*—Bates sab-sch, Xmas, 14 24; Greenview sab-sch, 7 50; Pisgah, 10 64. 1,235 89

INDIANA.—*Crawfordsville*—Lafayette 2d sab-sch, school at Ambala, 40. *Fert Wayne*—Elkhart, support of Mr. McDowell, 100; Warsaw, 23. *Indianapolis*—Hopewell "Thank offering," 11; Zionsville, 7. *Logansport*—La Porte sab-sch, native teacher Hainan, 75; Ronselaer, 3. *Muncie*—Wabash, 11 55. *New Albany*—Brownstown, 12 65. *Vincennes*—Evansville Grace, 13; — Walnut Street Y. P. S. C. E., support of V. F. Partch, 20. *White Water*—Ebenzer, 5; Lewisville, 3; Rushville Y. P. S. C. E., support of W. J. Drummond, 20. 340 20

INDIAN TERRITORY.—*Choctaw*—Bethel, 2 50; Mountain Fork, 4; Philadelphia, 1 65; Wheelock, 3. *Muscogee*—Red Fork, 2 10. 11 15

IOWA.—*Cedar Rapids*—Wyoming, 29 53. *Des Moines*—Pella Holland, 36. *Dubuque*—Dubuque German, 20; Farley, 13 20; Hopkinton, James Harper, 15; — sab-sch, Xmas, 10 67; Prairie, 2; Waukon German, 18 75; — Y. L. M. Soc'y, 8 25. *Fort Dodge*—Glidden, 15; Spirit Lake, 7 03. *Iowa*—Kossuth, 19 75; Middletown, 6; Wapello sab-sch, 2 50. *Iowa City*—Scott, 10. *Sioux City*—Lyon Co. German, 25. 236 68

KANSAS.—*Emporia*—Big Creek, 3. *Highland*—Horton, 9 91. *Larned*—Ellinwood sab-sch, 4. *Neosho*—Carlyle, 2 10; Erie, 7 13; Parsons sab-sch, 11 50; Walnut, 2 20. *Topeka*—Oak Hill, 2; Topeka 1st sab-sch, Xmas, 18 60; — 2d, 15; K. C. Central Y. P. S. C. E., sal'y W. J. Drummond, 4. 74 47

KENTUCKY.—*Ebenezer*—Maysville sab-sch, Xmas, 4 49. *Louisville*—Hopkinsville 1st, Y. P. S. C. E., sal'y of John A. Silsby, 4 58; Louisville College Street, 23 77; — Warren Memorial, 5; Plum Creek, 3 20. 40 04

MICHIGAN.—*Detroit*—Ann Arbor, 77 05; Milford United, 11; Northville, 19 03. *Flint*—Gaines, 3. *Grand Rapids*—Grand Rapids Westminster Y. P. S. C. E., sal'y of W. J. Drummond, 18 75. *Kalamazoo*—Three Rivers, 13 61. *Lansing*—Battle Creek, 55; Homer, 55; Lansing 1st, 23 48; — Franklin Street, 31. *Monroe*—Coldwater Y. P. S. C. E., support of V. F. Partch, 10; Palmyra, 6. *Saginaw*—Bay City 1st, 138 13; Calkinsville, 2; Mount Pleasant, 7. 473 05

MINNESOTA.—*Duluth*—Ely sab-sch, 1; Lakeside, 12. *Mankato*—Blue Earth City, 14; Delhi sab-sch, Xmas, 10 58; Madelia, 35; Wells, 6; Winnebago City sab-sch, 18 14. *St. Paul*—Greenleaf, 1 50; Minneapolis Bethlehem sab-sch, 3 58; — Franklin Avenue, 5 50; — sab-sch, 5 50; — Westminster sab-sch, 33 10; Red Wing Y. P. S. C. E., support of V. F. Partch, 18 50; St. Paul Goodrich Avenue, Boys' Band, 10; — House of Hope sab-sch, support of Bible Reader, 60; — sab-sch, 60 33; Spring Grove, 2; Stillwater, 17. *Winona*—Albert Lea Bible class, 10. 323 73

MISSOURI.—*Kansas City*—Raymore, 30 40. *Ozark*—Ash Grove, 15; Grand Prairie, 7; Fairplay, 2 05. *Platte*—Mirabile, 5; Parkville, 1. *St. Louis*—Washington, Miss D. J. Stafford, 7; Webster Grove, 96; — sab-sch, 4. 167 45

NEBRASKA.—*Hastings*—Hastings 1st Y. P. S. C. E., support of two native preachers in China, 25; Oak Creek German, 5. *Kearney*—Buffalo Grove German, L. M. S., 12; Fullerton sab-sch, Birthday box, 10; Wilson Memorial, 2 80. *Nebraska City*—Bennett, 17; Fifth, 5; Table Rock, 3 79; Tecumseh sab-sch, Birthday Box, 4. *Omaha*—Tekamah sab-sch, Xmas, 3 90. 87 99

NEW JERSEY.—*Elizabeth*—Bethlehem, 19 27; Clinton, 81 85; Elizabeth 2d, 536 63; — 3d, 81 50; Lamington, 42; — sab-sch, 14 66; Plainfield 1st, 106 63. *Jersey City*—Jersey City 1st, 180 16; — Claremont sab-sch, Xmas, 10 50; Rutherford, 108 49. *Monmouth*—Burlington, 21 05; Cranbury 2d, 27 74; Farmingdale, 70; Long Branch, 17. *Morris and Orange*—Boonton, 100; East Orange Brick, 810 44; Hillside sab-sch, for evangelist in Chung Mal, 100; Madison, 58 25; Morristown South Street, 1,550 86; Orange Central sab-sch, 100; St. Cloud, 143 93; Succasunna sab-sch, for girls' school, Teheran, 60; East Orange 1st sab-sch, 50. *Newark*—Caldwell, support of Wm. Lane, 250; Montclair 1st sab-sch, school at Allahabad, 35; Newark 1st, 324 24; — sab-sch, 250; — Park, 79 04; — South Park, 346 02; — sab-sch, 28 06; — Woodside, 24 52. *New Brunswick*—

Amwell 2d sab-sch, 3 70; Trenton 5th, 22; — sab-sch, 10; — Y. P. S. C. E., 2; — Prospect Street, 43. *Newton*—Andover, 3 23; — sab-sch, 2 44; Asbury, 50; Belvidere 2d, 24 11; Danville Y. P. S. C. E., for W. A. Carrington, 10 40; Newton, 250; Stanhope, 32. *West Jersey*—Bridgeton West sab-sch, 18 78; Hammonton, 34; — sab-sch, 46. 6143 53

NEW YORK.—*Albany*—Albany Madison Avenue sab-sch, 100; — State Street, support of W. H. Hannum, 200; — 257 34; Gloversville, 19 75; Princeton, 20; Saratoga Springs 1st sab-sch, 23 10. *Binghamton*—Conklin sab-sch, Xmas, 5 62; Whitney's Point, 5. *Boston*—Roxbury Y. P. S. C. E., for W. A. Carrington, 16. *Brooklyn*—Brooklyn Classon Avenue, Y. P. S. C. E., China Missions, 15; — Lafayette Avenue sab-sch, 200; — Ross Street, 79 55; — sab-sch, 90; — Classon Avenue sab-sch, for girls' school, Tokyo, 15; — for work in Africa, 10; — South 3d Street, 34 03; — Westminster, 20. *Buffalo*—Buffalo Calvary sab-sch, Xmas, 5 87; — Covenant, 18; — Lafayette Street, 47 30; — North A. D. A. Miller, 25; — 59 13. *Cayuga*—Meridian, 37 50. *Champlain*—Port Henry sab-sch, Xmas, 7 69. *Chemung*—Big Flats sab-sch, Xmas, 15 38; Elmira 1st, 152. *Genesee*—Wyoming sab-sch, Xmas, 2 95. *Genoa*—Naples 24 90; sab-sch, 6; Ovid, 121 46; Seneca, 61 25; Seneca Castle, 5 50. *Hudson*—Good Will, 10 56; Goshen, 133; Middletown 2d, 22 79; Mount Hope, "Thank offer g," 13; Ramapo, support of G. A. Ford, 450 93; Ridgebury, 2; Scotchtown, 50; Stony Point, 14 18; Unionville, 3. *Long Island*—Moriches, 34 83; Sag Harbor, 35; Southampton sab-sch, 7 91; Southold, 21 25. *Lyons*—Lyons, 91 61; Palmyra, 2; Wolcott 2d, 15; Victory, 8. *Nassau*—Babylon, 8 49; — sab-sch, 16 44; Springfield, 30; "A pastor," 5. *New York*—New York Allen Street sab-sch Miss. Soc'y, 5; — Central, 1200; — Christ Y. P. S. C. E., support of F. L. Snyder, 10; — Covenant, 136; — Madison Avenue Good Will sab-sch, for Boys' School in Tabriz, 75; — West End, 137 84. *Niagara*—Lockport 1st, support of Miss Murray, 28 95. *North River*—Newburgh 1st, 170; — sab-sch, 40; — Calvary, 11 77; Pine Plains, 13; Wappinger's Creek Y. P. S. C. E., sal'y of Jas. A. Silsby, 15. *Osage*—Delhi 2d, Rev. F. H. Seeley, 100; Gilbertville sab-sch, 10 25; Middlefield, 3; Springfield, 14 08; Stamford sab-sch, Xmas, 21. *Rochester*—Genesee 1st, 20; Genesee Village sab-sch, 75; Rochester Central sab-sch, Boys' School at Ningpo, 66; — Westminster sab-sch, Xmas, 20; Sparta 1st sab-sch, Xmas, 7; — 2d, 25 56. *St. Lawrence*—De Kalb, 4; De Kalb Junction, 5. *Steuben*—Arkport, 8 35. *Syracuse*—Fulton Y. P. S. C. E., for John A. Silsby, 25; Oswego Grace, 100; Skaneateles, 14 45; Syracuse Memorial, 64 37; 32 44. *Troy*—Brunswick, 10 33; Green Island Mission Band of Jesus' Little Workers, 5 88; Waterford 1st, 30 22. *Utica*—Rome, 24 40. *Westchester*—Irvington, J. F. Terry, 500; Peekskill 1st, 34 33; South Salem, 36 59; Thompsonville, 162 50; White Plains sab-sch, 20; Yonkers Dayspring, 8. 5,874 24

NORTH DAKOTA.—*Fargo*—Hillsboro sab-sch, 5 00. OHIO.—*Athens*—Deerfield, 3 50. *Bellefontaine*—Bellefontaine, 12 01. *Chillicothe*—Hamden, 7. *Cincinnati*—Cincinnati North, 14 68. *Cleveland*—Cleveland 1st Bolton Avenue Chapel, 11; — "Consecrated Workers," 10; — Woodland Avenue, Young Men support of A. A. Fulton's Work, 75; Streetsborough, 5 33. *Dayton*—Middletown, 109 82; Springfield 2d, 102 17; — 3d sab-sch, 7 73. *Lima*—Aida sab-sch, 13 23. *Marion*—Kingston, 5; Marysville, 32 03. *Maumee*—Lost Creek, 4 50. *Portsmouth*—Eckmansville sab-sch, 4 50; Portsmouth 2d sab-sch, 50. *St. Clairsville*—Wheeling Valley, 7. *Steubenville*—New Philadelphia sab-sch, 5. *Wooster*—Shreve, 6. *Zanesville*—Granville, 4; Keene sab-sch, 100; Madison, 40; Muskingum, 40; Zanesville 1st sab-sch, Xmas, 8 27; — 2d, 2d, 82. 668 78

PACIFIC.—*Benicia*—Big Valley, 5; Shiloh, 5. *Los Angeles*—Monrovia, 4 95. *Sacramento*—Sacramento Westminster, 20. *San Francisco*—San Francisco Calvary, 46 20. *San Jose*—Los Gatos, 27; Monterey, 12 50. 120 65

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, for Mrs. Wilson's School, Tabriz, 100; — School Street sab-sch, 16 77; Concord, 1 50; Hillsand sab-sch, 3 50. *Blairsville*—Beulah sab-sch, 30. *Butler*—Concord, 14 50; New Hope, 5; Princeton, 10. *Carlisle*—Bloomfield sab-sch, 4; Mechanicsburg sab-sch, for Tung Chow School, 50; Petersburg, 1 75; Shippensburg sab-sch, 13 66. *Chester*—Bryn Mawr, sal'y of Dr. Wanless and Mr. Fulton, 532 50; Fagg's Manor sab-sch, 50; Upper Octorara, 50. *Clarion*—Clarion, 21 76; Cool Spring, 2; East Brady sab-sch, Xmas, 23; Emmenton sab-sch, 51 14; Licking sab-sch, 10 87; Maysville, 6; Reynoldsville, 8; Wilcox, 2 74; Johnsbury, 1 36. *Erie*—Cambridge, 9; Erie 1st, 100; Waterford sab-sch Miss. Soc'y, for Boys' School, Tung Chow, 20; Westminster sab-sch, 6 18. *Huntingdon*—Bellefonte, 166 50; Kylertown, 2; Lewistown, 64 08; Little Valley L. M. Soc'y, 8; Middle Tuscarora sab-sch, 10.

of Matilda McOrory, dec'd, 7,000; Estate of Alex. Folsom, dec'd, 4,500; Bequest of Rev. A. R. Raymond, dec'd, 66; Estate of Melancton Abbott, dec'd, 363 04; W. J. Henry Estate, 1,194 88; S. J. Given Estate, 5,786 84.... 21,688 19

MISCELLANEOUS.

Rev. and Mrs. H. M. Tyndall, 15; Mrs. Sarah W. Semple, 25; Rev. W. K. Eddy, 7; Samuel H. Moore, Auburn, Kansas, 40; Mrs. M. I. S. Blackford, West Lafayette, Ohio, 100; Rev. R. Taylor, Beverly, N. J., 50; "Edwin," 25; Rev. James S. Dennis, D.D., Special work among Syrians in United States, 500; Rev. R. Craighead, Meadville, Pa., 100; E. P. Willard, Cayuga, New York, 5; Rachel C. Crawford, Pittsfield, Ill., 30; Students of McCormick Theological Seminary, support of T. G. Brashear, 125; Mrs. C. H. Young, 20; I. S. Skinner, New York, 20; "M. E. P.," 2; Mrs. M. D. Ward, Afton, N. J., 10; "M. C. O.," 50; "Washington, Ill., 5; John Mains, 19; James Mawha, 15; Rev. D. Ross, support of U. Sic, Kau., 35; Emma Lanterman, 5; "Substitute," support of native preacher in China, 25; Congregational Church, East Bloomfield, N. Y., 28; G. M. W., 7 60; Mr. and Mrs. Geo. W. Skey and Mrs. M. Skey, Sr., 10; Missionary Mite Box of Robert W. Lambe, New York, 1 65; B. T. Phillips, Manchester, N. J., 5; "A friend," 50; "Xmas Gift," Rev. Henry T. Scholl, Big Flats, N. Y., 5; M. O. 79, 238; New Castle, Pa., 1; G. G. Williams, New York, 100; for Heathen mothers. "In memory of our baby," William and Sophia Rhea Dulles, 100; Mrs. Sarah J. Rhea, 50; Mr. F. A. Rhea, 25; John S. Lyle, New York, 2,500; A. M. Smith, Windom, Minn., 5 75; Howard Fyffe, Crawfordsville, Ind., 54 cts; Miss Emma Campbell, New York, share in Sangli School for Boys, 25; "T. H.," Philadelphia, 10; "A Servant in Christ," 5; "Cash," 20; "C. Penna," 22; Rev. W. L. Tarbet and wife, 7 28; Henry Hutchison, Falls Creek, Pa., 10; Rev. J. N. Sprague, D.D., Poutney, Vt., 10; Mrs. Sarah Gill, Reading, Ohio, "Tithes," 2; Rev. D. A. Wallace, Pontiac, Ill., 2; Rev. J. E. Smallwood, 5; Chinese Mission School, New York, 60; Miss M. B. Patterson, Greentree, Pa., 20; R. Inglis, Wyoming, Ia., 5; Mrs. E. H. Plumb, Gowanda, N. Y., 10; Mrs. Jane B. Worth, Tallula, Ills., 1; Mrs. B. Richardson, Lake Geneva, Wis., 5; "A poor self-supporting minister," 5; Mrs. C. DeHeer, "In memory of Rev. C. DeHeer, 10; Mrs. L. Reutlinger, "In memory of Rev. C. DeHeer, 5; Mrs. L. Reutlinger; thank offering for twenty-five years of work in Africa, 25; Rev. G. W. Sellar, 10. 4,372 02

Total receipts for December, 1891... \$50,601 34
Total receipts from May 1, 1891, to Dec. 31, 1891 303,235 58
Total receipts from May 1, 1890, to Dec. 31, 1890 314,141 59

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR THE MEN, DECEMBER, 1891.

4 56; Rev. W. L. Tarbet and wife, 3 12; Gross Park, 1 64
699 40

INDIANA.—Crawfordsville—Lafayette 2d sab sch, 45;
Rossville, 2; Waveland, 7; Mt. Pleasant, 2. Fort Wayne
—Bluffton, 4; Goshen, 35. Indianapolis—Hopewell, 31;
Indianapolis 6th, 10; — 12th, 4. Logansport—Crown
Point, 10; South Bend 1st, 36. Muncie—Wabash, 1 75.
New Albany—Bedford, 10; Charlestown, 4 25; Livonia,
2 63; New Albany 2d, 4 35. Vincennes—Evansville Grace,
11 91. White Water—Connersville 1st, 14; Sardinia, 8 25.
243 14

INDIAN TERRITORY.—Muscogee—Red Fork, 3 00
Iowa.—Cedar Rapids—Clarence, 3 50; Springfield, 5 28;
Wyoming, 4 47. Council Bluffs—Hamburg, 2 50. Des
Moines—Dallas Centre (L. M. S., 5), 9; Dexter, 5 18;
Grimes, 5; Newton, 18 25; Ridgedale, 6; Winterset, 30.
Dubuque—Dubuque German 1st, 12; Hopkinton, 7 75.
Fort Dodge—Dana, 5; Lyon Co. German, 18; Sac City, 10.
Iowa—Middletown, 1; Troy, 3 25; Wapella, 5 25. Iowa
City—Davenport 2d, 9 43; Deep River, 4; Fairview, 3 65;
Ladora, 2 35; Tipton, 8. Waterloo—Ackley, 24; Dyarsart,
4; East Friesland German, 16 49; Greene, 4 17; Janesville,
4 75; Toledo, 3 95; Irma, 1 14. 247

KANSAS.—*Emporia*—Big Creek, 3; Burlington, 5; Eldorado, 10; El Paso, 3 05; Lyndon, 5; Wichita West Side, 3 76. *Highland*—Hiawatha, 13. *Neosho*—Carlyle, 33 cts; Chanute (sab-sch, 1 78), 8 78; Fredonia, 1 78; McCune, 7 50; New Albany, 1 87; Osage 1st, 10; Paola, 9 10. *Osborne*—Downs, 1; Osborne sab-sch, 3. *Solomon*—Dillon, 6 75; Ellsworth, 3 75; Minneapolis, 25 94. *Topeka*—Topeka Westminster, 3 60; Grand View Park, 5. 136 60

KENTUCKY.—*Transylvania*—Paint Lick, 6 55
MICHIGAN.—*Detroit*—Ypsilanti, 28 57. *Grand Rapids*—Big Rapids Westminster, 7 18; Kalamazoo—Edwardsburg, 6 50. *Lansing*—Brooklyn (Loyal Workers, 2), 5 50; Hastings sab-sch, 6 27; Lansing Franklin Avenue, 7. *Monroe*—Erie, 3; La Salle, 3; Raisin, 3 55; Tecumseh, 53. *Petoskey*—Riverside Bethany, 1 60. *Saginaw*—Cass City, 3 19; Coleman, 1; Mundy, 5. 134 36

MINNESOTA.—*Duluth*—Lakeside, 14; West Duluth Westminster, 3 55. *Mankato*—Madella, 8; Shetek sab-sch, 2 50; Pilot Grove sab-sch, 4 40. *St. Paul*—Minneapolis Bethlehem, 2; Westminster sab-sch, 46 64; Oak Grove, 3 50; St. Paul 1st, 1; House of Hope, 10 95; Westminster (sab-sch, 1 28), 9 13. *Winona*—Claremont, 5; Ripley, 2. 112 67

MISSOURI.—*Kansas City*—Butler, 10; Kansas City 2d, 105 27, Sharon, 6 04. *Ozark*—Bolivar, 4. *Platte*—Camerton, 4; Parkville, 15 13. *St. Louis*—Ridge Station, 1; Jonesboro, 2. 147 44
NEBRASKA.—*Hastings*—Edgar, 4; Hanover German, 2; Holdrege, 6 50. *Nebraska City*—Diller, 3 40; Hopeville, 5; Lincoln 1st, 55 35. *Omaha*—Bellevue, 8 42; Omaha 1st, 37 78; Tekamah sab-sch, 1 20. 123 45

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch, 11 43), 51 60. *Jersey City*—Passaic, 20 59; Tenafly, 5. *Monmouth*—Beverly, 39; Calvary, 7; Jacksonville, 8; Mount Holly, 25; Oceanic, 5; Providence, 2. *Morris and Orange*—Madison, 128 35; Mendham, 2d, 23; Myersville German, 3. *Newark*—Bloomfield 1st, 66 32; Caldwell, 29 75; Lyon's Farms, 10 60; Newark 1st, 34; Park, 102 27; C. S. Haines, Newark, 190. *New Brunswick*—Alexandria 1st, 11; Amwell 1st, 6; 2d, 4; Pennington, 5; Trenton 5th (sab-sch, 4), 12. *Newton*—Oxford 1st, 8 40. *West Jersey*—Bridgeton 2d, 18 43; Cedarville 1st, 6 50; Haddonfield, 22. 840 79

NEW YORK.—*Albany*—Albany Kingston Avenue, 14 30; State Street, 38 90; Charlton, 18 30; Esperance, 5; Gloversville, 29 50; Jefferson, 15; Mariaville, 10; Saratoga Springs 1st sab-sch, 3 50; Voorheesville, 3. *Binghamton*—Nineveh, 23 58. *Boston*—Boston Scotch, 5; Newburyport 1st, 20; Windham, 9 29; Mendham 2d, 1. *Brooklyn*—Brooklyn Throop Avenue (sab-sch Missy Socy, 25), 182. *Buffalo*—Buffalo Covenant, 11; North, 36 92; Westminster, 200; Olean, 21. *Cayuga*—Aurora, 10 29; Ithaca, 273 17. *Champlain*—Plattsburgh, 14 25. *Chester*—Burdett, 4; Elmira 1st, 20; Havana, 17; Watkins, 23. *Columbia*—Durham 1st, 5 22. *Genesee*—Batavia, 60 06; Oakfield, 4. *Geneva*—Canoga, 2 04; Geneva 1st, 21 88; Gorham, 12 79. *Hudson*—Chester, 28; Cohecton, 5 76; Florida, 27; Good Will, 1 60; Goshen, 34 17; Middletown 2d, 3 45; Ridgebury, 1; Scotchtown, 5. *Long Island*—Greenport, 5 50; Middletown, 12 41; Moriches, 5 28. *Lyons*—Wolcott 1st, 4 24. *Nassau*—Islip, 20; Jamaica, 18 46; Springfield, 7. *New York*—New York 4th Avenue, 200; Madison Avenue, 83 18; Rutgers Riverside (Harvey Edwards Fisk, 25), 160 99; University Place, 306 23; Union 1st, 18 16. *Niagara*—Knowlesville, 7 51. *North River*—Pleasant Plains, 7; Rondout, 27; Highland Lloyd, 5 50. *Otsego*—Buel 1; Cooperstown Mis. Band, 52 60. *Rochester*—Rochester 3d, 61 60; Westminster, 30; Sparta 1st, 75 cts. *St. Lawrence*—Hammond, 11. *Steuben*—Arkport, 1 27; Del Roy, 6. *Syracuse*—Baldwinsville, 10 37; Mexico, 24; Onondaga Valley, 7 90. *Troy*—Johnsonville, 4 25; Troy 2d, 36 05; Second Street, 254 64; Woodside, 43 27; Waterford, 7 55. *Utica*—Kirkland, 5; Knoxboro, 9 70; Utica Bethany, 40 50; Forest, 6 15. *Westchester*—Bridgeport, 36; Greenwich, 18; Huguenot Memorial, 41; Yonkers Dayspring, 4. 2,817 19

NORTH DAKOTA.—*Fargo*—Buffalo, 2 47; Lisbon, 11 53; Sanborn sab-sch, 1 50. *Pembina*—Inkster, 4 65. 20 15
OHIO.—*Bellefontaine*—Bellefontaine, 1 62; Bucyrus, 11 02. *Chillicothe*—South Salem, 5. *Cincinnati*—Avondale, 84; Cincinnati Mount Auburn (Mathew Addy, 50; A friend, 5), 55; Clifton, 15 21. *Cleveland*—Cleveland Bolton Avenue Chapel sab-sch, 3 38. *Columbus*—Columbus 1st, 40; Mifflin, 4; Westerville, 3 60. *Dayton*—Bethel, 2 60; Blue Ball, 3; Clifton, 19 38; Dayton 4th, 15; Memorial, 12; Oxford, 18 40; South Charleston, 16 82; Troy, 11 61. *Mahoning*—Massillon 2d, 53 14. *Marion*—Liberty, 5; Milford Centre, 5 21; Pisgah, 3 50; Richwood, 5; York, 2 75. *Maumee*—Lost Creek, 4. *Portsmouth*—Eckmansville, 6; Mount Leigh, 4. *St. Clairsville*—Adena, 6; Bannock, 6; Barnesville, 10 63; Crab Apple, 6 52; New Athens, 9; Rock Hill, 5 75; Wexco, 2 50. *Steubenville*—

Carrollton, 30; East Liverpool, 76 90; Long's Run, 9 25; Potter Chapel, 14; Steubenville 1st, 15 55. *Wooster*—Ashland, 12 64; Loudonville, 7; Perryville, 4 35; Savannah, 11 34; Shreve, 2. *Zanesville*—High Hill, 3 86; Jersey, 8; Mt. Zion, 8; Newark 1st, 3 15; Utica, 12. 673 99

PACIFIC.—*Los Angeles*—Burbank, 2; Monrovia, 75 cts; Monticeto, 6 70. *Sacramento*—Carson City, 5; Elk Grove, 5. *San Francisco*—Oakland Chinese 1st, 2. 23 45

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue (sab-sch, 12), 123 08; North sab-sch, 50; Bakertown, 10 85; Bellevue, 16 60; Freedom, 6; Glenshaw, 12 04; Hillside, 11 25; Hoboken, 6 02; Leetadale, 78 63; Plains, 2 25; Rochester, 1 76; Avalon, 12. *Blairsville*—Conemaugh, 3; Johnstown, 41 95; Laird, 4; Latrobe, 20; Plum Creek, 10; Unity, 23 25. *Butler*—Harlansburgh, 7; Harrisville, 6 75; Mount Nebo, 5; Pleasant Valley, 2 25; Prospect, 5 34; Summit, 5 20. *Carlisle*—Big Spring, 23 84; Bloomfield, 8 50; Carlisle 1st, 23 74; 2d, 34 77; Great Conewago, 2 30; Mechanicburg, 7 02; Rocky Spring, 4; Saint Thomas, 3 60; Lebanon 4th Street, 23 07. *Chester*—Penningtonville, 5 04; Wayne, 23; S. E. Centre, 7 25. *Clarion*—Beech Woods, 25 06; New Bethel, 6; Wilcox, 42 cts; Johnsonburg, 20 cts. *Erie*—Bradford, 27 58; Erie 1st, 27 25; Chestnut Street, 3 22; Franklin, 61 06; Fredonia, 8 69; Garland, 6 22; Girard Miles Grove Band, 5 18; 14 18; Jamestown, 9; Milledgeville, 4; Mount Pleasant, 4 15; North East (L. M. S., 8 33), 10 33; Pittsfield, 4 52; Springfield, 3 54; Tideout, 11; Utica, 7 45; Venango, 2; Waterford Park, 2; Wattsburg, 1 15; Rushville, 5; Stevensville, 4. *Huntingdon*—Altoona 1st, 43 65; Lewisville, 9 70; Logan's Valley, 11; Lost Creek, 18 05; Milltown Westminster, 18 65; Milesburg, 3 85; Moshannon, 1 15; Penfield, 4; Petersburg, 3; Phillipsburg, 10 05; Winterburn, 1. *Kittanning*—Grader's Grove, 6 25; Tunnelton, 2; Washington, 14; West Glade Run, 9. *Lackawanna*—Hawley, 6; Honesdale (sab-sch, 13 23), 61 06; Kingston, Rev. H. H. Welles' family, 25; Scranton 2d, 97 79; Troy, 15 46; Wilkes Barre Westminster, 10; Ladies' Pres. Society, 20. *Lehigh*—Pottsville 2d, 6 50; Reading 1st, 37; North Easton, 3 30. *Northumberland*—Bald Eagle and Nittany, 5; Elysburg, 2; Great Island, 45; Shamokin, Rush Twp, 3; Washington, 19; Watsonstown, 10; Hamilton, 4. *Philadelphia*—Philadelphia Bethany sab-sch, 35 05; 1st Washington Square, 102 74. *Philadelphia Central*—Philadelphia Alexander, 33 07; Mantua 2d, 12; Memorial, 50; Richmond, 6. *Philadelphia North*—Doylestown, 41 49; Jenkintown, 17; Leverington, 18; Morrisville, 3; Norristown Central, 23 35; Norristown and Providence, 22. *Pittsburgh*—Cannonsburgh, 14 25; Centre (L. M. S., 42), 78 73; Chartiers, 2 50; Fairview, 3; Forest Grove, 40; Long Island, 8 25; McKees Rocks, 10; Montours, 40; Pittsburgh 3d, 349; 4th, 44 33; East Liberty, 151; Grace Memorial, 9 15; Lawrenceville, 43 22; Shady Side, 71 25; Wilkinsburgh, 273 33; Ingram, 10 75; Pittsburgh McCandless Avenue (sab-sch, 2 85), 7 40. *Redstone*—Belle Vernon, 5; Dawson, 2 52; Dunbar (sab-sch, 7), 27; McKeesport, 157; Mount Pleasant, 36; New Providence, 7; Rehoboth, 21; Tyrone, 4 66; West Newton, 24 90. *Shenango*—Pulaski, 4 99; Rich Hill, 4; Slippery Rock, 7 60; Moravia, 4; Wampum, 8 65. *Washington*—Burgettstown (sab-sch, 9 03), 30 90; Cameron, 3; Hookstown, 9 06; Mount Prospect, 20 16; Pigeon Creek 6 60; Upper Ten Mile, 20; Wheeling 3d, 9. *Wellboro*—Arnot, 2; Coudersport, 3 78; Wellsboro, 2 83. *Westminster*—Centre (sab-sch, 3), 15 50; Leacock (sab-sch, 1 59), 13 08. *West Virginia*—Clarksburgh, 4 50. 3,595 50

SOUTH DAKOTA.—*Central Dakota*—Huron, 16 72
TENNESSEE.—*Holston*—Greenville, 1; Mount Bethel, 4; New Hope, 1. *Union*—Forest Hill, 1 50; New Providence, 8 38. 15 88

UTAH.—*Utah*—Salt Lake City Westminster, 3 35
WISCONSIN.—*Chippewa*—Chippewa Falls, 5. *Lake Superior*—Menominee, 21. *Madison*—Baraboo (sab-sch, 70 cts), 10 71; Kilbourne City, 4 05. *Winnebago*—Oshkosh, 6. 46 75

Total receipts from churches.....\$ 9,909 46

MISCELLANEOUS.

Women's Executive Committee for December, 2,905 84; Mrs. L. G. Chandler, Detroit, Mich., 140; Choctaw Nation, per Wyle Homer, 1 15; Mrs. Emella Stephenson, Natrona, Pa., 1; Legacy Estate Alex. Folsom, dec'd, Bay City, Mich., 3,000; Choctaw Nation, per Miss Ahrens, 66 90; Friend of the Freedmen's Board, 100; Thank offering, a layman, Moorefield, Ohio, 25; Mrs. C. H. Young, Campbell Hall, Orange County, N. Y., 30; F. L. Davis, Houston, Texas, 6; Estate Rev. A. R. Raymond, Mayneco, Pa., 23; Miss E. M. E., Albany, N. Y., 10; John Mains, New York, 4;

Grantsville, 5. *Platte*—Bethel, 4; Gallatin, 6; Grant City, 3 60; Hamilton, 17; Hopkins (sab-sch Birthday Box, 7 32); 15; Jameson, 3; Knox, 1 60; Lathrop, 16; New Point, 7; Oak Grove, 1; Oregon, 10 77; Parkville, 31 75; Rosendale, 6; Savannah, 6. *St. Louis*—Laketown, 2; Popular Bluff, 5; Rolla sab-sch, 3; St. Louis Covenant, 14; Union, 1 50; Washington, Miss D. J. Stafford, 14. 277 88

NEBRASKA.—*Hastings*—Axtel, 7 50; Beaver City, 7 80; Hansen (sab-sch, 1 30), 10; Oak Creek German, 5; Ragan, 7 50; Verona, 7. *Kearney*—Buffalo Grove German L. M. S., 12; Burr Oak, 5; Fullerton (sab-sch birthday box, 12, infant class, 5), 17; St. Edwards, 17; Salem German, 6 27; Shelton, 5; Sumner, 5; Wilson Memorial, 2 10. *Nebraska City*—Alexandria sab-sch, 3; Auburn, 5 25; Beatrice, 40 54; Burchard, 11; Diller, 3 50; Fairmount sab-sch birthday box, 75 cts; Firth, 7; Gresham, 6; Humboldt, 10 37; Lincoln 1st, part, 109 24; Meridian German, 6; Palmyra, 23; Sawyer, 2; Tecumseh (sab-sch birthday box, 4), 54; Rev. J. W. Hill and wife, 10. *Niobrara*—Apple Creek, 1 50; Black Bird, 1 25; Clinton, 3 90; Gordon, 4 80; Millerboro sab-sch, 4 30; Rushville (W. M. S., 23 10), 30 30; Scottville, 2 50; Stuart, 8. *Omaha*—Bellevue, 13 51; Blair, 10; Lyons, 10; Omaha 1st, 75; — 2d sab-sch, 47 30; Osceola, 5; Plymouth, 8; Silver Creek (Union sab-sch, 1), 3 81; Tekamah, 17 90; Webster, 5. 656 29

New Jersey—*Elizabeth*—Basking Ridge (sab-sch, 40), 124; Lamington, 50; Plainfield Crescent Avenue, 1, 15; Rahway German, 3; Springfield, Thank off cent service, 100. *Jersey City*—Garfield sab-sch Xmas off g., 4; — Westminster sab-sch, 5; Rutherford, 58; Tenafly, 32. *Monmouth*—Burlington, 70 95; Farmingdale, 35; Hightstown, add'l (sab-sch, 23), 75; Manasquan, 16 98; Oceanic, 15; Plumstead, 7. *Morris and Orange*—Boonton, 100; Madison, 33 79; New Vernon, 11 62; Orange Brick sab-sch Thanksgiving off g., 22 54; St. Cloud, 50. *Newark*—Bloomfield Westminster, 255 99; Montclair 1st, aid, 25; Newark 5th Avenue, 31; — Central, 116 65; — Park, 40 72; — South Park (sab-sch, 66 90), 518 06. *New Brunswick*—Amwell 2d sab-sch, 3 70; Frenchtown, 43 80; New Brunswick 1st (sab-sch, 30), 300; Princeton 1st, 222 80; Stockton, 10; Trenton 4th, 25; — 5th (sab-sch, 10, Y. P. S. C. E., 2), 23; — Prospect Street sab-sch, 15. *Newton*—Andover sab-sch, 2 43; Hackettstown sab-sch, 17 30; Oxford 2d sab-sch, 18 78; Phillipsburg Westminster, 15 42. *West Jersey*—Bridgeton 2d sab-sch, 37 91; — West sab-sch, 18 72; Camden 2d (A. Terhune, 5), 25; Hammonton sab-sch, 40. 4,077 99

NEW MEXICO.—*Arizona*—Sacaton, 25. *Santa Fe*—Rev. J. M. Whitlock, 7 50. 58 50

NEW YORK.—*Albany*—Albany 3d, 45 42; — State Street, 235 94; Charlton, add'l, 1; Esperance (sab-sch, 3 30), 20 20; Galway, friend, 50; Gloversville 1st, 73 79; Jefferson, 16; Princeton, 26 30; Saratoga Springs 1st sab-sch, 21; Schenectady East Avenue, 9 43. *Binghamton*—Whitney's Point, 5. *Boston*—Bedford, 24 70; East Boston, 22 64; Portland, 6 25; South Boston 4th, 30; South Ryegate, 16; Worcester, 10. *Brooklyn*—Brooklyn 1st, add'l, 50; — Ainslie Street, 30; — Lafayette Avenue (M. C., 23 78, sab-sch Missy's Ass'n, 300), 223 78; — Mount Olivet, 4; — Ross Street, add'l, 10; — Throop Avenue sab-sch Missy's Soc'y, 50; — Trinity, 20 15; — Westminster, add'l, 21. *Buffalo*—Buffalo Covenant, 15; — Lafayette Street, 47 31; — North, 59 77; Conewango, 5. *Cayuga*—Auburn 2d, 33 34; — Westminster, 4; Aurora, 41 18; Fair Haven, 3; Ithaca 1st (sab-sch, 41 56), 60 56; Scipio, 2; Scipioville, 2 51; Sennett, 15. *Champlain*—Moers, 37 50; Peru, 1 23; Plattsburgh 1st, 95 19. *Chemung*—Elmira 1st, 120; Southport (sab-sch, 1, Christian Hollow Mission, 1 17), 19 13; Spencer, 30; Watkins, 45 32. *Columbia*—Ancram Lead Mines, 6 20; Canaan Centre, 13; Centerville, 10. *Genesee*—Batavia 1st, 123; Castile, 40 62. *Geneva*—Geneva 1st, 30 58; Gorham sab-sch, 10 75; Manchester, 27; Orleans, 5; Ovid, 108 66; Seneca Falls 1st, 116 54; West Fayette, 5. *Hudson*—Good Will, 9 60; Goshen, 130; Hamptonburgh (C. H. Young, 20), 50; Middletown 2d, 20 72; Otisville, 7; Ridgebury, 3; Scotchtown, 60; White Lake, 3 70. *Long Island*—Moriches, 32 74; Sag Harbor, 41; Setauket, 2 17. *Lyons*—East Palmira, 10; Sodas, 9 21. *Nassau*—Babylon 1st (sab-sch, 18 44), 23 41; Christian Hook, 5; Freeport, 27; Islip, add'l, 2; Roslyn, 5; Springfield, 30. *New York*—New York 4th Avenue, 17 95; — 5th Avenue (M. L. S., 100, J. M. C., 55, E. S., 50, A. Lady, 200, Dr. and Mrs. Bell, in memory of Mrs. Norris, by Rev. Dr. Hall, 1,000), 13,410 59; — 14th Street, 34 97; — Allen Street sab-sch Missy's Soc'y, 5; — Brick, add'l, 525; — Faith, 30; — University Place, 10; — Washington Heights, 66 98. *North River*—Poughkeepsie 1st, Thanksgiving off g., 43 87; Wappinger's Creek, 20; Westminster, 10. *Ontario*—Delhi 2d, Rev. F. H. Seelye, 25; East Guilford, 5; Guilford sab-sch, 2 10; 16; Hamden, 15 58; Onondaga (25 sab-sch scholars, 14), 94; Shavertown, 4 42; Westford, 3 65. *Rochester*—Brookport, 73 80; Genesee Village (sab-sch, 25), 300; Honeoye Falls sab-sch, 10; Lima, 27 68; Livonia, 13; Moscow, 6; Parma Centre, 10; Rochester Brick (sab-

sch, 35 40), 130 91; — Grace and sab-sch, 10; — St. Peter's, 150; Sparta 1st, add'l, 5; Sparta 2d, add'l, 70 cts; Sweden, 1st, 38 25; Wheatland, 33. *St. Lawrence*—Canton, 78; Carthage, 12 38; De Kalb, 4; Heuvelton, 5; Plessis, 3; Waddington, 12. *Steuben*—Angelica, 11; Arkport, 7 60; Canaseraga, 4. *Syracuse*—Baldwinsville, 24 56; Collamer, 3; Hannibal, 10; Oswego Grace, 100. *Troy*—Troy 2d, 175; — 3d, 10 50; Waterford 1st, 636 29. *Utica*—Clinton, 75; Kirkland (sab-sch, 5), 35; Knoxboro, 28 76; New Hartford, 45 76; Oriskany sab-sch, 17; Rome, 23 80. *Westchester*—Bridgeport 1st, 84; Greenwich 1st, 12; Hartford, 42; Irvington, Jno. T. Terry, 504; South Salem (sab-sch, 48), 92; Yonkers Dayspring, 4. 19,701 51

NORTH DAKOTA.—*Fargo*—Blanchard, 5 65; Broadlawn, 4 55; Goose Lake, 5; Hunter, 5; Lisbon sab-sch Xmas off g., 20 60; Pickert, 4 45; Sheldon, 8 25. *Pembina*—Ardoch, 13 72; Dunseith, 12; Gilby, 10; Greenwood, 11 79; Hamilton, 10; Langdon, 6 25; St. Thomas, 14 30. 131 56

OHIO.—*Athens*—Amesville, 7 16; Bashan, 1 25; Tupper's Plains, 1. *Bellevue*—Bellevue, 10 92; Bucyrus, 37 16; Crestline, 54 cts; Upper Sandusky, 8; Urbana 1st, 81 01. *Chillicothe*—Hamden, 7; Hillsboro (Sycamore Valley sab-sch, 2 16), 70 41. *Cincinnati*—Avondale, 113; Cincinnati Walnut Hills 1st, 784 64; Clifton, 11 88. *Cleveland*—Cleveland 1st, Bolton Avenue Chapel, 11; East Cleveland 1st, a balance, 25. *Columbus*—Bethel, 2 25; Bremen, 2; Central College, 23; Mifflin, 7; Rush Creek, 5 65. *Dayton*—Dayton 1st, 135 71; — Memorial, 13; Springfield 1st, 53; Troy 1st, 47 68. *Huron*—Huron (sab-sch, 3 40), 20; Norwalk, 47 77. *Lima*—Van Wert, 17 33. *Mahoning*—Alliance 1st, 13 25. *Marion*—Kingston, 5; Milford Centre, 4; Pisgah sab-sch, 5 05; York, 6 22. *Mauvee*—Lost Creek, 4 50; Toledo 1st, add'l, 6 25; — 1st German (Mission Band, 5), 10. *Portsmouth*—Eckmansville sab-sch, 4 50; Red Oak, 11. *St. Clairsville*—Buffalo sab-sch, 21 65; Cambridge, 60 90; Mount Pleasant, 12 58. *Steubenville*—Annapolis, 4 65; Long's Run, 17 87; Minerva, 5; Nebo, 5; Newcomerstown, 2; Steubenville 2d, 38 49; Two Ridges, 8; Wellsville, 135 71. *Wooster*—Fredericksburgh, 40; Holmesville, 5; Perrysville, 7; Shreve, 12. *Zanesville*—Coshocton, 48 85; Granville sab-sch, 4 29; Homer, 10; Keene sab-sch, 6; Oakfield, 1 80; Renville, 1 90; Zanesville 1st, 71 34. 2,183 70

OREGON.—*East Oregon*—Centerville, 3; Kilkhat 1st (sab-sch, 2), 12; Union, 4 50. *Portland*—East Portland 1st, 24 75. *South Oregon*—Ashland, 9; Jacksonville, 10; Medford School-house, 2 85. *Willamette*—Albany 1st, 25; Aurora, 10; Corvallis, 23; Gervais, 13; Lebanon, 6 40; Mehama, 3 75; Oak Ridge, 2; Woodburn, 25. 172 25

PACIFIC.—*Benicia*—Arcata, 15; Blue Lake, 4; Bolinas, 3; Covelo, Duncan's Mill Station, 3 75; Freestone, 5; Fulton, 10; Hapland, 2 30; Kelseyville, 23 25; Lakeport (sab-sch, 1 65), 9 05; Markham's Mill Station, 4 15; Pope Valley, 4 15; Port Kenyon, 1 50; St. Helena, 20; San Rafael, 15; Ukiah, 10. *Los Angeles*—Antelope Valley, 14; Chino, 8; Cucamonga (Y. P. S. C. E., 10), 10; El Monte, 4; Julian, 7; Long Beach, 5; Los Angeles Bethany, 10; — Boyle Heights (sab-sch, 5 66), 28 50; — Immanuel, 15; Monrovia, 4 60; Ujal, 7 90; Pasadena 1st, 113 70; Pomona, 55 60; San Bernardino, 15; San Pedro, 3; Westminster, 10; Rev. F. D. Seward, 10 10. *Sacramento*—Elk Grove, 10 40; Ione, 8 80; Westminster Fremont, 5 40. *San Francisco*—Alameda 1st, 71 90; Agua Negra, 2 25; Golden Gate (sab-sch, 3 40), 20; Oakland Centennial, 43 70; — Chinese, 7; San Francisco Calvary, 86 70; — Chinese, 11 85; — Franklin Street, 6; — Memorial, 10; Valona (sab-sch, 3 20), 17 20; Walnut Creek, 10; West Berkeley (sab-sch, 3), 15. *San Jose*—Cayucos, 8. *Stockton*—Sanger, 20; Tracy, 6 90. 808 25

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 900; — 2d, 20; — McClure Avenue (sab-sch, 12), 243 40; Bellevue (sab-sch, 2 25), 8 25; Evans City, 10; Freedom, 8; Glenfield, 3 35; Industry, 5; Pine Creek 1st, 11; Plains, 3 75. *Blairsville*—Blairsville, 264 50; Greensburgh (sab-sch, 25), 111 71; Irwin, 51 94; Johnstown, 45 03; Kerr sab-sch, 5; Laird, 9; Ligonier sab-sch, 8 17; New Salem (sab-sch Xmas off g., 23 56), 65 81; Plum Creek (Y. P. S. C. E., 2 75), 18 75; Unity sab-sch, 13. *Butler*—North Liberty, 25; Princeton, 10; Summit, 8. *Carlisle*—Big Spring, 70 16; Bloomfield, 30 75; Carlisle 1st, 106 22; Dauphin sab-sch, 15; Harrisburgh Covenant, 6 20; — Pine Street sab-sch, 150; Lebanon 4th Street, 50; Monaghan, 21 50; Petersburg, 1 75; Shippensburg, 51. *Chester*—Ashmun, 25; Coatesville, 20 07; Forks of Brandywine, 115; Middletown, 18; Upper Octorara, 20; Wayne sab-sch, 44 54; West Chester 1st, 89 71. *Clarion*—Brookwayville, 4 63; Cool Spring, 3; Johnsonburg, 1 24; Reynoldsville, 18; Wilcox, 2 57. *Erie*—East Greene, 5 50; Greenville, 58; Meadville 2d, 7; Mercer 2d, 32; Mount Pleasant, 7 20; Oil City 1st, 54 44; Salem, 2; Tideout, 35; Wattsburgh, 2; Westminster (sab-sch, 6), 7. *Huntingdon*—Alexandria, 106; Curwensville, 7 61; Huntingdon, 148 96; Lewistown, 60 14; Logan's Valley, 17; Lower Spruce Creek, 12. *Kittanning*—Concord, 8; Freeport, 57 10; Slate Lick, 27; Tunnelton, 2. *Lackawanna*—

4; Oshkosh, 16; Packwaukee, 6 50; Stevens Point, 40 90;
Waukegan, 5 50. 298 13

Woman's Executive Committee of Home Mis-
sions \$34,967 73
Total received from churches 73,972 18

LEGACIES.

Legacy of Mrs. Mary Van Horn, dec'd, late of
Harlem Springs, Ohio, 500; Legacy of Joseph
Betty, late of Ithaca, N. Y., 100; Legacy of
Alex. Folsom, dec'd, late of Bay City, Mich.,
500; Legacy of Robert J. Swan, dec'd, late
of Fayette, N. Y., 1,000; Legacy of Rev. A.
R. Raymond, dec'd, late of Salem Township,
Pa., 110; Legacy of Mary E. Russell, dec'd,
late of Mifflin County, Pa., 95 25 6,805 25

MISCELLANEOUS.

W. H. M. Tyndall and wife, New York, 15;
Rev. D. C. Reed, New Castle, Pa., 200; Mr.
and Mrs. E. Hayslip, Chenoa, Ill., 20; "A
Friend," 5,000; A believer in Missions, 50; J.
D. Lynde, Haddonfield, N. J., 50; "Edwin,"
5; C. B. Gardner, Trustee, Rochester, N. Y.,
150; Rev. E. P. Willard, Cayuga, N. Y., 5; Rev.
R. Craighead, D.D., Meadville, Pa., 100; Miss
M. A. McKenzie, Fowlerville, N. Y., 2; John
S. Kennedy, New York, 10,000; "M. E. P.,"
Brooklyn N. Y., 1; Mrs. M. D. Ward, Afton,
N. J., 10; "Cash," Ithaca, N. Y., 95; John
Mains, 18; James Mawha, 14; John A. Lockie,
Gouverneur, N. Y., 5; "Cash," 5; Anthony
Hemstreet, Waverly, N. Y., 10; Rev. J. S.
McClure and wife, Napa, Cal., 7; Mrs. Kate
Marvin, North East, Pa., 30; J. Armstrong,
Alliance, Ohio, 5; Laura H. Page, Weedsport,
N. Y., 15; A member of church Tenth and
Walnut, Philadelphia, 100; "C. Penna.," 14;
Henry Hutchison, Fall Creek, Pa., 5; Rev. L.
N. Sprague, D.D., Pultney, Vt., 5; Mrs. Sarah
Gill, Reading, Ohio, "Tithe," 8; Rev. D. A.
Wallace, Pontiac, Ill., 2; Isabella A. Griffin,
Chieng Mai Laos, 12; Mrs. M. S. Hotchkiss,
Wynnewood, Ind. Ter., 25; "T. W. P.," 5; "A
Friend," 50; F. H. Kingsbury, Clyde, N. Y., 2;
John S. Lyle, New York, 2,500; Rev. Walter
J. Clark, New York City, 2; Upson Walton &
Co., Cleveland, Ohio, 100; "Cash," 10; Miss
Catharine Phelps, Kelloggsville, N. Y., 10; A
Lady, 5; R. Inglis, Wyoming, Ia., 5; Miss May
Alexander, Pittsburgh, Pa., 4; Mrs. Jane B.
Worth, Tallula, Ill., 1; Mrs. S. B. Richardson,
Lake Geneva, Wis., 5; H. C. Cowles, Darby,
Pa., 2 50; From a poor self-supporting minis-
ter, 5; "Hapland," Chicago, 500; G. A. Strong,
New York, 100; "Cash," 25; Rev. H. Loomis,
"Thank offering," 25; Interest on Permanent
Fund (special 375) 1,877 50; Interest on John
C. Green Fund, 415; Interest on Bowes' Leg-
acy, 50; Interest on Lyon Trust, 250 21,947 00
Total received for Home Missions, December,
1891 102,224 88
Total received for Home Missions from April 1,
1891 466,721 18
Amount received during same period last year
393,486 07

Box L, Station D. O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

QUIDATE THE DEBT OF 1891.

MISCELLANECUS.

Rev. J. S. Craig, D.D., Noblesville, Ind., 10; H.
B. Cragin, Chicago, Ill., 200 210 00

Total received for the Home Mission Debt,
December, 1891 \$ 342 72
Total received from July 1, 1891 11,444 37

Box L, Station D. O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

TION, DECEMBER, 1891.

MISSOURI.—St. Louis—Salem, 2 00
NEW JERSEY.—Morris and Orange—Madison, 0 99
PACIFIC.—Los Angeles—Monrovia, 15 cts. San Fran-
cisco—San Francisco Calvary, 48 70 48 85
Total received from churches \$63 16

284 Synodical Aid Fund—Synodical Home Missions—Ministerial Relief. [March,

MISCELLANEOUS.
 "P," 10 00

Total received for Sustentation, December, 1891 \$ 78 18

Total received for Sustentation from April, 1,
 1891 1,231 74
 Amount received during same period last year 1,573 17

Box L, Station D.

O. D. EATON, Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, DECEMBER, 1891.

Albany—Day, 2 35; Albany State Street, 7 80; Gloversville 1st, 10 90; Saratoga Springs 1st sab-sch, 70 cts; Voorheesville, 9. Binghamton—Deposit 1st, 10 37. Brooklyn—Brooklyn Throop Avenue, 190. Buffalo—Buffalo Covenant, 6. Cayuga—Aurora, 14 41; Champlain Beekmantown sab-sch, 15; Peru 1st, 3 17. Chemung—Elmira 1st, 4; Southport (Y. P. S. C. E., 8 96) 10; Spencer, 20; Sugar Hill, 2 25. Columbia—Cairo, 16 87; Centreville, 5; Livingstonville, 2 50. Genesee—Portageville, 12. Hudson—Good Will, 32 cts; Greenbush, 5 43; Scotchtown, 5; Middletown 2d, 69 cts; Washingtonville 1st, 20. Long Island—Moriches, 35; Westhampton, 26 06. Lyons—Junius, 1; Ontario, 10. Nassau—Melville, 3 70; Oceanville, 5. New York—New York Brick, 308 67. North River—Millerton, 9 60. Otsego—Middlefield Centre, 6 13;

Shavertown, 4 41. Rochester—Moscow, 4. St. Lawrence—Hammond, 20. Steuben—Andover, 4 50; Arkport, 25 cts; Cuba, 14 47; Canaseraga, 6; Howard, 10. Syracuse—Hannibal, 15; Manlius Trinity, 6. Troy—Hoodick Falls, 25 58; Troy 2d, 75; — 3d, 10 50; Waterford 1st, 7 55. Utica—Norwich Corners, 7 60; Oriskany, 14; Redfield, 3; Rome 1st, 7 19. Westchester—Huguenot Memorial, 13; Mahopac Falls, 9 53; Rye, 51 20.

Total received for New York Synodical Aid
 Fund December, 1891 \$1,069 75
 Total received for New York Synodical Aid
 Fund from April 1, 1891 7,112 81
 Amount received during same period last year 7,072 45

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Avenue, New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOF OF NEW JERSEY, FROM OCTOBER 1, 1891, TO JANUARY 1, 1892.

Elizabeth—Basking Ridge 71 10; Metuchen Missionary Garden Association, 45; Rahway German, 3; Springfield, 17. Jersey City—Jersey City 1st, 71 32; — Westminster sab-sch, 27 19; Passaic 1st sab-sch, 11 96. 136 10
 Monmouth—Freehold 1st, 21. 21 00
 Morris and Orange—Boonton, 50; Rockaway, 40; Schooley's Mountain, 20. 110 00
 Newark—Bloomfield Westminster, 70; Montclair 1st, 90; Newark 1st, 235; — Calvary, 40; — Central, 36; — High Street, 62 50; — South Park, 235; — Woodside, 32 94. 821 44

New Brunswick—Hopewell, 26; Princeton 1st, 16 77; Trenton 1st, 15 94; — Prospect Street, 53. 111 71
 Newton—Beattystown, 3; Belvidere 2d, 17; Hackettstown, 75; Mansfield 2d, 5; Musconetcong Valley, 15; Washington, 50. 165 00
 West Jersey—Cedarville 1st, 6 17; — Osborn Memorial, 3; Fairfield, 4; Woodbury, 26 12. 29 29

Received in three months \$1,515 01

ELMER EWING GREEN, Treasurer,
 P. O. Box 133. Trenton, New Jersey.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1891.

BALTIMORE.—Baltimore—Churchville, 12 46; Piney Creek, 7 65. New Castle—Head of Christiana, 8; Milford, 19; West Nottingham, 27 81; Wilmington Rodney Street, 32 28. Washington City—Lewinsville, 3 75; Vienna, 6 25; Washington City Covenant, 25. 142 20
 COLORADO.—Boulder—Timnath, 3 92; Valmont, 26 cts. Pueblo—Mesa, 100; Pueblo 1st, 2 60. 106 78
 ILLINOIS.—Chicago—Chicago 3d, 250; — 6th, 80 30; — Jefferson Park, 30 45; Du Page 1st, 20. Freeport—Galena South, 71 04; Marengo, 17; Ridgefield, 10. Mattoon—Arcola, 5; Shelbyville, 16. Peoria—Princetonville, 28. Schuyler—Appanoose, 10; Prairie City, 5; Wythe, 5. Springfield—Pisgah, 1 33. 549 32
 INDIANA.—Crawfordsville—Crawfordsville Centre, 41; Lebanon 1st, 8. Fort Wayne—Kendallville, 30 20. Muncie—Wabash, 3 15. New Albany—Jeffersonville 1st, 5 22; New Albany 2d, 50. Vincennes—Evansville Grace, 27; Terre Haute Moffat Street, 3; Vincennes, 19 55. White Water—Connersville 1st, 51. 237 12
 INDIAN TERRITORY.—Choctaw—Mountain Fork, 2; Philadelphia, 1 50; Pine Ridge, 1 25; Sans Bois, 1 75. 6 50
 IOWA.—Cedar Rapids—Wyoming 1st, 8 05. Council Bluffs—Bedford, 15; Conway, 2 85; Lenox, 3 59. Dubuque—Dubuque 1st German, 12; Farley, 2 50; Prairie, 2; Waukon German, 40. Fort Dodge—Grand Junction, 8 52. Iowa—Libertyville, 3 50; Middletown, 1. Iowa City—Fairview, 3. Sioux City—Lyon County German, 18. Waterloo—Albion (sab-sch, 3 40), 5; West Friesland German, 6. 181 31
 KANSAS.—Emporia—Argonia, 1 44; Belle Plaine, 4; Conway Springs, 2 66; Emporia 1st, add 1 50; Grand Summit, 1; Mayfield, 7 06; New Salem, 4; Quenemo, 7; Walnut Valley, 4. Highland—Atchison 1st, 33 50; Horton, 4 73. Neosho—Carlyle, 57 cts; Lone Elm, 2 15. Osborne—Smith Centre, 3 75. Solomon—Salina 1st, 26. Topeka—Lawrence 1st, 12 85. 117 11
 KENTUCKY.—Ebenezer—Lexington 2d, 267. Louisville—Louisville College Street, 41 88. 308 83
 MICHIGAN.—Flint—Flint, 20 75. Kalamazoo—Three Rivers, 3 52. Monroe—Adrian 1st, 26; Jonesville, 9 79. 60 06
 MINNESOTA.—Mankato—Madella 15. Red River—Western, 6. St. Paul—Litchfield 1st, 6 43; Minneapolis Bethlehem sab-sch, 2 68; — House of Faith, 2; — Westminster sab-sch, 44 68; White Bear, 1 70. 78 49
 MISSOURI.—Kansas City—Osceola, 7 67; Warrensburg

1st, 17 50. Ozark—Eureka Springs, 10. Platte—Gallatin, 4. St. Louis—Jonesboro 1st, 3; Nazareth German, 7; Ridge Station, 1st, 2; Salem German, 5; Zion German, 3. 59 17

NEBRASKA.—Hastings—Hanover German, 2; Minden, 10. Kearney—Buffalo Grove German, 5. Nebraska City—Lincoln 2d, 11 60; Table Rock, 9 44. Niobrara—Madison, 3. 41 04

NEW JERSEY.—Jersey City—Paterson East Side, 46 70; Rutherford 1st, 59 60; Tenafly, 7. Monmouth—Calvary (Riverton), 10 50; Lakewood, 59 51. Morris and Orange—Boonton, 35; Madison, 8 94; Morristown 1st, 146 81; Orange Brick sab-sch (P. A.), 56 47. Newark—Newark 1st, 60; — Park, 13 03. New Brunswick—Alexandria 1st, 11; Amwell 1st, 6; Princeton 1st, 90 58; Trenton 2d, 7 49; — 3d, 86 75; — 5th (sab-sch, 8), 13; — Prospect Street, 40. Newton—Andover, 5 14; Stanhope, 6. 769 52

NEW MEXICO.—Arizona—Tombstone, 2. Rio Grande—Albuquerque 1st, 15. 17 00

NEW YORK.—Albany—Albany 3d, 5 29; — State Street, 70 18; Gloversville, 17 90; Greenbush, 6 44; Saratoga Springs 1st sab-sch (B. D. box, 12 70), 19; Stephentown, 2. Binghamton—Windsor, 10. Brooklyn—Brooklyn 1st, add 1, 23; — Lafayette Avenue, 359 45. Buffalo—Buffalo Covenant, 4; — North, 58 38; Franklinville 1st, 4. Cayuga—Aurora, 14 41; Ithaca 1st, add 1, 15. Champlain—Fort Henry 1st, 63 45. Chemung—Elmira 1st, 56. Columbia—Jewett, 10 50. Genesee—Warraw, 40. Geneva—Dresden 1st, 3. Hudson—Good Will, 2 88; Middletown 2d, 6 24; Ridgebury, 1 45; Scotchtown, 5; Unionville, 1; Washingtonville 1st, 15. Long Island—Greenport, 32; Moriches, 9 50; Sag Harbor 1st, 15. Nassau—Springfield, 5. New York—New York 4th, 221 38; — Harlem, 105 10; — University Place, 1,215. North River—Lloyd, 11 64; Smithfield, 20; Westminster, 5. Rochester—Dansville, 9 29; Honeoye Falls, 7; Sparta 1st, 25; — 2d, 1 25. St. Lawrence—Cape Vincent, 3 50; Hammond, 10; Potsdam, 8. Steuben—Arkport, 2 28; Canisteo 1st, 24 09; Painted Post, 5. Syracuse—Cazenovia 1st, 27 40. Troy—Green Island, 16; Troy 2d, 53 39; Waterford 1st, 7 55; Whitehall, 9 72. Utica—Augusta 1st, 3 55; Kirkland, 5. Westchester—Peekskill 1st, 59 29; South Salem, 18 13; Stamford 1st, 85 31; Yonkers 1st, 183 52. 2,908 73

NORTH DAKOTA.—Fargo—Binghamton, 10; Sanborn, 4 85. 14 35
 OHIO.—Bellefontaine—Bellefontaine, 3 26. Cincinnati

—Cincinnati Central, 81 76. *Cleveland*—Cleveland 1st Bolton Avenue Bible School, 6 08. *Columbus*—Bethel, 1 75; Bremen, 1 50; Central College, 8; Rush Creek, 4 76. *Huron*—Fremont, 48. *Maumee*—Bowling Green, 15 30; Tontogony, 10. *Portsmouth*—Georgetown, 5. *St. Clairsville*—Nottingham, 18 17. *Steubenville*—Corinth, 18; Steubenville 2d, 17 19. *Wooster*—Shreve, 5. *Zanesville*—Granville sab-sch, 3; Newark Salem German, 3. 189 66
Pacific.—Los Angeles—Arlington, 81 50; Burbank, 1; Monrovia, 1 35; Monticeto, 6 70; Westminster, 4. *Oakland*—Golden Gate, 7. *Stockton*—Oakdale, 4. 55 55
PENNSYLVANIA.—*Allegheny*—Emsworth, 24 15; Hoboken, 2 50. *Blairsville*—Cross Roads, 18 65; Johnstown, 17 17; Livermore, 5; Pleasant Grove, 6; Unity, 2 56. *Butler*—Buffalo, 6; Centerville, 16. *Carlisle*—Carlisle 2d, 82 15; Gettysburgh, 52 25; Harrisburgh Pine Street, 535 68; Lebanon 4th Street, 50. *Chester*—Forks of Brandywine, 31; Nottingham, 3 49. *Clarion*—Cool Spring, 1; Greenville, 12 30; Johnsonburg, 37 cts; Rockland, 1 22; West Millville, 3; Wilcox, 75 cts. *Erie*—Kerr's Hill (78 cts from sab-sch), 5 33; Mercer 2d, 21; Mill Village, 2 67; Sugar Creek, 2. *Huntingdon*—Hollidaysburgh (8 80 from sab-sch), 47 35; Lewistown, 17 46; Logan's Valley, 8 25; Moshannon and Snow Shoe, 1 92; Phillipsburgh, 11 93; Spring Mills, 1. *Lackawanna*—Harmony, 42; Scranton Green Ridge Avenue, 31; Hyde Park, 3; Waashburn Street, 31; Susquehanna, 3. *Lehigh*—Hazleton, 40 65; Pottsville 2d, 13; South Easton, 3 40. *Northumberland*—Bloomsburgh 1st 46 56; Elysburg, 2; Great Island, add'l, 2; Milton, 70; Mountain, 1; Shamokin Rush Township, 4. *Philadelphia*—Philadelphia 1st, 255 07; —Alexander, 82 46; —Bethany sab-sch, 42 94; —Calvary, add'l 50; —Richmond, 6; —Tabor, 65; Walnut Street sab-sch, 23 75; *Philadelphia North*—Chestnut Hill 1st, 96; Germantown 2d, 235 33; Norristown Central, 93 78. *Pittsburgh*—Chartiers, 4 50; Finleyville, 14 35; Long Island, 8 47; Mansfield 1st, 18 64; Mingo, 3 50; Pittsburgh East Liberty, 108; —Shady Side, 57; Swissvale, 76 37; West Elizabeth, 6 50. *Redstone*—Mount Pleasant, 22; —Reunion, 12 44. *Shenango*—Mount Pleasant, 10; New Brighton 1st, 51 81; Sharpsville, 5 45. *Washington*—Mount Prospect, 13 53; Pigeon Creek, 5 90. *Wellsboro*—Wellsboro, 5 09. *Westminster*—Peques, 12; Strasburg, 2; Union, 6. 2,668 39
SOUTH DAKOTA.—*Dakota*—Ascension, 1 00
TENNESSEE.—Union—Erin, 5; Washington, 3 60. 8 60
WISCONSIN.—*Chippewa*—Big River, 5; Hudson 1st, 14; West Superior 1st Y. P. S. C. E., 15. *Lake Superior*—Escanaba, 8; Ford River, 8. *Milwaukee*—Waukesha 1st, 15 72. *Winnebago*—Oshkosh, 6. 71 72

From the churches..... \$8,626 44

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Philadelphia, 50; Mrs. "E. M. H.," Philadelphia, 50; Anonymous, Watertown N. Y., 50 cts; R. Inglis, Wyoming, Iowa, 2; Mrs. George Wiggan, Germantown,

Pa., Christmas offering, 50; Mrs. George Wiggan, Germantown, Pa., for P. Amboy House, 50; Rev. A. Craige, Lime Springs, Ia., 1; Mrs. C. F. Maurice, Bethlehem, Pa., 10; M. Dickson, Philadelphia, Christmas offering, 40; Miss E. Shively, Philadelphia, 4; Mrs. Wilson Holt, Fairmount, Minn., 1; Mrs. E. R. Ramsdale, Fairmount, 1; "Anniversary Offering from O. H. H.," 5; Rev. S. W. Dana, D.D., Philadelphia, 25; Anonymous, Philadelphia, 5; Miss Margaret A. Martin, Oxford, Pa., 5; Mrs. R. W. Allen, Pasadena, Calif., 3; "S. E. D.," Jersey City, N. J., 10; Mrs. M. A. Cargen, Cambridge, Wis., 5; Mrs. M. D. Ward, Hanover, N. J., 5; Anonymous, Washington, Ill., 1; John Main, New York City, 5; James Mawha, New York City, 4; "Miss E. M. E.," Albany, N. Y., 15; Mrs. Margaret H. Opdyke, Wayne, Pa., 5; Mrs. Jane B. Worth, Tallula, Ill., 1; From a friend, New Castle, Del., 15; Mrs. Mary S. Rue, Honolulu, H. I., 50; Anonymous, New Castle, Pa., 1; Miss Helen V. Little, Hokendauqua, Pa., 53 cts; "Christmas thanksgiving," Gettysburg, Pa., 50; "A friend," London, England, 5; Mrs. Anna S. Schofield, Strasburg, Pa., 20; Mrs. J. H. Gill, Reading, O., 5; Rev. F. J. Richert, Holton, Kas., 3; Mary F. Post, Newburgh, N. Y., 10; Mrs. B. T. Phillips, Manchester, N. J., 5; "Miscellaneous," Brandt, Pa., 80; Rev. D. A. Wallace, Pontiac, Ill., 1; "P.," 10; C. S. Tyler, Glassboro, N. J., 6; Mrs. C. E. Turner, Sharpsburg, Pa., 10; Congregational Church of Delavan, Wis., 5; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 1 04; Rev. F. M. Todd, Manassas, Va., 10..... 647 07
Interest from Permanent Fund..... 5,180 00

For Current Fund \$14,408 51

PERMANENT FUND.

(Interest only used.)

Donation of Rev. R. G. Keyes, Watertown, N. Y., on which an annuity is to be paid during life, 1 000; Balance of legacy of Alexander Folsom, Bay City, Mich., (5,000) 750; Legacy of Jane L. Lightbody, Jersey City, N. J., 500; Legacy of Mrs. Ellen M. Reynolds, Lewis-town, Pa., less tax, 950; From sale of property of Mrs. Jane Greenlee, of Waverly, Kansas, 199 80..... 3,399 80

Total receipts in December, 1891..... \$17,808 31
Total receipts for Current Fund since April 1, 1891..... 106,804 26

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1891.

ATLANTIC.—*Atlantic*—Hopewell sab-sch, 2. *South Florida*—Sorrento, 1. 3 00
BALTIMORE.—*Baltimore*—Franklinville, 3. *New Castle*—Buckingham sab-sch, 17 85; Lewes sab-sch, 2 27. 22 63
COLORADO.—*Boulder*—Timnath, 1 31; Valmont, 9 cts. *Denver*—Denver Central, 188 40; Golden sab-sch, 1 70. *Pueblo*—Monument, 2 60; Pueblo, 57 cts. 134 97
ILLINOIS.—*Alton*—Collinsville sab-sch, 26 13; Sugar Creek, 1. *Bloomington*—Bloomington 2d sab-sch, 23 21. *Chicago*—Chicago 1st, 30 54; —2d, 905; —4th sab-sch, 50; —Jefferson Park, 17 79. *Mattoon*—Neoga sab-sch, 6; Shelbyville, 13. *Peoria*—Princeville, 25 96. *Schuyler*—New Salem, 3; Prairie City (sab-sch, 8), 11. *Springfield*—Pisgah, 2 30. 414 93
INDIANA.—*Crawfordsville*—Lafayette 2d, 22. *Fort Wayne*—Auburn 6th sab-sch, 16 35. *Muncie*—Wabash, 1 05. *New Albany*—Brownstown, 10; Crothersville sab-sch, 10; Leavenworth sab-sch, 3 83; Sharon Hill sab-sch, 4 71. *Vincennes*—Evansville Grace, 87 78; Petersburg sab-sch, 3; Terra Haute Moffat Street, 2. 159 72
INDIAN TERRITORY.—*Choctaw*—Sans Bois, 1 25
IOWA.—*Cedar Rapids*—Wyoming sab-sch, 2 69. *Des Moines*—Des Moines 6th sab-sch, 5 40. *Dubuque*—Prairie, 2. *Fort Dodge*—Bethel sab-sch, 5 06; Lyon Co. German, 10; Rockwell sab-sch, 2 55. *Iowa*—Middletown, 1. 28 70
KANSAS.—*Emporia*—Grand Summit, 1; New Salem, 4; Walnut Valley, 3. *Highland*—Clifton sab-sch, 4; Troy sab-sch, 2 38. *Neosho*—Carlyle, 19. *Solomon*—Belleville sab-sch, 3; Delphos sab-sch, 2 95. 30 53
KENTUCKY.—*Louisville*—Louisville College Street, 54 87
MICHIGAN.—*Grand Rapids*—Grand Haven sab-sch, 31 71; Hesperia sab-sch, 3. *Kalamazoo*—Three Rivers, 4.

Saginaw—Cass City, 3 50; Coleman sab-sch, 1; Marietta 1st, 10. 53 21
MINNESOTA.—*Mankato*—Madelia, 7. *St. Paul*—Litchfield, 8 20; Minneapolis, Westminster sab-sch, 20 25; St. Paul, House of Hope sab-sch, 10 57. 46 05
MISSOURI.—*Kansas City*—Sedalia, Broadway (sab-sch, 15), 25. *Platte*—New Point sab-sch, 5. 30 00
NEBRASKA.—*Hastings*—Hanover German, 2 00
NEW JERSEY.—*Elizabeth*—Clinton, 18 88; Elizabeth, Westminster, 149 11. *Monmouth*—Asbury Park sab-sch, 12 50. *Morris* and *Orange*—Madison, 2 98. *Newark*—Newark, Bethany sab-sch, 10; —Park, 3 60; —Roseville sab-sch, 50. *New Brunswick*—Trenton 4th, 50; —5th, 2. 294 07
NEW YORK.—*Albany*—Albany, State Street, 23 39; Gloversville, 9 50; Saratoga Springs 1st sab-sch, 2 10. *Binghamton*—Union sab-sch, 5. *Roseton*—Antrim, 9 96. *Brooklyn*—West New Brighton, Calvary, 17 70. *Buffalo*—Buffalo, Covenant, 2. *Cayuga*—Auburn, Central, 16 76; Aurora, 10 29. *Chemung*—Elmira 1st, 12. *Geneva*—Gorham sab-sch, 12 82. *Hudson*—Chester sab-sch, 18 81; Good Will, 95 cts; Goheen, 29; Middletown 2d, 2 07; Ridgebury, 40 cts; Scotchtown, 5. *Long Island*—Greenport, 5 50; Moriches, 3 17. *Nassau*—Jamaica, 18 46. *Niagara*—Lockport 1st, 25 76. *North River*—Marlborough, 16 54. *Rochester*—Sparta 2d, 70 cts. *St. Lawrence*—Arkport, 76 cts. *Syracuse*—Cazenovia, 20 70. *Troy*—Co-hoes, 17 64; Watertown, 3 79. *Utica*—Kirkland (sab-sch, 6), 10. 303 43
NORTH DAKOTA.—*Fargo*—Blanchard, 2 80; Hunter, 2 54; Kelson, 1 90; Sanborn (ch and sab-sch), 4. 13 24
OHIO.—*Bellefontaine*—Bellefontaine, 1 09; Gallon sab-

sch. 24. *Cleveland*—Cleveland 1st, 2 03. *Dayton*—Bath, 2; Osborn, 4. *Huron*—Melmore sab-sch, 5 95. *Marion*—Marion sab-sch, 5 33. *Portsmouth*—Georgetown, 2. *Steu-
benville*—Steuersville 2d, 17 23. *Zanesville*—Granville
sab-sch, 24 41; Newark, Salem, German, 2 30. 90 31
PACIFIC—Los Angeles—Burbank, 1; Grand View sab-
sch, 13; Monrovia, 45 cts. *San Francisco*—Alameda,
22 40. 41 85
PENNSYLVANIA—*Allegheny*—Allegheny, North sab-sch,
50; Industry, 3. *Blairsville*—Johnstown, 16 56. *But-
ler*—Plain Grove, 1. *Carlisle*—Millerstown sab-sch,
6 80. *Chester*—Chester 3d, 19 63. *Clarion*—Rey-
noldsville, 5; Tionesta sab-sch, 5; Wilcox, 25 cts.
Erie—Cool Spring, 3 33; Edinboro, 5. *Huntingdon*—
Curwensville sab-sch, 10 33; Lewistown, 5 32; Osceola sab-
sch, 7. *Kittanning*—East Union sab-sch, 8 30; Tunnelton,
2. *Lackawanna*—Scranton, Washburn Street, 12. *Le-
high*—Pottsville 2d (sab-sch, 20 36), 26 86. *Northumber-
land*—Elysburg, 1; Muncy sab-sch, 5; Shamokin 2.
Philadelphia—Philadelphia, Bethany sab-sch, 23 11; —
Walnut Street sab-sch, 67 26. *Philadelphia Central*—
Philadelphia, Bethlehem, 16. *Philadelphia North*—Nor-
ristown Central, 13 03. *Pittsburgh*—Chartiers, 1 50; Long
Island, 4 32; Pittsburgh, East Liberty, 32. *Shenango*—
Mahoning, 7; Sharpsville, 4 95. *Washington*—Wheeling
3d, 9. *Wellsboro*—Wellsboro, 1 70. *Westminster*—Colum-
bia sab-sch, 13 48; York, Westminster sab-sch, 16. 405 45
SOUTH DAKOTA—*Black Hills*—Nashville, 1 50; Camp
Crook, 1. 2 50
TENNESSEE—*Union*—New Market, 7 00
WISCONSIN—*Milwaukee*—Waukeesa, 11 62. *Winnebago*
—Oshkosh, 3; Oxford, 6 81. 21 43

Total from churches December, 1891..... \$1,434 37
Total from Sabbath-schools, December, 1891... 715 81

Total from churches and Sabbath-schools,
December, 1891..... \$2,150 18

MISCELLANEOUS.

Bank Interest, 154 25; *Sylvania* sab-sch, Pa., 2;
Columbia Cross Roads sab-sch, Pa., 1 50;
Mrs. Sarah Gill, Reading, Ohio, 1; Interest,
Trustees, 78 75; Miss May Welch, Philad'a, 5;
Silver Hill sab-sch, N.C., 1; G. W. Van Sickle,
Florida, 1; G. T. Dillard, S. C., 1 48; Dell Dam
sab-sch, Wis., 90 cts; the "Jewell" sab-sch,
Wis., 3 30; Neft's sab-sch, Wis., 3 11; Short-
ville sab-sch, Wis., 1 20; MacPherson sab-sch,
Wis., 1; Nasonville sab-sch, Wis., 1 50; L. O.
Sutherland, Iowa, 2; W. R. M. Denny, Ill.,
9 30; D. N. Good, Iowa, 10; Madison sab-sch,
Georgia, 40 cts; W. H. Long, N. C., 1 48; Miss
Emma Winfield, Franklinton, N. C., 1; Elba
sab-sch, Minn., 60 cts; Marshall sab-sch, Minn.,
2 56; Gem sab-sch, Minn., 2 45; Gilead sab-
sch, Neb., 40 cts; Chebitah sab-sch, Montana,
6 56; Ranchor sab-sch, Montana, 7 05; Sadie
sab-sch, Montana, 2; Miles City sab-sch, Mon-
tana, 3 10; John Mains, New York City, 4;
James Mawha, New York City, 2; Jane B.
Worth, Tallula, Ill., 1; "A Friend," Wabasha,
Minn., 5; Mrs. I. N. Lucas, Sioux Falls, S. D.,
5; Stevensville sab-sch, Mo., 3 25; Pine Ridge
Agency sab-sch, S. D., 5; Leslieville sab-sch,
Ontario, 7; "P," Chicago, Ill., 17; Delavan
Congregational Church, Wis., 3; Rev. W. L.
Tarbet and wife, Springfield, Ill., 1 56; "C,"
Penna., 1; Johnsonburg ch., Penna., 12 cts;
Plain View sab-sch., Neb., 2 90..... 364 72

Total receipts December, 1891..... \$2,514 90
Amount previously acknowledged..... 78,548 80

Total contributions since April 1, 1891..... \$81,063 70

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

DONATIONS OF CLOTHING AND OTHER ARTICLES TO THE NEEDY IN THE SOUTH AND WEST.

Young Ladies' Missionary Society, Brookville, Pa., two barrels clothing and one bucket of candy, \$109.35; Band of Rural Workers, Jersey, Ohio, 35; Doylestown Sab. School, 75; Ladies' Society of Binghamton, N. Y., 50; Hammond Church, N. Y., 40; Woman's Foreign Missionary Society of Centre Church, New Park, Pa., 30; Y. P. S. C. E., Ful-
ton, N. Y., 25; Detroit Calvary S. S., 72.10; Woman's Home Missionary Society, Alexandria, Pa., 40; Woman's Missionary Society, Detroit 1st Church, 50; Jr. Endeavor Society, Stewart Church, Minneapolis, 12; Children's Band Willing Workers, Smith Centre, Kan., 35; Woman's Missionary Society, Morris, Ill., 10; S. S. of Milford, Mich., 58; Clarion, Pa., Church and S. S., three barrels, one box, 234.88; Sab. School of Utica, Pa., 24; Ladies of Keysville, N. Y., Church, 92.50; Newark, 5th Ave. Church and Ladies' Missionary Society and S. S., 30; Ladies' Home Missionary Society of Zanesville 2d Church, 20; Youngstown, Ohio, 1st Church and S. S., 44; Woman's Home Missionary and Benevolent Society of Cleveland 2d Church, 145; Missionary Society, Plain Grove, Pa., 34; Woman's Home and Foreign Missionary Society, Victor, N. Y., 45; Troy, 9th Church S. S., 25; Troy, 8th Church S. S., 75; Young Woman's Missionary Society, Gloversville 1st Church, 25; Peotone, 1st Church S. S., 36; Ladies' Missionary Society, Havana, N. Y., 45; Ebensburg, Pa. 1st Church S. S., 30; Pine Grove Mills S. S. and Ladies' Home Missionary Society, 66.45; Poynette, Wis., C. E. and Ladies' Aid Society, 80; Southampton, N. Y., S. S., 53; Mission Band of Gleaners, Belvidere 1st Church, 38; McAlisterville, Woman's Foreign Missionary Society, 25; Hanover Church, N. J., 36; "Whatsoeverers," Spring St. Church, New York City, 25; Wellsville, 1st Church S. S., 25; Bell-wood Mission Band, 50; The Woman's Presbyterian

Society Home Missions, Martin's Ferry, Ohio, 30; Shorts-ville S. S., N. Y., 25; Eureka S. S., Ill., 15; Great Island Church Home Missions, Lock Haven, Pa., 75; Y. P. S. C. E. Assumption, Ill., 25; Hannibal, Mo., 1st S. S., 20; Independence, Kan., S. S., 50; Johnsonville, N. Y., S. S. and Woman's Missionary Society, 78.50; Chester Church S. S. and Mission Band, 6; Ladies' Missionary Society, Eau Claire, Wis., 1st Church, 20; West Glade Run S. S. and Ladies' Missionary Society, 36; Woman's Mis-
sionary Society, Wheeling, 2d Church, 125; Ladies' Home Missionary Society, Westminster Church, Mifflintown, Pa., 40; S. S. Class, Fulton, N. Y., Church, 7; Buckingham S. S., 10; Arbutus Home and Foreign Mission Band, Altoona, 3d Church, 52; Tustin S. S., 40; Young Woman's Missionary Society, Warsaw, N. Y., 25; Ladies' Mis-
sionary Society, Latrobe, Pa., 49.07; Ladies' Aid Society, Buffalo Church, 25; Woman's Home Missionary Society of U. P. and Congregational Churches, Milford, Mich., 28; Sidney, Ohio, 8.50; Oneida Church and S. S., 30; Vail Church, Busy Bee Missionary Band, 6; Burgettstown, Young Ladies' Missionary Society, 27.75; Rev. F. R. Brace, Blackwood, N. J., 50; Chicago, 5th Church S. S., 90; Fair-
field, Iowa, Church, 80; Hiawatha, S. S. and Woman's Missionary Society, 40; Holton, Kansas, S. S., 45; Malvern Church and S. S., 20; Woman's H. F. Missionary Society, Park Church, Dayton, Ohio, 50; Dryden, 1st S. S., 35; Philadelphia, Covenant S. S. and "Our Effort" Mission Band, 90; Darien Church S. S. and Y. P. S. C. E., Noroton, Conn., 60; Young Ladies' Mission Circle, E. Syracuse, 1st Church, 15; Rockwell City, Union and M. E. S. S., 22; Mt. Gilead, Young People's Missionary Society, 30; Young People's Home Missionary Society, Sangamon Church, 135.
C. T. McMULLIN, Treasurer.

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Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

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Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

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Library and Museum—1229 Race Street, Philadelphia.

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New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

APRIL, 1892.

CONDITIONED GIFTS TO THE CHURCH.

In our March number (page 200) our readers have seen the generous offer of a husband and wife to give their whole property, (\$100,000) into the hands of the Board of Foreign Missions, on the condition that *the money be used in the field at once*, and the Board pledge to them an annuity of \$2,000 for their maintenance while they live. They invite discussion of the subject in our pages.

In response, Rev. R. G. Keyes of Watertown, N. Y., commends the wisdom of such a provision for the later years of life coupled with generous aid to church work, but suggests a modification of the proposed plan. He says:

The expenditure [of the \$100,000] should, we think, be left entirely to the discretion of the Board. The gentlemen composing it, are wise men; and moreover, have the assistance of a very able financial committee. They might not think it best to draw upon the *benevolent* fund of the Board, to pay the \$2,000 annuity especially in financial straits, when struggling with a heavy debt. Financial straits, under the best management, will occasionally come. The Board might prefer to permanently invest, say \$40,000, the interest of which, at five per cent. would meet the \$2,000 annuity, and

be left free to expend the remaining \$60,000 in carrying on the work of missions, as seemed wisest and best in the existing circumstances of the case.

Rev. E. N. Ware, of Florence, Wisconsin, writes modestly as "one of the young pastors," and suggests some objections to the proposal in the form in which it was presented.

He thinks that it would give opportunity for criticism of the Board's management, which, if unjust, would still be injurious—especially as the annual payment to the donors, if it should be continued for a number of years might then be noticed and censured by some who would not remember the much larger contribution to the work of a former year.

He also thinks that putting so large a sum as \$100,000 into the treasury for immediate use "would beyond doubt lessen the church's gifts to that Board."

He says:—

As far as work in my parish is concerned it would be far better for the Board to receive the gift at once but hold it in trust using only the surplus interest each year until the death of the generous givers.

Other and larger fields might be affected differently.

Mr. William Rankin, late Treasurer of the Board of Foreign Missions, writes:—The offer comes from one who, ("approaching sixty years of age,") is more than twenty years younger than myself. So, he and his wife may be alive on this earth during the first or second decade of the next century. The money given is all spent within the first twelve months after it is received, and for the next 20 or more years a yearly appropriation of \$2,000 has to be made from current receipts to redeem the pledge for the support of one or both these generous friends. I fear such an appropriation will be made reluctantly a few years hence.

This offer is not a novel one, although no such amount has ever been tendered the Board with an annuity reserve. In several instances the treasurer has received gifts conditioned upon a certain per centage being paid the donor during life. But in all these cases the money has been invested so as to yield the required annuity, and at the death of the donor his gift has gone into the current receipts and has been acknowledged with them, so no appropriations have been required from what has been secured from the churches.

My suggestion to the good brother then is that he waive one of his conditions—receive a pledge of \$2,000 annually from the Board and allow them to use the \$100,000 at discretion. I think they will deem it wise to invest so much as will yield the

required annuity, and in regard to the remainder of the sum will comply with the wish of the donor to use it at once.

Mr. Hezekiah King, of Yonkers, N. Y., has had experience in the Board of Church Erection and has acquainted himself with the experience of the corresponding Board of the Methodist Episcopal Church. He thinks that a Church Board may properly take such donations, with the approval of the General Assembly, promising to pay an annuity to the donor during his life. time, but that these trusts should always have two limitations:—

1. The donors should be elderly persons, and free from claims upon them from near kindred.
2. The recipients should have power to return the principal in cases where the circumstances of donors have changed.

[Mr. King illustrates this, by a case, taken, we presume, from the experience of our Methodist brethren, in which the house of the donor was burned, not being insured, the Board properly provided for this emergency.]

Mr. King adds:—

The M. E. Church Erection has received \$500,000, of which \$125,000 has already lapsed, giving a good margin to pay the interest or annuity.

SOUTHERN PRESBYTERIAN NEGROES.

Our brethren in the Presbyterian Church, South are vigorously pushing the work of evangelization among the colored people, under the supervision of their energetic and genial Secretary, Rev. A. L. Phillips, who took part so cordially and acceptably

in the Mohonk Conference on "the Negro Question," last summer. See CHURCH AT HOME AND ABROAD, August, 1891, page 110. From a recent official communication, of which Mr. Phillips has kindly sent us a copy, we quote:—

On Dec. 17, 1891, the "Presbytery of Zion" composed of three colored ministers and representatives from five colored churches was organized in the city of Memphis, Tenn., and has already entered actively upon its duties as a Court of the Lord Jesus. This makes the fifth separate colored Presbytery now organized in the bounds of the Southern Presbyterian Church,—the independent *Presbytery of North and South Carolina*, embracing churches in lower North and upper South Carolina, having 5 ministers and 11 churches; the independent Presbytery of *Central Alabama*, with four ministers and six churches; the *Presbytery of Ethel*, now a member of the Synod of Mississippi, with five ministers and — churches; the independent *Presbytery of Texas* with five ministers and — churches; the independent *Presbytery of Zion* in Tennessee with three ministers and five churches. Besides the organized Presbyteries we have three ministers and four churches in Georgia, four ministers and three churches in North Carolina; two ministers and two churches in Virginia; two ministers and two churches in Louisiana; one minister and one church in Kentucky; one minister and two churches in Missouri. Some ministers and licentiates are scattered about here and there in the white Presbyteries. In all we have a *working force of thirty-eight*. To these will soon be added four graduates from Tuscaloosa Institute, Of these thirty-eight men the Southern Presbyterian Church through its Executive Committee of Colored Evangelization helps to sustain thirty-two, six only being sustained by their own people aided by white churches close by. No difference is made between the members of the independent Presbyteries and our own.

According to the theory and plan of our southern brethren, Mr. Phillips proposes

the union of their several colored presbyteries in "a separate independent synod." He proposes a meeting for this purpose, in which he desires the presbyteries to be represented, to be held in Tuscaloosa, Alabama, April 29, 1892. He says:—

After a careful examination of the facts and a prayerful consideration of the whole matter I am convinced that this organization is of the utmost importance to the development of a spirit of manly self-reliance on the part of our colored brethren and their churches. It is not as though we thrust them out, but would bid them go forth as the wise and faithful father, having trained and educated his son, bids him go forth to take a man's part in the duties of life, meanwhile ready to lend aid whenever it is needed.

MONTHLY MEETING.—In *Woman's Work for Woman*, on the first page of the *Home Department*, in each monthly issue, we find this title, and under it a careful summary of helps to preparation for missionary prayer-meetings, and for all study of the subject for each month. The lady who prepares it, ("E. M. R.") modestly says, "It is simply arranging and presenting for easy reference what our Secretaries have prepared and presented in the Annual Report and in the *Church at Home and Abroad*, in reference to the Country to be studied."

It presents in small space and convenient form what must, we are sure, cost much diligent reading, careful sifting, and thoughtful arrangement. We are sure also that this work is done with loving and prayerful sympathy as well as with great modesty and diligence.

Rev. Dr. Kendall, of whom the Board of Home Missions makes suitable and honoring mention on page 340, sends us the following note, since the pages specially given to Home Missions went to press. We gladly postpone what would have filled this space, to make room for these earnest words of the Senior Secretary. To no other human leader's voice are Presbyterian people more ready to listen. He writes:—

LET US NOT CLOSE THE YEAR IN DEBT. We have fairly entered upon the eleventh month of the current year. The books will close promptly on the 8th of April, and such churches as have not sent in any collection are requested to see one forwarded to reach the office before that date. There are some rich men and women who have not given to the cause of Home Missions all they are able to give up to this date. We beg them to send forward a contribution at once. The days are hastening away; the busy period of the year is at hand; Spring brings its own cares. If we have neglected this duty up to the present time, let us delay no longer, but forward our collection at once. LET US NOT CLOSE THE YEAR IN DEBT.

OREGON, and its metropolis, PORTLAND, cannot fail to engage the interested attention of Presbyterians, as the time approaches for their representatives to journey thither from every part of the country and from distant foreign lands, to constitute the one hundred and fourth General Assembly of the Presbyterian Church in the United States of America.

At our request one who is residing there, has prepared for our readers the following article graphically picturing

that great state and its interesting history.

This article is to be followed in our next issue with another, from the same writer, on *The Presbyterian Church in Oregon*. This is to be illustrated.

Dr. McElroy's *Retrospect* (page 297) tracing the ministerial careers of ten fellow-students of Princeton, all of whom went forth from the Seminary as missionaries—five to our own west and five to the other hemisphere—will doubtless be read with lively interest, not only by the seven survivors of that band, but by all readers who love to see the Lord's hand guiding his servants and fulfilling his promise to be with them to the end of the world.

This veteran home missionary takes generous and equal joy in the faithful careers of his brethren in the home and foreign fields.

Not less impressive are the lessons taught by Mrs. Jessup's "*Sketch of the Life of Mrs. Mott*"—page 30. The writer of this note remembers most gratefully the hospitality and courtesy of Mr. and Mrs. Mott in their elegant home; and in visiting many villages of Syria, he received like hospitalities from the ladies in charge of the "British Syrian Schools." One Sabbath, at Hasbeiya as the guest of Miss Gibbons, is specially remembered, and another at Baalbek when Madame Hiss had a hundred and fifty Moslem women in her school *learning to sew*, but meanwhile listening to the reading of the Bible or to Bible stories told as good women can tell them.

OREGON.

REV. W. S. HOLT.

This state lies between the 42nd and 46th parallels of latitude and extends from the Snake River to the Pacific Ocean. It is 350 miles from the river to the ocean and 275 miles from the northern to the southern boundary, giving an area of 96,030 square miles. There are three distinct mountain ranges, the Cascade, which extends across the entire state and is a continuation of the Sierras, the Blue Mountains in the East and the Coast Range. About two-thirds of the state lies east of the Cascade Range.

The great rivers are the Columbia, which forms the boundary between Oregon and Washington for nearly 300 miles; the Snake or Lewis on the east, and the Willamette (accent on the *second syllable*) which drains the valley formed by the Coast and Cascade Mountains. The Snake and Willamette are tributaries of the Columbia, compelling residents along these streams to say "up south." In the southwestern parts of the state are the Umpqua and Rogue Rivers, which find their way from sources in the Cascade Mountains through the Coast Range to the Ocean.

The climate of Oregon is modified by the height and extent of the mountain ranges and the Japan current. East of the Cascades, the summers are dry and hot, while the winters are cold and marked by a moderate rainfall, which becomes snow as the temperature decreases; while west of the mountains, the summers are warm and agreeable, free from electric storms and high winds; but a cool wind from the northwest prevails, making the days pleasant and the nights restful. There is no rain during the months of July and August. There are occasional showers in September and October. Their frequency increases in November. During December, January and February it rains. There is little frost,

rarely any snow. The lawns never lose their beautiful green and hardy roses bloom every month in the year in the open air. The average temperature for the year at Portland is 52 degrees, rainfall fifty inches.

Oregon is noted for the variety of its productions and the certainty of its harvests. In Eastern Oregon, even the highlands produce an excellent quality of wheat and the soil yields from 25 to 40 bushels per acre without irrigation. The foothills afford pasture for droves of horses, herds of cattle and flocks of sheep. Stock, except in very severe winters, finds subsistence upon the native grasses, especially the well-known bunchgrass, which nature cures into a nourishing hay.

West of the mountains, all sorts of cereals, except maize, do well. Prunes, pears, peaches, apples and all small fruits grow in great abundance. The Willamette valley is a vast garden spot, capable of yielding constant and profitable returns to the farmer. The mountains abound in minerals, the rivers and sea provide the choicest fish.

For the pleasure seeker, Oregon affords a delightful climate; as magnificent mountain scenery as any part of the world can display; an abundance of game for the sportsman, and streams where anglers may fill their souls with delight and their baskets with speckled beauties.

It is now nearly ninety years since Oregon was visited by Lewis and Clark. The territory was organized in 1849, and ten years later, it became a state. Since that time, the inflow of population has been steady. There has been no great excitement to bring people here in multitudes, as they went into California, but an increasing knowledge of the resources, and their increasing development, have drawn Eastern people to the state. During the last ten years, there has been a more

rapid growth. In 1880, there were but 175,000 people, but in 1890, that number was found to be nearly doubled.

There are several tribes of Indians living in the state, notably the Umatillas and Warm Springs, east of the mountains. There is also a Chinese population, varying from the managers of a single laundry in a village, to the thousands who are found in Portland, accompanied with the theatres, guild halls, temples, gambling houses, opium dens, etc., which belong to a heathen population.

The chief cities and towns of the state are Portland, the metropolis of the entire northwest, the third richest city in the world, with 80,000 inhabitants; Salem, the capital, 10,000 inhabitants, the seat of the State Prison, Insane Asylum, Deaf and Dumb School, and Reform School; Albany, a manufacturing town of increasing importance, and the location of the largest Presbyterian Academy north of California; Corvallis, where the Agricultural College is located; Eugene, noted for the State University; Roseburg and Ashland, with Astoria, founded in 1811, the center of the Salmon fisheries. These are all west of the mountains, while east of the Cascades, the principal towns are The Dalles, Prineville, Pendleton, La Grande, Union and Baker City.

The educational interests of the state are maintained by the state schools already mentioned; Presbyterian Academies at Albany, Portland and Pendleton; a Methodist College at Salem and University at Portland; Baptist College at McMinnville; United Brethren College at Philomath; Episcopal Female Seminary and Boys' Grammar School at Portland; Roman Catholic College at Mt. Angel, and various other schools, together with the excellent public school system of the state.

CHURCH INTERESTS.

A missionary map of the state has been prepared with much care by consulting

the official reports of the leading denominations. On this map is indicated every *field* known to be occupied by the Baptist, Congregationalist, Episcopal, Methodist and Presbyterian churches. Only *fields* could be marked, owing to the fact that some churches make their reports on that basis, while all of them do field work.

West of the Cascade Mountains and east of the Coast Range the green, pale blue, purple, red and deep blue spots, each standing for the presence of a denomination, are numerous. The Southern Pacific Railroad traverses this portion of the state, passing through it to its California connections. It is the most fertile district, and in it the first permanent settlements were made. Cities, towns, villages, and hamlets are frequent. Probably more than two thirds of the entire population live in this one third of territory. Naturally, the churches have gone with the people. Planning for the future, nearly every church has sought an entrance to nearly every town. No village of any prospective importance has less than three churches, while many of the larger towns have as many as seven. Portland has seventy-two. And yet in this comparatively well supplied region, there are localities, principally in the country, where there is real destitution. In the agricultural communities, through which no railroad passes, where the residents are scattered and difficult of access, little has been done to give them the Gospel.

But the two destitute regions of Oregon are the Coast and that part of the state which lies east of the Cascades. Between the well populated Willamette, Umpqua and Rogue River Valleys and the Pacific Ocean, runs the Coast range, nowhere rising to any great height, yet it presents serious obstacles to travel. Heavy forests cover the mountains, roads are few and no railroad has yet crossed to the sea except the Oregon Pacific, which has a line to

Yaquina Bay, running in through Corvallis from Albany, about 90 miles south of Portland. During the winter season, the mountain roads are almost impassable. Even the mail-carrier experiences difficulty. But there is an open road by sea, both from San Francisco and from Portland. This road, although upon the Pacific Ocean, is frequently an unquiet route. The population along the coast is not extensive, and there are no large towns. There are stock ranches, lumber camps, fisheries, mills, coal mines, all demanding steamers, but as yet not offering sufficient inducement to make communication rapid or frequent. The map shows but fifteen *fields* between the mouth of the Columbia River and the California boundary occupied by *churches*. In some *counties* there is but a single church building, and but one or two ministers. This is, comparatively, a narrow area however, and the attention of churches is being turned toward this coastwise strip.

But the great field in Oregon, over which the word *vacant* may be written, lies east

of the Cascades. Along the Columbia, which is skirted by the Union Pacific Railroad System, and thence following this line across the northeast corner of the state, churches are fairly represented, although the colors are not so numerous upon the map as in the more favored districts. But, leaving the Columbia and the railroad, one must be struck with the apparent lack of opportunities to hear the Gospel. Here is one district 130 *miles* by 200 *miles*, with but *four churches*. That is to say, in all southeastern Oregon, there are *four fields* occupied. If there were but four churches in Vermont, Massachusetts, Rhode Island and Connecticut, they would be as numerous as in southeastern Oregon. In central east Oregon, with an area 50 miles wide and 150 miles long, there are ten churches or fields. True, the population is not dense in this region, but people live there, there are post offices, and the lines of postal routes show the routes of travel; people are coming in and the need for occupying this part of the state is becoming greater every year.

THE YOUNG MINISTER'S FIELD—A RETROSPECT.

REV. J. M. MCELROY, D. D.

Among the students attending Princeton Theological Seminary in 1855 were ten who were associates, and most of them intimate friends, who divided equally between the home and the foreign field. This was not the result of any planning on their part. Individually they sought guidance, and kept their eyes open to any light that might come from the word, the Spirit or the providence of God. The result was that one went to India, two to China, two to Siam, and five to the frontier, in what was then the Synod of Iowa. They varied in age from twenty-three to thirty-two years. They represented four colleges, Washington,

Jefferson, Lafayette, Hanover, and the University of Pennsylvania (one was not a graduate,) and six different states, Pennsylvania, North Carolina, New York, Ohio, Indiana and Illinois.

Three have gone to their reward. The youngest of the ten was the first to fall. Robert McMullin, with his intelligent and faithful young wife reached Futttegurrh, their appointed field of labor, in March, 1857. India was already in the throes of the Sepoy Rebellion. On the 12th of June they were made prisoners by the mutineers under Nena Sahib. On the morning of the 13th four missionaries, Freeman, Campbell, Johnson, McMullin

and their wives, with two children of Mr. and Mrs. Campbell, were marched to the parade ground at Cawnpore and ruthlessly shot. Wheresoever, throughout the world and to the end of time, the story of the gospel in India shall be rehearsed, there shall also be related the martyrdom of Robert McMullin.

Richard H. Morrow was the second to fall. His short public life of almost four years was spent at Cedar Rapids, Iowa, where he founded and ministered to the Second Presbyterian Church. He died of pulmonary disease, of which there were indications before he left the Seminary. He had put forth heroic exertions to support his widowed mother and at the same time prepare himself for college and the ministry. He stood in the front rank for ability and faithfulness.

Samuel R. Gayley, after six years service as a foreign Missionary in China, died of cholera at Tungchow in 1862. He had mastered the language so as to be able to preach the Gospel effectively, and had seen some precious fruits from his labors. He was happy in his work, and especially in the prospects before him of increasing usefulness, when the Master called for him. His death was triumphant. Having given counsel to his wife, and committed her and their children to a covenant-keeping God, he exclaimed "Is this what they call death!" "Brethren," said he to Mr. Mills and Mr. Nevius, "never be afraid of death." To his brother-in-law Mr. Mills, who had inquired whether he had at any time regretted coming to China, he said, "Never for one instant."

Seven of the original ten still remain; three in the foreign, four in the home field. To the work of the latter we now advert. Their field was comparatively near, no wide ocean intervening. No difficult foreign language met them at the threshold of their work. Nor did they encounter the lassitude and the deadly miasms of tropi-

cal lands. They labored under the disadvantage, however, of having to go forth on their own motion, not sent by Presbytery or Board or Synod. They had behind them, for the most part, no guarantees of salary. Our Board of Domestic Missions was not then in shape to do more than extend *some encouragement* to new churches and communities. One hundred and fifty dollars was a large sum for them to appropriate to any one field. And if from both church and Board the missionary received promise of as much as \$500 per annum it was considered doing well.

The Synod of Iowa in 1855 extended indefinitely to the North and West—to the British possessions and to the Rocky Mountains. Des Moines Presbytery, in which three of the number settled, had for its nearest neighbor on the West the Presbytery of Oregon. This wide region has since been transformed into flourishing states, occupying the front rank as to intelligence, temperance, and material prosperity. And within its bounds there are five synods, with more than a thousand Presbyterian churches, in which are enrolled 64,000 communicants.

Our five Home missionaries have borne an humble and faithful part, along with others, in achieving these results. We have already spoken of R. H. Morrow and his work at Cedar Rapids. At Marion, five miles distant, the county seat, Rev. Alexander S. Marshall settled, taking charge of a little church which had been organized several years earlier and finding there his life work. His pastorate already extending to almost thirty-six years, has been a fruitful one resulting in the establishment of one of the strongest churches in Iowa. The two towns, Cedar Rapids and Marion, have almost become one. With a population of 22,000, they have five Presbyterian churches with twelve hundred and fifty communicants.

At Albia, a county seat in Southern Iowa,

Rev. Joseph M. Batchelder found a field of labor which he cultivated diligently for twenty-three years. As Stated Clerk, and Chairman of the Committee on Missions, he had much to do with the missionary work of Des Moines Presbytery. In 1878 he removed to Osborne, Kansas, taking charge of a new missionary field where his labors have resulted in the organization of five churches.

Rev. Henry M. Giltner was the pioneer Presbyterian minister of Nebraska, laboring for some years at Nebraska City, then at Pawnee City, at Aurora, and more recently at Dorp in Logan County. He was for a time Presbyterial missionary. He has done a large amount of itinerant work, and is venerated as the father of the Presbyterian Church in Nebraska.

The writer, one of the ten, came to Ottumwa, Iowa, in 1855, finding a newly organized church, without congregation or house of worship, and with but four members in the town, then containing 700, now 16,000 people. Here and in the immediate vicinity we have spent 36 years; 14 years in charge of the first church, 6 years with the second church, and 14 years with the Batavia Church.

The value of missionary work at home or abroad cannot be set forth in terms of arithmetic. The returns from bread cast upon the waters may not be until "after many days." It is proper to say, however, that the labors of these five Home Missionaries have resulted in building up about twenty churches, whose present enrollment amounts to two thousand. In addition to the many hundreds of Presbyterian sheep scattered over the prairies which were found and folded, there have been brought in from the world on profession about twelve hundred persons. And then from these mission churches there have gone forth to the farther west, probably not less than two thousand, to find homes and work for the Master.

We turn now to the work of the three foreign missionaries still on duty. Charles R. Mills, the colleague and friend of Mr. Gayley, went to China in 1856. They were stationed first at Shanghai and afterward at Tungchow. Mr. Mills has been identified with the Shantung Mission since its commencement in 1861. All the time he has been associated with one or more missionary laborers, the number increasing as the work and the years progress, so that we are not able to give any full account of his individual work. He has, however, been an active and efficient laborer all these years. For thirty-five years he has been a chapel preacher, most of the time at Tungchow, also a theological instructor to natives preparing for the ministry, also an itinerant proclaiming far and wide the tidings of salvation. In 1855 we had but 13 ordained missionaries in China and only 34 communicants, and for years Mr. Mills with two others constituted the Presbytery of Shantung in connection with the Synod of Philadelphia.

Now the Synod of China contains 78 ministers, of whom 30 are natives, and 5,323 communicants. The Presbytery of Shantung contains 28 ministers, of whom six are natives, and 28 churches with 3,400 communicants, of whom about 800 have been received the past year. In their mission schools they have 1672 scholars; in the Christian College at Che Foo they have an average attendance of 100 young men. They have 14 licentiates and about 100 native teachers and helpers. All this progress has been achieved by the blessing of God in the midst of deep, dark paganism, and in a region to which but a few years since neither commerce nor the gospel had any access. Dr. Mills as the senior member of Presbytery has great reason to be thankful for the part he has been enabled to bear in attaining these results.

Daniel McGilvary and Jonathan Wil-

son went as missionaries to Siam in 1858; the former having preached a year or more in his native North Carolina, and the latter having taught a year in Spencer Academy among the Choctaws. For fully one-third of a century they have been prosecuting the Master's work in that heathen land, in the face of many difficulties and with a share of severe trials. Mrs. Wilson died at Bangkok soon after entering upon the work. The second Mrs. Wilson in later years failed in health, as did her husband, and they returned home to recuperate. A year later Mr. W. was able to return to Siam, leaving his wife to care for the education of their three children, and with the hope that she would ere long be able to rejoin her husband in Siam. After her sudden death at Oxford, Ohio, he returned and spent a year with his children in this country and then went back to his loved missionary work.

In 1867 McGilvary and Wilson were sent to open a new mission among the Laos in Northern Siam. They encountered at first much opposition, and their earliest converts were persecuted, several of them receiving the martyr's crown. The gospel was new to the people. The region was 500 miles from Bangkok and accessible only by tedious and difficult modes of travel. But they continued on at the work, and precious and encouraging results were soon manifest. High and low became interested in the gospel.

Helpers were sent to their aid, to teach, and to heal the sick as well as to proclaim the glad tidings. Year after year the work has continued with increasing interest to the present time. The mission now comprises six churches and eight ordained ministers—one of these a native. They have 884 adult communicants and more than 600 baptized children. The churches have twenty-one ruling elders

and a Sabbath-school membership of 458. There are 234 attendants in day and boarding schools and twenty-two persons are in a training class preparing for Christian work.

The number of converts received into full communion the past year was 183, and the average number received yearly for the past four years has been above one hundred and fifty. These results are very encouraging, and the two veteran fathers of the mission are very happy in their work. Dr. McGilvary's wife, herself a native of Siam, daughter of an English missionary, is a scholarly and efficient helper in translating the scriptures, and three children, a son who is an ordained minister and two daughters, are associated with their father in the mission work.

The Home work and the Foreign work are the same—the same master, the same gospel, the same cross-bearing and the same rewards. They are alike too in affording scope for the just ambition not to build on another's foundation, but to preach the gospel where Christ may not yet have been named.

In the early history of foreign missions the faith of God's people was sometimes tried by long delay. Years of labor were expended without securing a single convert. It is exceedingly gratifying to note that in regard to our brethren in the foreign field whose work has been sketched above there has been no long delay. God has given the increase even to those doing the early planting. The already visible results of their labors in the reception of converts and the establishment of churches, will compare favorably, with the fruits garnered even in the most favored parts of the home field. It is probable that Drs. Mills, McGilvary and Wilson have received more converts on profession than any three of the five home missionaries, perhaps more than all of them! To God be the praise.

SKETCH OF THE LIFE OF MRS. MOTT.

BY MRS. REV. H. H. JESSUP, OF BEIRUT, SYRIA.

It is not often permitted to a Christian worker to see the beginning of a great enterprise, to take part in its progress, and to be able to witness it in full operation, successfully established upon a firm and substantial basis and to have the gratification of beginning to gather the fruit, whose whole harvest will only be completed in eternity. Such an experience was given to Mrs. Augusta Mentor Mott, whose loss all Christian workers in Syria mourn to-day. The "British Syrian Schools" for women and girls with which, since the death of her sister, their founder, twenty years ago, her name has been closely associated were often called "Mrs. Mott's schools," and the old name now rises involuntarily to the lips, although she has passed away from the supervision of them.

The schools so well known to all travelers in Syria were founded by her sister Mrs. Bowen Thompson who came to Beirut in the year of the massacre 1860, drawn hither by reports of the destitution and suffering of women and children who had lost homes and friends and were made widows and orphans in those dreadful scenes. Full of sympathy for these poor creatures she undertook to furnish employment for such as could help themselves. She secured the washing from the English fleet then in the harbor, which she gave to some; she encouraged others to do embroidery which she sent to England to sell; and those who did not know how to sew she gathered together and taught them the use of the needle. At these meetings she would have one woman read aloud in the scriptures to the others, and the children who came with their mothers were taught to repeat scripture texts and to learn and sing hymns. She found here most providentially some

Christian young women who had been trained in the family of the American missionary, Dr. DeForest and instructed by him and his wife in English. She was greatly assisted by them as they acted as her interpreters, and afterwards as teachers in her schools.

From the gatherings above alluded to grew the first schools from which the whole net work now spreading all over Mt. Lebanon and Syria is the outgrowth.

In the meantime, while Mrs. Bowen Thompson was giving her personal attention to the foundation of the work which increased upon her hands quite beyond her means to sustain, her two sisters, Mrs. Smith and Mrs. Mentor Mott, took upon themselves the task of supplying her with funds to continue and increase her work. They applied to personal friends, and by pen and word labored to create an interest among Christian people in England for the women and children of Syria. Eventually a committee was formed composed of wealthy and influential people who assumed the care of the mission and gave it the name of "The British Syrian Schools." From this time the success of the enterprise was assured.

Mrs. Mott was from the first one of the most liberal contributors to the funds of the Society, and at one time of great embarrassment assumed the whole expense of the mission to save it from total destruction. Living in affluence, in a beautiful home in Blackheath not far from London, moving in a society of true refinement and culture, she had an extensive influence which she exerted in favor of the enterprise in which she had become so deeply interested. When in 1861 her beautiful country house was burned to the ground, she and her husband saw in this event a

providential indication that they were to remove to Syria to aid in the work of her sister. Relinquishing all the social advantages and luxuries of an English home, she cheerfully gave her talents to the service of her Master in Syria, and from that time until the day of her death the British Syrian Schools formed the chief interest of her life. She brought to the work a clear head, a vigorous physical constitution, a discriminating mind far-reaching and comprehensive in its grasp, a calm judgment, firmness of purpose, an earnest and consecrated spirit full of love to the Master.

Her manner was dignified but gracious, courtly but cordial, a true example of an English gentlewoman. In Beirut her spacious house and extensive grounds were freely opened for the anniversaries and festive occasions enjoyed by the more advanced pupils in the schools, and her hospitality was enjoyed by travellers of all ranks, especially such as were in sympathy with mission work. The late Bishops Hannington of Central Africa and French of Lahore, Canon Tristram, the Rev. H. E. Fox of Durham, and many others were entertained by her, and participated in the spirit of devotion and consecration which pervaded the house.

While herself a member of the Church of England she had no sympathy with the High Church or Anglican party, and was deeply pained by the attempts of that party to stir up opposition to the American Presbyterians in Syria, and to hinder and paralyze the work of the more evangelical London Church Missionary Society in Palestine. Wherever her schools were located they were conducted in perfect harmony with the word of Presbyterians missions in Syria, and in every case but one (at Damascus) the church of the American Mission was the only one that her teachers and pupils attended. There they professed their faith and partook of the Communion, and the missionary was their spiritual

leader and adviser. She was herself a constant attendant upon the services of the united Scotch and American Presbyterian church in Beirut and in perfect sympathy with all their work.

In August last, after a trying illness of two or three weeks she closed her busy life on earth to enter upon the glorious life of service in the immediate presence of her Lord. She was aware of her approaching end, and with the utmost calmness expressed her wishes with regard to the continuance of the work, gave directions about various details, and counselled her teachers and co-workers to faithfulness, bidding each one a loving "good bye." She leaned on her Saviour as she neared the dark valley, and her love and faith never faltered. On the 31st of August she closed her eyes to earthly things that she might the more clearly apprehend those things of the Spirit which are prepared for those who love God.

And so one by one the workers are passing over and we who remain, are warned that the time is short. But the time too, is short for those who are hungering and thirsting for the bread and water of life. The harvest is plenteous truly, but the laborers are few. There is a call for more consecrated wealth with personal service such as Mrs. Mott freely gave to the Master. No doubt there is in the churches of America much of such consecrated wealth. All the benevolent institutions in the cities, the missionary societies stretching out over the world prove it. But will not some of those who thus hold their wealth as a stewardship add this to their gifts, even themselves as a living sacrifice, to tell the story of the Cross to those who have never known it? Will not more young people of independent means come forward as so many are doing in England and say to the Missionary Boards "Here are we, ready to go to the heathen under your care and direction, only we will relieve you of the

burden of our support?" So a double blessing will follow, first, in a deeper spirit of self renunciation and devotion in the

heart of the giver, and second, in the increase of witnesses for Christ among the heathen.

THE NEGRO CONFERENCE AT TUSKEGEE, ALA.

R. C. BEDFORD.

The Tuskegee Normal and Industrial Institute is located at the county seat of Macon Co., one of the very poorest of the Black Belt counties. It has a population of only 18,438, and 14,290 of these are colored. In most of the adjoining counties the negroes are about in the same proportion, and in much the same condition.

The school has been in operation 10 years and during all this time it has been the purpose of Mr. Washington not only to make it helpful to the students, but also to extend its influence as widely as possible among the parents, on the plantations. In accordance with this plan a few weeks ago he issued the following call to the farmers of the Alabama Black Belt:

The aim of Principal Washington is to bring together for a quiet conference, not the politicians and those usually termed the "leading colored people," but representatives of the masses—the bone and sinew of the race,—the common, hard working farmers with a few of the best ministers and teachers.

In the Conference, two ends will be kept in view: First, to find out the actual industrial, moral and educational condition of the masses. Second, to get as much light as possible on what is the most effective way for the young men and women whom the Tuskegee Institute and other institutions are educating to use their education in helping the masses of the colored people to lift themselves up.

They came from thirteen different counties representing more than 200,000 Ne-

groes. Mr. Washington was elected President. There were no prepared speeches, and the call was the only programme. All the time was spent in finding out from actual testimony of those concerned, their real condition.

Industrially, things looked dark enough. The 500 present were considered the best representatives of the Counties from which they came and yet only twenty-three of them owned land that was paid for, while twenty-three others had bought and were trying to complete their payments. Of the trades it was found that shoemaking, blacksmithing and carpentry were represented and that all of those present had their work in these lines done by colored men. All agreed that more of the boys and girls should learn trades, and that a determined effort should be made to broaden the opportunities of the colored people by entering the field of skilled labor before it has become wholly occupied by the large immigration coming in from the North and from the old world.

It was evident that as things now stand in the country there is not much hope in an educational way. No school houses are provided by the State; the term of school averages only three and one-half months for a year; the teachers are often ignorant and immoral. All said, we must wait no longer for the State or for friends, but must arise and supplement their aid in every way possible, even to the practice of great self-denial. Instances were given where

the people had done this, and in every case the change for the better amounted almost to a revolution. Morally the picture was equally dark. In some communities whiskey rules. Said one, "If I should speak against it in the beat where I live, I should have to take a foot-run out of it." The curse of the one-room cabin with its large family, is almost universal. Religion is largely separated from morality, one preacher claiming that as he had given his soul to God he could let his body have a good time. One of the women said, "We must live our religion, and then we shall have no trouble. Where there is immorality there is only a pretence of religion. We must live our religion in the fields and in our homes: then you will hear the last of the Negroes' immorality." The spirit of the Conference was exceedingly hopeful. Every one was good-natured. There was not a blue person present. All seemed to feel that there was no mystery in the situation, but that the trouble and the remedy were both clear, and there was courage to feel that the remedy could and must be

applied. Many hopeful features appeared in the course of the Conference.

(1.) Thankfulness that in view of the facts things are as well as they are.

(2.) A sense of gratitude to all for help received, and a special recognition of the growing interest on the part of the best Southern men in the education of the Negro and his fair treatment in matters of business.

(3.) The hearty applause that greeted every encouragement to self-help.

(4.) A demand that the graduates of our institutions go down among the people as Christian leaders and examples of thrift and enterprise instead of going so much to the cities.

(5.) The great interest shown in doing everything possible to improve the condition and opportunities of colored women.

The judgment of the Conference after eight hours of the most earnest labor was given to the public in the form of ten declarations, the substance of which has been stated in this article. Another Conference will be called next year.

PAYING PEW-RENT.

REV. OLIVER KINGSBURY.

Why do we support the local church? For one thing because we need a church home, a place where we can worship, where we can be instructed in divine things, where our children can receive influences that they cannot receive elsewhere. The church is the centre of religious life. It does not take the place of the family, but it has its own proper and important sphere. It has its influences in the community, which we all feel. Its power is often felt even by those who scoff at it, and we not infrequently have the

spectacle of irreligious men standing ready to help the church because of its general influence for good upon the community—sometimes as a cheap kind of police; sometimes as the promoter of a real-estate "boom."

Yet recognized as is the value of the church to its own congregation and to the community in general, no little difficulty is often found in its support. In multitudes of cases—is one far wrong in saying the majority?—it is hardly close enough to truth to call the meagre pit-

tance doled out to the minister a "support." It does not begin to be that "competent maintenance" which shall secure him from "worldly care and avocation."

There are cases, of course, where this is inevitable, and these cases are not few. In a new and sparsely settled community, it is in the nature of things that there should be a struggle. The settlers are making their homes, and need a large share of their resources for that purpose. In too many places, moreover, through denominational jealousies or by factional discords, there is a multiplicity of weak churches, when a single strong one would better serve the cause. It comes hard, therefore, to carry the burdens which in such cases church support involves.

Even where the matter is not so bad, it is nevertheless not always easy to arrange the church finances, and those churches are comparatively few which come to the end of their ecclesiastical year without a deficit. Hence the measures of one sort or another which must be resorted to to keep the ecclesiastical ships financially afloat.

Now might not this be changed for the better if we came more fully to recognize just what we are doing when we support the church? Men's views, to be sure, differ on the question of what is involved in church support. A dear friend of mine, a very generous giver both of money and personal services, once said to me that he no more thought of classing the paying of pew-rent under the head of beneficent giving than the paying of house-rent. But the question is a fair one—what is the essential difference between the money that we may give to support home missions and that which we give to support gospel ordinances in our own community? If it is beneficence, an offering to God, to help and provide the institutions of religion in one place, why is it not equally

so in another? Of course the church is a necessity to us; but why is it not an equal necessity everywhere? Supporting the institutions of religion in our own community is a part of the great work of making disciples of all the nations. It is not the whole of our duty to support the church in our own community; but we should err most prodigiously if we should neglect that part of it.

It is contended by some that pew-rents ought to be abolished and that churches should be sustained by free-will offerings. Free churches are advocated as a sure means of bringing the gospel into contact with the masses of the people. But churches must be supported. They are not money-making institutions. The question is—how best support them? It seems clear that in the cities there are cases where provision must be made to provide churches that will draw in the people irrespective of any ability on their part to contribute to the expenses. Get them in, that is the starting point. When they have come in and become interested, they will become contributors. Every right-thinking man is led to contribute his share to the support of those institutions by which he and his are benefitted. Of course there is such a thing sometimes as extravagance even in the running of a church. There may be expenditure for mere display and a desire to outshine some rival organization. But the rule is not in this direction.

The question this paper raises is whether it would not be much more easy to maintain the church if it were remembered that paying pew-rent is really an offering to God for the support of the gospel. It may come in the shape of rental for a sitting, or a weekly payment by an envelope system. The method is a matter of detail; the underlying principle is the same in either case. Whether paid in one way or another, it is an offering for

the maintenance of gospel ordinances, and thus of extending the Kingdom of God upon earth.

But it would doubtless help in this direction, were we to substitute for the term "pew-rent" some such expression as "contributing for church support." Offerings to the Lord are better than collections for a Board. So supporting the church is far better than paying pew-rent. While the matter has a business side, we should get above the mere commercial view. We cannot estimate in dollars and

cents the value to ourselves, to our households, to the community, of the church of God. What we can do, is to make an offering according to our ability for the maintenance of the ordinances of God's house. Therefore let us not diminish by the terms which we employ our appreciation of the work we seek to do. But whether we use the term or not, let us remember that what we are really doing is supporting the church and thus ministering to the advancement of Christ's Kingdom.

OUR GERMAN CHURCHES.

REV. J. RICHELSEN.

The work of the Presbyterian Church among the German population of our land has been quietly but steadily increasing. While the fact that our church journals comparatively seldom take notice of the doings in the German churches might be construed as if the work were lacking importance, it is at least a pleasant proof that the Germans try to take care of themselves, without continually blowing the trumpet.

Our German work has to a great extent outlived the character of dependent mission work. Strong and vigorous German Churches stand shoulder to shoulder with the English-speaking churches, working with one mind to further the Lord's Kingdom.

It is wrong to array the German against the American church. The German-speaking Presbyterian Church considers itself to be as truly American as the English-speaking church, and while each may have its peculiarities, the welfare of the Lord's Kingdom and the honor of our Lord is as dear to the one as to the other.

Most naturally the German churches

are looking out for the furtherance of the work among their own people first, and while the state of childhood of the German Presbyterian Church does as yet not permit of great deeds, the present activity warrants the assertion, that under God's blessing the German-speaking Presbyterian Church will be a great power for good in our country.

There are now about 160 German churches in connection with our Assembly. It is impossible to give the exact number, as many stated clerks fail to designate a German church as such. The "Christlicher Familien Kalender" for 1892, an Almanac, published in the interest of the German Presbyterian Church, prints a list of 133 German pastors on the roll of the Assembly.

TWO CONVENTIONS.

The German Presbyterians have organized themselves into two conventions, the Western and the Eastern, with annual sessions lasting two or more days. While no rules have been adopted, Cincinnati seems to be the limit of the Eastern and

the beginning of the Western Convention. Many brethren however, are of the opinion that in order to cover the territory more thoroughly, an intermediate convention, with Cincinnati as its center, ought to be organized. The Convention is of course only a voluntary organization for the purpose of combined church work. The pastor and an elder from each German church within its bounds is entitled to membership.

Both Conventions are working in entire harmony with each other.

THE SEMINARIES.

Two efficient seminaries, well equipped with the exception of endowment, furnish the pastors for the German work. The one in Dubuque, Iowa, is the oldest. The substantial growth of the German work in the Western states is due to the earnest work done in the Dubuque Seminary. It has now more than thirty students for the ministry.

The seminary at Bloomfield, New Jersey, is younger, but not less efficient. It has now about fifty students.

That means, that to-day eighty young men are preparing, under sound and safe leadership, to take up the work among the German population of the land under the banner and in the name of the Presbyterian Church.

PUBLICATIONS.

Each convention publishes and supports a semi-monthly paper (eight pages), *Der Presbyterianer*, published at Dubuque, and *Deutscher Evangelist*, published at Newark, N. J. Both papers are entirely self-supporting. They are published by committees of the conventions and edited under their appointment.

The majority of the churches have adopted Dr. Schaff's hymn book as their Hymnal and the Eastern convention draws from the publisher a stipulated royalty on

each copy sold, and applies the amount to missionary work. As a singing book for the Sabbath-school the Eastern convention has some years ago published the *Harfen Klaenge*, a book, with music, of 302 pages. This year both conventions have published German Presbyterian Almanacs. While a good deal of the editorial work on these publications must be done gratis in the interest of the cause, all publications are self-supporting. The literary standing of the publications is high.

BENEVOLENCE.

The nature of the work explains why the benevolent contributions are not larger, but the receipts of our Board are no reliable gauge of the benevolence of the German churches. There is so much peculiarly German work that claims first attention, for which it is impossible to receive credit in the minutes of the Board, viz; the aid of the seminaries, preliminary German mission work, publication, etc. We do not assert too much, when we say that taking all in all the German branch of our church needs not to be ashamed of its record as far as benevolence is concerned.

RELATION TO THE ENGLISH SPEAKING CHURCH.

As long as we were exclusively dependent on the father-land or the other denominations for a supply of ministers, the experiences of the church were such, that the work often was distasteful to the Presbytery, and fostered only by some enthusiastic few. The relation to the English-speaking church was then not pleasant and that for obvious reasons. That has however completely changed, so that now even one of our most intelligent and wealthy Presbyteries (Newark, N. J.), has as stated clerk the pastor of a German church. Also among the ranks of our foreign mis-

sionaries is a graduate of one of our seminaries, the Rev. Goddahn in West Africa, and his appointment has greatly strengthened the cause of foreign missions in the German churches.

GERMAN PRESBYTERIES.

The question as to the advisability of ultimately organizing German Presbyteries—say a German Presbytery within the bounds of each synod—has received considerable attention on the part of the German brethren both West and East. The experience in the German Reformed, Methodist and Baptist churches has shown that it is wise and also most economical to entrust the management of the work to those who best understand its character. German organizations in the above named churches have greatly tended to the furtherance of the work. All agree, that at least the time has not yet come for such a measure with us.

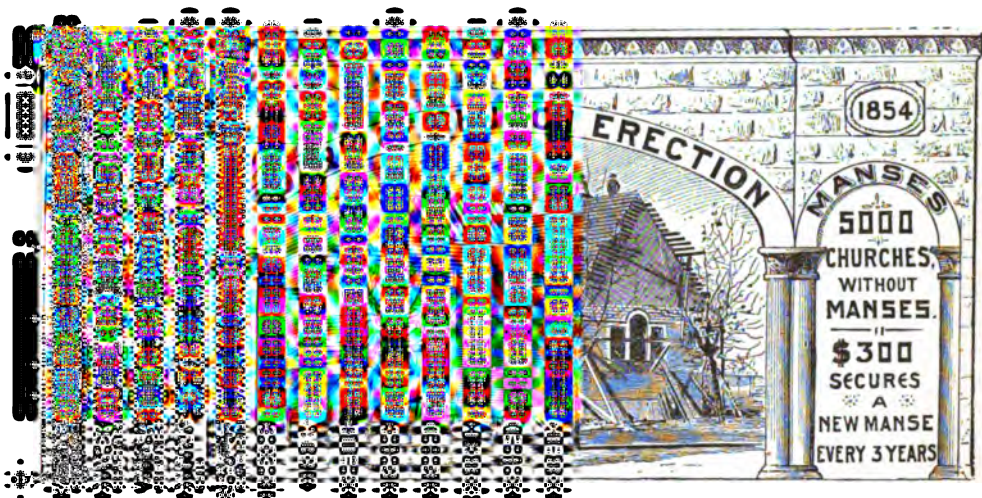
Meanwhile we trust, that the German churches will be living and fruit-bearing branches on the tree of our beloved, American Presbyterian church.

GERMAN AMERICANS.—In a large western city, a public meeting was held in the interest of an evening school, provided by the Board of Education, for the benefit of youth who must work in the day-time. The Superintendent reported the native States and countries, of those who had availed themselves of the benefits of the evening school; but he remarked that this did not show the nationality of the scholars. "For," said he, "a large part of those born in this State (Missouri) are German."

Another speaker took issue, good-humoredly, with the Superintendent, and insisted "that any one born in Missouri is an American: no matter where his parents were born." This described the nativity of a large part of the audience, and they greeted the sentiment with loud and enthusiastic applause.

Our readers will be delighted with the evidence which Pastor Richelsen gives in his article that that is the prevailing sentiment among German-speaking Presbyterians in this country. Their children born here are as glad of their American nativity as are we whose ancestors came over the seas a half-dozen generations ago. And, as for Pastor Richelson himself, he could not be a better American if he had been born in the country of which he and his people are worthy citizens, and of which his wife and children are natives. These ministers wisely preach in the German language, because many of their people, coming from the fatherland in adult age—especially the women who are good keepers-at-home, and also good keepers of home—cannot become sufficiently familiar with English to be profited by English preaching.

Their children, attending our American schools, will learn English all the more thoroughly for knowing, from their cradles, the grand language to which the English is so much indebted for its power, nor will they less value the institutions and history of this country for being acquainted with those of the country from which their parents came.



active and invigorating work of "till-
the soil." It is certainly true, how-
that there are many cases where a
either surrounding the manse or at
ght remove on the adjacent hillside
rairie, would be a very great blessing,
the products from it, especially when
household included sturdy growing
, might well provide the little luxuries
otherwise, in view of the narrow in-
ce, would have to be foregone in be-
of absolute necessities.

uch glebes were very common in the
New England parishes of former days, and
ootless their existence goes far to solve
problem that so often puzzles us, how
good ministers of the last century man-
to live and to rear and educate large
olies of children upon the very slender
eries, that the records indicate. Such
oundings too, which yearly became
e and more dear as the fertile fields
were cultivated and trees planted by the
pant's own hands grew and thrived,
help to explain the long pastorates
permanent homes that illustrated
se earlier days.

With this introduction we give our
nd's suggestion as follows:

I have been thinking of a suggestion connected with your manse effort for country churches, which will aid the Home Board. It is this: Require, where it is possible, that a country church manse shall have attached two, three, five, or ten acres of land, so that a portion of the pastor's living may be wrought out by him and his family, by health-giving physical exercise and the care and tact of his wife, etc. You city gentlemen do not appreciate how much such a thing means. It means a cow, with her butter, cream and milk for the family—with more or less of the butter for sale—it means chicks and eggs, not only for family, but also for market—it also means hogs to supply the family with lard, sausage, ham, bacon, etc., and it may mean even more, according to the industry and tact of the occupant. It surely should mean all family vegetables and fruit.

The pastors of country churches need to know the life of their people, and their actual experiences in tilling the earth; and in no small degree such a glebe would help to fuller sympathy with the farmers of their congregations. Then the labor on the glebe would bring more of health and ward off dyspepsia and brighten the parson's wits and furnish him illustrations for discourses.

In multitudes of cases this $2\frac{1}{2}$ to 10 acres, in dull times like the present, can be bought for \$15 to \$50 per acre, and on easy terms. When a people are buying or putting up a manse, a little urging or insisting will effect it. I would say the last should be embodied in a rule of the Board *requiring* the glebe, for the years are coming when, with 200 millions people in these United States of America, land will cost very much and a glebe that to-day may be secured so low will cost hundreds of dollars. Then the possibility of living on less salary will enable many a faithful pastor to hold his ground, when the treasury of the Home Board is low, or the Church at large falls short of its duty or grows weary of maintaining small churches.

BOTH SIDES.

Two communications reached our desk this month at about the same time. One

was a little tract entitled "*The Other Side, or A Word in Behalf of the Presbyterian Churches of the West, By Auctor.*" This tract was intended to show the inexpediency, not to say impropriety, of sending "appeals from the different boards calling for more and larger gifts." Having spoken of the impossibility of the average church giving more than it does to their causes; and the injustice of criticisms upon its failure in this regard, the writer closes with these words:

"Now in the average churches of the West, there is but little money. The people are poor—the money is in the great wealthy centres—in the millionaire churches where often-times one man is worth more than some whole churches of the West. Who are the stewards of the Lord's money? Brethren, let us look at the other side of this question once in a while and desist from goading the burdened churches till patience ceases to be a virtue,"

The other communication was from a layman residing in the middle of Kansas and was as follows:

"Do you not think that the Church Erection Fund subject should have a good stirring up? When the Board of Church Erection gives aid to a church in need, should not that church, when able to pay a pastor a salary of \$1200, \$1500, or \$2000 and having a building holding from 350 to 400 people, pay back to the Board the amount advanced to them in their need, so that it may be again used for feeble churches? If all of our church papers would discuss this subject it would be a great help to the Board. A large majority of our people look at the aid given as a direct gift and think all they owe the Board is the small amount given at a collection taken in the church semi-occasionally."

This communication certainly has a very different ring from the former.

The writer does not seem to fear that the western churches will be unduly "goaded."

There is a measure of truth undoubtedly on both sides of the question.

There are, it is probable, churches both at the West and the East, that have a hard struggle to support themselves and pay their running expenses, and from such churches no reasonable man expects large contributions to the Boards or to any other benevolent causes; but at the same time it is no hardship, much less is it a "cruel whip" or an unnecessary "goad" that such churches in common with all others, should receive from time to time statements of the needs of the great missionary work and appeals to aid so far as they consistently can do so. No such appeal asks or implies that Christian men or women should give what they can not afford, or upon any other scale than that set by their own conscientious convictions of duty. The old story of the "two mites" will never lose its significance. The difficulty is, that too many—both churches and individuals—from an excessive self-consciousness imagine that if their gifts are as small as their other obligations require them to be the donors will be criticised as uninterested or penurious. A church that sends to our Board—as many do—a contribution of one or two or three dollars, if the gift is in proportion to its resources, may be the very church of which our Lord will say, "*It hath cast in more than they all.*"

Such church is not burdened but rather stimulated and encouraged by messages telling it of the fast growing missionary work and the demands that are out running the supplies.

It responds with its free-gift—little in

its own eyes, great in the eye of the Master—and supplements the gift with prayers that are surely heard and answered.

In a word, many congregations can and ought to give but little, some, possibly, should give nothing, but no Board can be excused that fails to keep every church, even the weakest informed of the extent and needs of its work, and there is no pastor who may not do his people an injury if he fails to give them an opportunity of bearing some little part in the missionary activity of the church.

CLOSING OF THE YEAR.

We beg the churches and their treasurers not to forget that the fiscal year closes April 1.

For the convenience of churches at a distance and overburdened treasurers, the books remain open until April 11 and receipts to that date are credited to the month of March. The Board is as usual behind in its income and awaits anxiously these closing days. BRETHERN, PLEASE REMIT PROMPTLY AND FULLY.

BUILDINGS COMPLETED WITHOUT DEBT IN FEBRUARY, 1892.

State.	Church.	Value.
California,	Highland 1st,	\$2,390
California,	Vacaville,	5,400
Colorado,	Elbert	1,850
Idaho,	Idaho Falls	1,450
Ind. Ter'y.,	Ardmore	3,500
Iowa,	Griswold (Manse)	1,844
Kansas,	Coffeyville (Manse)	1,800
North Dakota,	Cavaller	1,750
Ohio,	Darby	2,640
Wisconsin,	Oak Grove	750
		<hr/> \$22,244
Previously reported since April, 1891,		324,458
		<hr/> \$346,702

COLLEGES AND ACADEMIES.

WESTERN MORTGAGE INVESTMENTS.

BY THE SECRETARY.

Western mortgages sometimes pay large returns; sometimes loans are not well placed and there is trouble with delayed or non-collectible interest, costly foreclosure suits, and property value depreciated below the face of the mortgage. My present western trip enables me to offer some fine opportunities for investment in ten states and territories, safe from the difficulties mentioned, and paying very large percentage of return. I have investigated thoroughly about twenty properties, getting into possession of their histories, resources and probabilities. Of these twenty at least sixteen may be confidently recommended to investors, the others being hardly first-class. In each case a first mortgage for the amount advanced will be given, covering the entire property, land, improvements, tools and all. In no case is the advance desired over one-fifth of the undeniable value of the property. Further, in each case an able and energetic community is interested and pledged to see that the property shall not depreciate but increase in value. Investors in these offers will run no risks. There will be no trouble about collecting interest, because the borrowers do not offer to pay any. Foreclosure is wholly improbable in any one of the sixteen cases; and, if it should be necessary, this Board takes all the trouble and the money, relieving the giver of all anxiety. The fact that money thus invested is put into a most productive form of Home Missionary work, and the further fact that the returns come wholly from the Lord, (whose payments are never delayed or non-

collectible,) ought to make this an increasingly favorite form of investment.

There are three classes of advances desired.

1. Small indebtednesses, incurred in founding or in the earlier errors of management of young institutions, need removing. Usually a gift of one-third, often one-quarter, of the amount of the debt will stimulate local effort so as to wipe out the debt and set the school free for unembarrassed work. Amounts from \$15,000 down to \$1,000 are needed for this purpose.

2. The free tuition and low room-rent and board offered by many state colleges and normals, make it necessary for our schools and colleges to provide themselves with dormitories where shelter and food may be furnished at cost. Six institutions ought to build before next Autumn. In each case an advance of from \$1,000 to \$3,000 will enable them to put up, free of debt, buildings costing from three to five times the amount of the gift, and to enter upon next year's work with sometimes twice the present number of students: thus both influencing more youth with Christian education, and bringing in increased tuition payments.

3. Twenty-five thousand dollars, endowing the principalship of an academy, will usually enable it to run without the Board's further help. Twelve of these academies should be so endowed at once. Usually an offer of \$5,000 through this Board will stimulate the community in which the institution is placed to raise the other \$20,000. Several colleges need endowment in larger amounts.

The Board has no money for these phases of its work save as personal gifts or bequests enrich it. If the reader could

see, as I have seen these six weeks past, the noble self-denying living of our teachers in these little western institutions, the high grade of scholastic work done, (nearly always excelling that of state schools and other denominational institutions in the vicinity, as I know from personal inspection,) the strong, steady spiritual influence upon the boys and girls, the results in consecrated Christian young men and women prepared for usefulness in the church—the reader would hasten to give

or to will something for this pressingly urgent work. It will give me pleasure to correspond with willing investors about the matter, or to visit them for conference. To put a moderate amount of capital into an institution already strongly founded and accomplishing good work, which shall enable it to enlarge its influence and continue its beneficent doings for generations, is to give one's self cause for quiet gladness for ever.

San Francisco, California, Feb. 1892.

INVESTMENTS.—Many years ago, a wealthy man in New York made his little son a present of a silver half-dollar. Subsequently, in an interview with the little fellow sitting on his lap, the father asked what he had done with the half-dollar.

"I invested it," said the child.

"Invested it! what do you mean by that?"

The boy explained that he had given it to Charley, a poor boy whom he knew through his mother's interest in the benevolent work then prosecuted at the *Five Points Mission*.

The worldly-wise father thereupon gave his son a lecture on the impropriety of such wasting of money on good-for-nothing people. Wishing to know the effect of his counsel, he then gave the child a dollar and asked him what he would do with it.

"I think I will give it to Charley," was the reply.

Astonished at such a response to his wise advice, he demanded an explanation, which came thus from the unsophisticated lips.

"My Sabbath-school teacher told me that, when we give to the poor, we lend to the Lord, and he will surely pay us. But I did not expect he would pay me so soon, and *such a big interest*."

Probably the father could hardly be dissatisfied with an advance of *one hundred per cent.*, as the return of an investment. Is it not possible that the boy's response, re-enforcing a wife's persuasions, may have led that father to perceive that what is lent to the Lord *may* bring returns richer than can be measured in percentage? "Out of the mouths of babes and sucklings thou hast ordained strength."

CHRISTIAN LIFE IN THE COLLEGES.—*The Congregationalist* expresses the opinion that one who takes into consideration all the facts which bear upon the subject will reach the conclusion "that there is a great deal of manly, purposeful, efficient Christian life in our colleges, and that there will be more, rather than less of it in the years to come.

In harmony with this cheerful utterance of the *Congregationalist* is the following from the *N. Y. Sun* :—

Notwithstanding the agnosticism about which so much is heard, religion is still a controlling power in all the institutions of learning in the United States. The youthful students of to-day are not infidels.

EDUCATION.

"THE GRATITUDE FUND."

The movement for a "Gratitude Fund" initiated by one of the brethren at the West, we are happy to say, is proceeding very favorably. Already 139 responses have been received by the Treasurer, and the sums sent in, amount to over a thousand dollars. The sentiments expressed in the letters containing them, are exceedingly gratifying, and demonstrate that gratitude among our ministers is limited in its tokens, only by lack of ability to make an adequate testimonial. A number of the sums contributed, have been given at a sacrifice, out of deep poverty, but yet are accompanied by a blessing upon the Board for the good it had done the senders. In one instance, the ten dollars which had been laid aside for a winter overcoat was cheerfully forwarded. Nevertheless it is a pleasure to state that the coat was furnished him by friends who learned the fact. In other instances, the assurance was given that in connection with the contributions, sent from the churches, more than enough had been added to refund all that had been received from the Board. One respondent writes, "If my brethren knew the joy there is in feeling that the amounts received had been returned to the treasury, not in contributions, but refunded over and above them, I think that many more would make a strong effort to refund, than now do so." On the day of this writing, the Treasurer has received the last \$50 from a foreign missionary, as payment in full, for the \$200 granted him, when as he says "I needed it so much. And many times the amount of this sum, would not repay the benefit I then received, or cancel the debt of gratitude I owe to the Board of

Education for the help that it gave me." Such testimonials are very heartening.

In this connection, it would be in point to state the suggestion made in another letter, namely, the importance of emphasizing the duty of ministers refunding the sums which they have received from the Board of Education, as a general rule. In reply to this, it must be said that such refunding has been going on steadily for years, in ways both known and unknown, and to an extent that might surprise many. The reports of the Board for eighteen years past, show that the Refunded Account has averaged \$1500 per year. Aside from the sums thus avowedly returned, we know that a good deal has quietly swelled the contributions from the churches themselves. But it must be remembered that the salaries of a large number of our ministers who are Home Missionaries and of many others also, are barely sufficient to support them and their families, and therefore preclude all ability to refund even if they would. And here is one reason why the proposal made in another letter that the "scholarships of the Board be given as a loan to be paid back in the future," after having been tried in the early history of the Board, has been pronounced impracticable. It sends forth the candidates into service, burdened with a debt, which in addition to other debts incurred in obtaining the means necessary to a complete course of education, would render it necessary for them to seek for settlements where the salaries were large enough to enable them to meet their obligations. And this would furnish one motive for their not enlisting in frontier and mission work, for which they are so much needed. The

idea of the Assembly in making the scholarships of the Board a free grant, was to consider the service which was rendered so often upon the small salaries received, as a payment in full for what had been bestowed. While on the other hand, it was understood that all beneficiaries who had the means for doing so, would of their own accord, cancel their obligations. This may not be done in every case, but the impulse to do this, is widely operative in Christian hearts. It gives a relief to the mind which might be expected to be much sought for. On the whole, it must be confessed that the experience of over seventy years, justifies the system at present pursued.

The statement of another respondent is worthy of consideration. He writes:—"It is amazing to me that our Boards do not appeal to the episcopal powers of the various church courts to constrain delinquent churches to contribute fairly to each and all of the Boards. The annual deficits of the Boards are due from them, and it is simply shameful to look to those who give regularly and liberally, to make them up. Is there nobody at 1334 Chestnut Street with energy and influence enough, to constrain attention to this important point?"

Now conceding all that may be said in regard to the episcopal functions of our Presbyteries, and the shame of putting the whole burden of supporting our Boards upon a portion of the church, the question is, how shall we constrain the Presbyteries fully to discharge these functions, and avoid the shame of such imposition? Year after year the General Assembly has passed resolutions insisting that the causes of the Boards be systematically presented, and the stated times for so doing have been set. The Synods have also taken up the subject and reinforced the duty. The Secretaries have followed the matter up in their speeches and articles, presenting various

arguments and inducements to bring all portions of the church into cordial co-operation in sustaining the common enterprises. But the effect is still the same. Appeals are constantly issued from the Boards, urging ministers to give their congregations the requisite information, and opportunity also, to contribute generously to the work which the church is engaged in. In these circumstances what is to be done? The excuses for failure on the part of so many of our churches are many. Sometimes they are owing to vacancies in the pulpits and to the frequent shifting of pastorates, which serves to break up all system in contributions; sometimes to the lack of interest on the part of ministers in some particular cause; sometimes to the poverty of the churches themselves; and sometimes to the fact that the churches are manned by ministers from other denominations who have not yet worked themselves into our methods. The plan pursued by this Board, is that of sending private notices to all ministers and elders of churches that have sent us nothing. For this reason, appeals from this Board in our public journals have been comparatively rare. If however all our Presbyteries could be induced to follow the rules adopted by some few of them, viz: to call the different churches to account for the manner in which they have fulfilled their obligations to the different departments of the Church's work, and to give the reason for failure, in any case, it would serve to secure greater regularity in the incomes of the Boards, and obviate all annoyance arising from the present laxity. Now where is the eloquence which will constrain them to do this? Would the "energy and influence" of any Secretary at 1334 Chestnut St. prove efficient for this result? We answer: No.

Another statement is worth considering. It is as follows—"I am convinced that

one great hindrance to the work of your Board in procuring money from the churches, is in the present waste of educated talent among us, in the appearance, at least, of an over supply of ministers. There is such a lack of system in bringing ministers and churches together in any self-respecting way, that every man is left to shift for himself as best as he can, with the result that every vacant church able to pay a living salary, is besieged with applicants. I have known of good and efficient men being crowded out of the pastorate simply because they would not descend to methods of getting a church that they felt to be inconsistent with self-respect. Under such circumstances, how can churches be expected to contribute to the increase of a calling, which already seems to be crowded? I think your Board will always be hampered until we have some efficient system for securing the services of all those in the ministry who want to do the Master's work."

The writer here has touched one of the defects in our ecclesiastical polity. Whether it can be remedied or not, it is impossible to tell. In this regard we are virtually Congregationalists. Neither ministers nor churches like to be controlled in the match making. And as the result, we have nearly twelve hundred vacant churches and about five hundred unemployed ministers. At the last meeting of the General Assembly Dr. Herrick Johnson presented an elaborate scheme designed to abate the evil, and assist ministers to suitable fields of labor. But it does not seem to have taken effect. The complaint is that it is too cumbersome and costly. The only cure we know, is a more humble reliance on the part of ministers upon the great Head of the Church for direction as to their fields of labor, and the readiness to accept the support they offer, let it be what it may, in the assurance that faithful service will bring its own reward.

This is the course we know to be pursued by many, and the result has always been good. The trouble with some ministers is that they seek for good situations, not reflecting that their very seeking, is an obstacle to their getting. It must be said, however, that the appearance of numbers besieging vacant pulpits is a somewhat fallacious sign of an over-plus. On examination it will be found, as we have several times ascertained, that in every instance a large proportion of those seeking admittance to a vacancy are already settled, and are desirous of a change, either for bettering their condition pecuniarily or for escaping some of the evils which are annoying them where they are. The fact therefore does not indicate what it seems to, namely, an over-supply of ministers. Still further it will be seen that the congestion of the unemployed, happens to be only in particular localities, favorable to their subsistence until a suitable settlement can be obtained. Glad would we be, could some system of direction be devised which shall help these to some of those eleven or twelve hundred churches, that would gladly call them, were they known, and properly qualified to take a church in charge. Where is the wisdom that will devise and execute such a system? Yet, shall the work of the Board be suspended until this is done, when it is known that the great majority of those whom it assists into the ministry, are at once set to work in needy fields and are accomplishing grand results? A goodly proportion of these are in our western institutions, and among our foreign populations, and among the colored men of the South. We cannot neglect these because of some few who are unable to find such a settlement as they like. We are sorry for the "waste" spoken of, but we cannot suspend business because of it. Waste is a part of the cost of nearly all enterprises in this world.

FOREIGN MISSIONS.

A GREAT EMERGENCY AND HOW IT WAS MET.

It is inspiring to see the manner in which the Christian people of England, when their missionary cause is put in peril, rise to a great emergency.

The latest chapter in the history of the English mission on the shore of Victoria Nyanza is a record of danger and deliverance as wonderful as any that have preceded it. Indeed, the perilous crisis which the mission has just triumphantly passed through threatened more irretrievable disaster than any it had ever encountered. That disaster having been averted, its prospects now seem brighter than ever before. The story is as follows:

By the terms of the Anglo-German agreement of July, 1890, Uganda was brought within the British sphere of influence. In December of that year, Capt. Lugard, of the Imperial British East Africa Company arrived in Uganda, where he was welcomed by King Mwanga, whose fears of the Mohammedan enemies pressing him on every side led him to desire the protection of the British flag. A treaty was concluded by which he formally acknowledged the suzerainty of the company, and thus the annexation of Uganda to the British Empire was accomplished "without firing a shot." A fort was constructed, and a number of well disciplined Soudan troops stationed there for the maintenance of order.

After all the vicissitudes through which the Uganda Mission had passed, the establishment of a British Protectorate seemed to be the opening of a new era of peace, good government and religious li-

berty. But from this very event it was that a new and unexampled peril sprang. The Imperial British East Africa Company is entirely dependent on private capital; the cost of this bold advance into the interior had been very great, and the company, not having received the support from government for which it had hoped, found itself for financial reasons compelled to send orders to Capt. Lugard to *withdraw from Uganda*. This step threatened to prove nothing less than a catastrophe to the mission. Before the British occupation, the missionaries had been able to maintain a position of neutrality in political matters. Since the arrival of the company's representative, this had been no longer possible. They had been forced to take sides with their Protestant converts and their own countrymen and had inevitably become in great measure identified with those who, in East African phrase, "had come to eat up the land." Withdrawal at this juncture could not but place them in immediate peril. If the East Africa Company had never come, they could have maintained alone the footing they had won by their own exertions and merit, and would have done so, asking no one's assistance. But their position on the withdrawal of the Company after it had once assumed the control, all felt would be untenable. In Mr. Gordon's opinion, they would probably be forced to retire to some neighboring country whither probably the greater number of their converts would follow them.

But the injury to missionary interests and the risk to missionaries' lives were not the only elements of gravity in the situa-

tion. It was felt that Capt. Lugard could not withdraw without violating pledges to the people of Uganda involving the honor of the British nation, nor without offering an opportunity for the revival of that slave trade which England has bound herself to do all in her power to suppress. The *London Times* thus estimates the consequences of withdrawal. "The probable and almost inevitable results of such a step as this would be an immediate massacre of the native converts and European missionaries in that country, a state of anarchy, followed by the re-establishment of the Mohammedans and possibly of the Mahdist power; the resurrection of the slave trade in its worst form; the ruin of the prospects of the Imperial British East Africa Company in East Africa, and the entire collapse of the policy which, whether as regards the slave trade or the development of the African continent, the government have so courageously and hitherto so successfully followed. Indeed, the consequence of our withdrawal from Uganda might well assume the proportions of a national disaster."

There were many in England who felt that something must be done, and that immediately, to secure the reversal of the order to withdraw. But the season of the year was most unfavorable. Lord Salisbury and the members of government, the leading members of the Church Missionary Society and the leading Directors of the Company were all scattered in the country for their vacation. But Bishop Tucker, with several members of the Church Missionary Society, chanced to meet Sir William McKinnon, the chairman of the company, in a country house in the Highlands. At this unpremeditated meeting plans were laid for prompt and practical action. A special meeting of the General Committee of the Church Missionary Society was called, at which several prominent Directors of the company

were present. A strong memorial was presented to Lord Salisbury by the Church Missionary Society, setting forth the urgency of the case and praying government "to afford the Imperial British East Africa Company such aid as will enable them to remain in Uganda." What was needed to relieve the company of all embarrassment was a subsidy from Parliament for the construction of the proposed railway from the coast to Lake Victoria Nyanza, and a government guarantee of a small dividend. There is little doubt that ultimately this will be granted, as Lord Salisbury and many other influential members of the government favor it. In the meantime, however, the Company was sorely in need of aid to enable it to hold its position in Uganda. The Directors stated that if £40,000 (\$200,000) the estimated cost of maintaining their representative in Uganda for a year, could be raised within a week they would feel justified in rescinding their order for withdrawal. Many of them were prepared to make personal sacrifices to secure the needed amount, but their utmost efforts could not raise more than £15,000 (\$75,000), or £20,000 (\$100,000). Some friends of missions therefore resolved to make the attempt to raise £15,000 (\$75,000) for this purpose outside of the regular contributions to the Church Missionary Society. On the very next day after this decision had been reached, Exeter Hall was thronged with the friends of the Church Missionary Society, on the occasion of the fifth anniversary of the "Gleaner's Union." Bishop Tucker, in a farewell address, stated the case. We are told that "Exeter Hall, London, the Gleaner's Union, the Church Missionary Society itself was forgotten, as the speaker pictured quietly, but with intense earnestness, the situation in Uganda. There was no appeal to sentiment, no expression of personal fear, no trace of dependence on any arm of flesh—

had he not been telling us that God's presence was protection?—only a ringing call to care for our country's honor, a piteous plea that the bleeding wound of slavery might be stanchied, and a few pregnant sentences showing that both these issues were 'from a human standpoint, of course, 'bound up with the continuance of the British East Africa Company in Uganda. The Bishop in his speech gave no assurance that such continuance was possible; but our hearts burned to do all that lay in our power. An outlet for the deep feeling of the meeting was inevitable." The Bishop was followed by one of the officers of the Church Missionary Society, who outlined briefly the financial situation and announced the determination of opening a Fund for the aid of the company. The Church Missionary Society itself could do nothing. Its funds were all pledged to other uses. Neither could a collection be taken at the meeting for the purpose. The collection would be for the Church Missionary Society, as usual. But an opportunity for special free will offerings was given, and a most generous response was made, £8000 (\$40,000,) being pledged to the Fund before the meeting closed. The matter having been given a wide publicity, subscriptions came in from all parts of the country. Within four days, more than the required £15,000 (\$75,000) had been raised and a telegram was on its way to Zanzibar, countermanding the order for the company's withdrawal. There is every probability that it reached Capt. Lugard in time, and that Uganda will continue to enjoy the blessings of British rule. How great those blessings are can perhaps be realized only by those who have lived among the alarms, the uncertainties and the barbarities of the preceding regime. All such will echo the joyful amazement with which Mr. Stanley observes, "The Nero who persecuted is now the Christian

King. The actual murderer of Hannington is now a willing British subject. Uganda is now British territory."

WHAT A HINDU CONVERT EN- DURES.

It is a bright sign of progress when a Hindu paper says of a recent convert to Christianity, "The Hindu community must not look on him as an alien and persecute him. He has thought for himself and prefers the Christian religion. It is a matter of choice." Such toleration was once inconceivable in India; and it is rarely seen even now. A very trying sort of opposition which many converts must encounter is vividly described by a young Hindu in an account of his experience published in the *Missionary Herald*:

"I fear I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed on my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family, and he pleaded 'My dear brother, I have done much to give you an education, scanty though it is; I will do more if you

will retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, but grant me only this petition, preserve the life of our mother, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.' I could bear these things no longer, so, beseeching them to take food, I retired to pray. When I asked my Lord whether I should do what my friends tell me, a clear 'No' came, accompanied by the tender command, 'Follow me.' I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God.' But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me I am ready to be crushed for him who died for us while we were sinners. Lord I am thine for evermore."

Another instance of the sort of pressure which heathen friends bring to bear on Christian converts in India is told by an English missionary. The young son of one of the church members was very sick. The physician in charge declared that his remedies proved unavailing because of the anger of the god whose worship the father had forsaken in becoming a Christian. He said it had been revealed to him in a vision that the child would recover if the father would give him half a rupee for an offering to this god. This the father refused to do, though his relatives urged him as strongly as they knew how, offering to pay the money for him if he would consent. At last they pressed the money into his hand and begged him to give it to the doctor. But he went into the house, brought out a church contribution

box and put the money into it in the presence of his assembled relatives, saying, "The God whom I worship now is the one true God. It is in his hand to give my son his life." He then prayed, "If it be thy will, thou canst give life to my son. I will never offer to devils. This offering I make to thee." He then withdrew from his importunate friends and, with the Christian catechist, spent the night in prayer. His steadfastness was rewarded. The little boy recovered, and the father on the next occasion returned thanks publicly in church for his son's restoration.

FOLLOWING THE TENT-MAKER:—In the Marathi Mission of the American Board of Commissioners for Foreign Missions last year, retrenchment in some form being a necessity, the native preachers and teachers all gave up two month's salary, leaving their work for that time and taking whatever employment they could find to keep out of debt. Some of them went into the harvest fields as laborers, working with their hands to supply their necessities.

A Baptist missionary at Nellore, South India, says that his field comprises 25,000 square miles, and contains about 500,000 people. If he spent all his time in making tours through the country districts, it would take him nearly a year to make the round of his villages.

Since God is love, and God in Christ is the supreme revelation of that holy and infinitely attractive love which spared not His own son that He might be just and yet might love us out of our sins into lives of holiness, Christians can never learn large lessons of God's love in Christ without sharing in Christ's love for their fellow-men.—*Pres. E. M. Gates.*

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN INDIA.

LODIANA AND FURRUKHABAD MISSIONS

[These missions occupy provinces in the northwest of India, with stations extending from Allahabad to Rawal Pindi, 900 miles apart, on or near the line of the chief railroads. The same languages are mostly in use, and the same forms of religious belief—heathen and Mohammedan—chiefly prevail. The methods of the missions in their work are also the same in both missions, and so their stations and reports are here presented in regular sequence. Their division into two missions is mainly for general and local administration.]

STATIONS AND MISSIONARIES.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. J. F. Ullmann, *Rev. Ralla Ram*; native Christian assistants, nine. *Outstation:* Murree.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. Charles W. Forman, D. D., Rev. J. C. Rhea Ewing, D. D., Rev. J. Harris Orbison, M. D.; Rev. Henry C. Velte, and Prof. J. G. Gilbertson and their wives; Rev. U. S. G. Jones, *Rev. Isa Charan*; *Rev. Abdullah*; one licentiate preacher, two native doctors, and fourteen other native assistants, teachers, colporteurs, Bible-readers, etc., of whom three are females. Employed by the mission—three Christian female teachers. *Outstation* at Vaga, Miss Clara Thiede, one native teacher.

In England: Mrs. John Newton,

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. F. J. Newton and Rev. Howard Fisher; native Christian assistants, four.

HOSHARPUR: 45 miles north of Lodiana, mission station commenced, 1867; *Rev. and Mrs. K. O. Chatterjee* and *Rev. Muhammed Shah*; native Christian assistants, four licentiate preachers, and nine teachers, colporteurs, and catechists, of whom three are females.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Rev. Charles W. Forman, Jr., M. D., and his wife; Rev. and Mrs. C. B. Newton; Miss Caroline C. Downs and Miss Margaret C. Given; three licentiate preachers; other native helpers, three.

LODIANA; near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Edward P. Newton and Rev. Arthur H. Ewing and their wives; *Rev. John B. Dales*, *Rev. Dharm Das*; native Christian assistants, fourteen. *Outstations* at Jagraon, *Rev. Ahmad Shah*; native Christian assistants, fifteen; at Khanna, *Rev. Jaimal Singh*; one native Christian assistant.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. Benjamin D. Wyckoff and his wife; Mrs. Wm. Calderwood, Miss J. R. Carleton, M. D., Miss Emily Marston, M. D.; one Christian female assistant; *Rev. W. Basten*, *Rev. Sandar Lal*, *Rev. Henry Golok Nath*; native Christian assistants—thirteen. At a station in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. Marcus M. Carleton and his wife, post-office, Ambala Cantonments. *Outstation* at Jagadri; native licentiate, *George H. Stuart* and one helper. *Outstation* at Rupa: *Rev. P. C. Uppal*, *Rev. Matthias* and one native helper. *Outstation* at Morinda; three native Christian assistants.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—M. B. Carleton, M. D. and Mrs. Carleton, *Rev. T. W. J. Wylie*; one native teacher.

DEHRA: 47 miles east of Saharanpore; mission station commenced, 1853; missionary laborers—Miss Jessie Dunlap, Miss Agnes L. Orbison, Rev. Reese Thackwell, Rev. William J. P. Morrison and his wife; Miss Harriet A. Savage, Miss Elma Donaldson and Miss A. S. Geisinger; five female assistants in teaching and zenana work; ten native teachers, etc., of whom three are Bible-women.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun, 1874; missionary laborers—Mrs. James L. Scott, Miss Annie E. Scott, Miss Clara C. Giddings, Miss Mary E. Bailey, and Miss Susan A. Hutchison.

SAHARANPORE: 130 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. R. Morrison and wife, Rev. J. M. McComb and wife, Rev. and Mrs. Henry Forman, Rev. Alexander P. Kelso and his wife, *Rev. Kanwar Sain*; native Christian assistants—three licentiate preachers, one male and five female teachers.

MAZAFFARNAGUR: a few miles south of Saharanpore, on the railroad; station suspended.

In this country: Mrs. F. J. Newton, Miss Sarah M. Wherry, Miss Clara G. Williamson, and Miss Bessie Babbitt.

FURRUKHABAD: on the Ganges, 723 miles north-west of Calcutta; mission station commenced, 1844; missionary laborers—*Rev Mohan Lal*; one Christian assistant; two native Christian assistants. *Outstation:* Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—*Rev. C. A. Rodney Janvier* and his wife, *Rev. John N. Forman* and his wife, *Miss Mary P. Forman*; native minister, one; native Christian assistants, five. Employed by the mission—two Christian female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—*Rev. H. M. Andrews* and wife, *Rev. Thos. Tracy*, *Rev. T. Edward Inglis* and his wife, two assistants; twelve native helpers, of whom four are women; native Christian assistants, seven; and at *Outstation*, four.

ETAH (*substation*) not distant from Mynpurie; begun, 1873; missionary laborers—three native Christian helpers.

ETAWAH: on the Jumma, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—*Rev. John S. Woodside* and his wife; three native licentiates; five native Christian assistants. *Miss Christine Belz*, teacher and zenana visitor. Two substations.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; *Mrs. Joseph Warren*; *Rev. Sukh Pal*; native Christian assistant, one.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1886; *Rev. and Mrs. James F. Holcomb*, *Rev. Hervy D. Griswold* and his wife; two female assistants; *Rev. Nabi Baksh*; two native assistants.

FUTTEHPORE: 70 miles northwest of Allahabad; station begun, 1853; missionary laborer, one native licentiate preacher.

ALLAHABAD: at the junction of the Ganges and the Jumma, 506 miles northwest of Calcutta; mission station commenced, 1836; missionary laborers—*Rev. James M. Alexander* and his wife; *Mrs. John Newton, Jr.*, *Miss Mary L. Symes*, *Miss Jennie L. Colman*, and *Miss Margaret J. Morrow*; one Christian female teacher and zenana visitor; *Rev. John S. Caleb*, *Rev. Isaac Fieldbrave*; three native licentiates; native Christian assistants, ten.

In this country: *Mrs. Thomas Tracy* and children; *Rev. James J. Lucas, D. D.*, and wife.

KOLHAPUR MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced, 1853; taken under care of the Board, 1870; laborers—*Rev. and Mrs. Galen W. Seiler*, *Rev. and Mrs. Jas. M. Goheen*, *Rev. J. M. Irwin*, *Mrs. J. J. Hull*, *Mrs. R. G. Wilder*, *Miss Grace E. Wilder*, *Miss Esther Patton*, and *Miss Rachel Irwin*; thirteen native teachers

and helpers; one native licentiate; and two outstations.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—*Rev. and Mrs. George H. Ferris*; five native assistants; two outstations.

SANGLI: 30 miles east of Kolhapur; work begun 1884; laborers—*Rev. and Mrs. J. P. Graham*, *Rev. and Mrs. L. B. Tedford*; and *W. J. Wanless, M.D.*, and *Mrs. Wanless*, *Miss Jennie Sherman*; one native licentiate; five native helpers; one outstation.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced, 1873; missionary laborers—*Rev. and Mrs. W. H. Hannum*, *Miss Amanda Jefferson*, *Miss Minor*, and one native Christian assistant.

In this country: *Rev. and Mrs. G. W. Seiler*, *Rev. and Mrs. L. B. Tedford*, *Mrs. J. J. Hull*, *Mrs. J. P. Graham*.

INDIA MISSIONS AND CHRISTIAN UNITY:—At Madras, last January, services for the week of prayer and a series of special evangelistic services during the following week were participated in by clergymen of the Church of England, the Church of Scotland, the London Missionary Society, the Methodist Episcopal Church, as well as by several officers of the Salvation Army, and members of almost every denomination in Madras.

RIVAL TACTICS TRIED:—In the Nagpur District the evangelistic activity of missionaries has stirred up the Hindus to aggressive opposition. Hindu preachers are holding rival meetings side by side with the Christian evangelists, and pamphlets containing a perverted account, a caricature in fact of Christianity, are being sold. The outcome, however, has not been what was desired. Nothing is more evident than that these devices have made the people more anxious than ever to learn about the new religion which is everywhere so hated and denounced. The missionaries are saying: Opposition rather than stagnation. Such advertisement of our presence and work is invaluable.

MISSIONARY SALARIES IN INDIA:—In view of the criticisms made by some, especially in England, as to the amount of the salaries paid to missionaries in India it is interesting to learn the opinion of the doctors who live in that country. The *Indian Medical Record* speaks strongly in opposition to such critics. It has been collecting information on the subject of missionary mortality. It states that in one society which provides only partially the income required by its agents the annual death rate is twenty-two per cent. and in another eighteen per cent. In the Salvation Army, which makes no allowance to its members, the mortality has been as high as thirty-two per cent per annum. The writer says "We would only be just to claim for the missionary every safeguard that we apply to the lives of Europeans in other callings in India. Good, wholesome food, suitable clothing, a proper dwelling house, and ordinary English home comforts are certainly the least that might be assured to missionaries working in India."

Mr. James Munro, late Chief Commissioner of Police in London, who formerly held office in the Indian Government, is about to establish a mission at his own expense in Bengal. His son expects soon to join him as a medical missionary.

EARLY MARRIAGE IN INDIA:—A law has been passed in India prohibiting the marriage of girls under twelve years of age. The measure created considerable excitement and encountered much opposition from a large part of the community, including many prominent men. The ground of opposition in most cases was that it interfered with the social and religious customs of the Hindus, though some Christians also opposed it, regarding it as an unsatisfactory compromise. All must

however agree that it is a step in the right direction and that its enforcement will diminish one of the greater social evils of India.

A WONDERFUL YEAR AMONG THE TELUGUS:—The past year has been one of remarkable increase in some parts of India. The Telegu Mission of the American Baptist Church has fifty-two American missionaries, twenty-one men and thirty-one women. Their last annual report showed a membership of 41,841, of whom over 6000 were added during the year. The difficulties of which their missionaries complain arise from no lack either of opportunity or of success but from the impossibility with their present numbers of duly shepherding so large a flock.

It is said that one out of every four of the women of Mysore is a widow.

A WORD TO OUR OWN CHILDREN.—The knowledge of the Bible possessed by many pupils in mission schools might put some of our Sunday-school scholars to blush. A missionary in South India says that on the occasion of a visit paid by him to a small, out of the way village school, each of the pupils of the upper class recited one hundred and thirty-five Bible verses to him, which constituted the whole of the Bible lessons they had studied since his last visit. They also told where these verses were to be found and gave the subject of each lesson. A lady in the same mission one morning asked the girls of a boarding-school under her charge to write down as many Bible verses as they could remember. No notice had been given of this exercise, but one girl wrote from memory seventy-six verses, another seventy-three, another seventy-one, and others nearly as many.

THE WORK YET TO BE DONE:—"A thin streak of gospel light, or rather a few sparks, so few as to emphasize the more the surrounding darkness." Such substantially are the words in which the Secretary of the Missionary Bureau of London describes the achievements of missions hitherto in India. He says:

India, our own India, has a population of 285 millions, among whom 1,000 missionaries labor, being one missionary to 285,000 inhabitants. This vast empire, covering an area of one and one-third million of square miles, has 1,600 towns with populations ranging from 5,000 to over 750,000, besides half a million villages, in most of which there is not a single missionary. Or, taking a slightly different view, it will be found that in India, out of a population of 285 millions, there are probably not more than a million Protestants, leaving a solid block of 284 millions of Heathen, Mohammedans, and others. In order to provide a single missionary for every 20,000 inhabitants of India, the church of Christ would require to send to that land at once a fresh supply of 18,000 missionaries.

"OUT OF THE MOUTH OF BABES":—An Indian missionary, tells the following story of his servant, Vadivelu:

"A caste Hindu came up to my servant Vadivelu and asked him, 'Where is your Christian God? Mine is at the end of the street and you can see him. What is the use of a God you can't see?' Vadivelu replied, 'Have you ever seen the sub-collector?' 'Yes, often.' The big collector?' 'Yes, sometimes. 'The Secretary to the Government?' 'Well, very rarely.' 'Have you ever seen the Governor?' 'Only once' Then came the crushing question, 'Have you ever seen the great Maharani, the Queen-Empress?' 'No, how should a poor villager like me ever see her?' Whereupon Vadivelu promptly retorted, 'The little people you can see any day,

but the great people seldom, or never. We can see your gods in street corners, because they are such little ones, but Christ, our God, the Great and True, is in the heavens. We cannot see him now, but those who love him here shall see him hereafter."

THE BIBLE IN THE MISSION COLLEGES OF INDIA.—The extent and quality of Bible instruction in the best missionary educational institutions is well illustrated by the following examination questions recently answered by thirty-nine students of Duff College, Calcutta:

1. What were the special marks of the Old Testament doctrine of God?
 2. What new revelation of God do we gain from Jesus? Quote at least six passages from his oral teaching in illustration.
 3. Give the leading conceptions in the teaching of Jesus about man, and quote at least two passages in illustration of each.
 4. Remark on the speech or words of Jesus in regard to (a) power, (b) grace, and (c) originality.
 5. Show the significance of the titles, "The Son of Man," "The Christ," as used by Jesus of himself.
 6. Summarize the teaching of Jesus in the fifth chapter of the Gospel of John in regard to his relation to the Father.
 7. Summarize Jesus' teaching on the nature of salvation.
 8. What are the conditions of salvation? Illustrate from Christ's discourse on "The Bread of Life."
- Rev. J. Hector says of the papers: "They were of a high order, and indicated in many instances careful, thoughtful study. The papers of the first-year class were exceptionally good, the first boy getting 90 per cent. His quotations of Scripture, both Old and New Testament, were full and accurate."

THE VETERAN OF INDIA.

His labors were most various. Always almost with him was the direct preaching of the Word and that hand-to-hand sort by conversation with individuals which he felt to be one of the missionary's most effective methods. He was a powerful and attractive preacher, both in English and in the vernaculars. The



Scriptures were his constant and absorbing study. Thoroughly versed in them, he unfolded their truths with great patience and tact, melting down opposition and indifference by a gentle, vital warmth. On certain occasions in particular are recalled by those who knew him when the spiritual power of his personality was especially felt. Rev. Mr. Clark, of the Church Missionary Society speaks of the solemn effect produced upon his mind at the Lahore Conference in 1865 by the reading of a part of the first chapter of Acts by Dr. Newton. He says, "The impres-

sion made by his merely reading a few verses has not been effaced by almost thirty years." Dr. Lucas writes:—"One night in the Lodiana church, when called on to close the service with prayer, he poured out his soul in a prayer I shall never forget, a prayer that seemed more nearly to 'take hold of God' than any I have ever heard, a real wrestling of soul in which one could feel the soul travailing in pain, a prayer which told us again that we had indeed in our midst a prince with God."

Dr. Newton took with him when he first went to India an old fashioned wooden printing press, which he set up in a little house secured for the purpose, and thus laid the foundation for that publishing establishment which during the next fifty years was destined to issue about *two hundred and sixty-seven million pages in ten different languages*. In this literary work Dr. Newton throughout his missionary career was eminent. The Punjabi language is indebted to him for the foundations of its religious literature. Besides the translation of the New Testament into Punjabi and numerous tracts in that language, his literary labors, with those of his associate Rev. L. Janvier, included a Punjabi grammar and dictionary, a commentary on Ephesians in Urdu and important tracts in both Urdu and Hindi.

But notwithstanding Dr. Newton's invaluable services in the line of direct missionary work, all who knew him agreed in prizing most highly his lovely character and deep piety. His sound practical judgment was much relied on by all, and perhaps none of his efforts for the Punjab have borne greater fruit than those wise counsels so gladly sought by many younger missionaries. He had a rare catholicity, showing a sincere and loving sympathy with all forms of Christian work. It was by his invitation that the Church Missionary Society came to the Punjab in 1850,

and it was largely due to his influence that such warm fraternal relations were maintained for forty years between the American missionaries and those of the Church of England. It is an English churchman who says of him that he was "one of the holiest men and one of the most lovable and best beloved men that the Punjab has ever seen." His prayers are particularly mentioned by this Episcopal brother also, who describes them as marked by "a simplicity, a tenderness, a loving confidence, a reverence and a reality felt by all who heard them."

From the Lodiana mission, of which Dr. Newton was the senior missionary, was issued in 1858 that call to the observance of the week of prayer which has since become so wide-spread and so fixed a custom throughout the Christian world. This circumstance is but another illustration of the prayerfulness characteristic of Dr. Newton, of its influence on his associates and through them on distant lands and unnumbered souls. Dr. Lucas writes:—"In answer to prayer, God gave him back all his children to labor with him in India. He said once that it was his mother's prayers that brought him to India. Blessed mother that! How little she thought as she knelt day after day and gave her beloved son to go far from her home and preach Christ, that she was beginning the work in North India which her grand children and great-grandchildren are now carrying on!"

A WORD FITLY SPOKEN.

Rev. Dr. Gillespie in a letter recently received at the Mission House narrated an incident of singular interest. A rare opportunity was afforded him of preaching Christ to an audience as critical and, we fear that we must add, as hostile to the truth as any in India. It was an opportunity most decisively and skilfully improved. He writes:—

I am en route to Ratnagiri, eighty-two miles from Kolhapur across the mountains, accompanied by Mr. Ferris and Mr. and Mrs. Han-num, the last two on their way home from Mission Meeting. Mr. Ferris goes with us for the purpose of interpreting for me on the return journey. We are travelling in tongas—a two-wheeled conveyance drawn by two horses—and expect to make thirty-nine miles to-day, twenty-seven to-morrow over the Ghaut or pass, and to cover the remainder on Wednesday morning. We have travelled twenty-nine miles this morning and are now (3.30 P.M.) resting in a traveller's bungalow, glad to escape from the intense heat of the sun. We hope to make the return journey in less than two days. Mrs. Gillespie remains in Kolhapur during my absence. The rest will be better for her than the jolting of the tonga in the heat and dust.

We had quite a unique experience last evening of which I wish to write you. On reaching Kolhapur after Mission meeting at Panhala, I was approached by an English-speaking native gentleman to enquire whether I would lecture in the native library. I was feeling somewhat jaded, but thought that by accepting the invitation I might be able to speak a word for the cause we love in the midst of an intensely Brahmin community—for I met nothing in the north to equal the high caste feeling which permeates Kolhapur—I agreed, and I received word later that the "Honorable Secretary of the Library" would wait upon me in the evening. He came, a bright, keen lawyer, with two friends, all speaking the English language well. After what was to me a most interesting conversation on India, her present condition and outlook, the Honorable Secretary asked me what subject I had selected for my lecture. I was ready with the answer. The invitation as extended was to lecture on *any subject I*

chose, and I chose to lecture on *Christ's place in history*. They looked quite crest fallen and somewhat confused. After some hesitation they asked me if I would not be kind enough to change the subject. But, after consulting the brethren, I had determined to stand firm. I expressed surprise that educated gentlemen would decline to hear such a subject discussed, it being my purpose to avoid anything which could fairly be regarded as just ground of offense, adding that I had spoken repeatedly in the north on that and kindred topics to educated natives, no questions being asked. I finally suggested that they might consult their friends and let me know on Saturday morning if the way was clear. The missionaries were divided in their opinion as to the outcome, some feeling confident that I would hear no more from the "Honorable Secretary." Saturday passed and no word. Of course I had given up the matter. Yesterday morning, however, I received a note expressing the hope that on my return from Sangli I might lecture on a subject of my own choosing. I immediately answered that "this" evening (Sunday) would be my only one in Kolhapur, but that, if agreeable, I would speak at 8 P. M. The arrangement was made.

On entering the library I was greeted by a full house of educated native men, some of them professors in the State College. Mr. Goheen was called to the chair and the secretary introduced me, stating that although the subject was a religious one they were sure that the "learned gentleman" would handle the subject in such a way as to give them light. I spoke for about forty-five minutes, drawing testimony from such men as Napoleon I., Voltaire and John Stuart Mill. I never had closer attention in my life. I was almost shocked to hear the deafening cheer they gave as I sat down. It being the cus-

tom to have discussion afterwards I was prepared to have some criticisms not pleasant. But two spoke—a college professor and the “Honorable Secretary.” Both commended me for the fairness and courtesy I had observed in the discussion. (My friends assured me that I could not have spoken more plainly, and I certainly gave no uncertain sound as to the divinity of Christ in closing.) Both surprised me by the unqualified praise they bestowed on Christ, the lawyer affirming that it would be impossible for him to express the high estimate in which he held the character of Christ—that no one not a Christian could possibly esteem him more highly. Of course they took exception to my claim as to Christ’s divinity, maintaining that the divinity of Krishna was more marked and credible. The whole showing was feeble indeed, and it made my heart ache to think that educated men should be leaning on such a broken reed while the Almighty arm was stretched out to save them. The brethren here are sure that good will come of it. If nothing else for the first time in the history of the Library a man was invited to lecture when it was known in advance that his theme would be *Christ*.

FAVORING DRIFTS AND TENDENCIES IN INDIA.

REV. P. F. LEAVENS, D. D.

Referring, as in loyalty bound, to the late affliction of the royal family, the *Church Missionary Intelligencer* makes this remark: “Had his life been spared H. R. H. the Duke of Clarence and Avondale would have succeeded to an empire embracing more Pagans than are found under any other single monarch, more Mohammedans than are ruled by the Sultan of Turkey, and all the Hindus who are found on the earth.” It is India

chiefly that substantiates this surprising statement.

In its first great plan of campaign the aim of the gospel was not solely the individual man; it was decidedly ethnic. Our Lord said, “Go teach all nations.” That has been misconstrued to mean that a sovereign might decree the religion of his state. The Emperor Theodosius would fain not only establish Christianity as the religion of the empire and suppress paganism by force, but even decide that orthodoxy alone might be entertained. In going so far, no doubt there was grave error. Mediæval missions quite uniformly made a straight cut to the sovereign’s palace, upon the presumption that if the monarch were converted the tribe was converted. While of course we do not concur in this theory, it would be blindness to overlook the serviceableness of a Christian government. At the fountain of ruling authority, India is as truly Christian to-day as England. Indeed the two lands are precisely equal, and the equalization has been brought about in the course of Divine Providence without effort or design on the part of any human statesman or ecclesiastic. There is a Hindu religion indeed, but no such entity as a Hindu nation. True, the Christian government will not exert an ounce of power to suppress the Hindu religion as a religion, yet it were impossible that it should not tend constantly to weaken and discredit it, and greatly to strengthen the missionary who strives to supplant it fairly by moral and spiritual means.

Under the Great Moguls, India was a Mohammedan Empire and the sword was in the scale with its whole weight and sharpest edge to favor Mohammedanism. The Mohammedans remain, but the empire is Christian. Its guns are not at the disposal of Christianity, but its law, its tranquillity, and its equity, though slower in effect, are infinitely more

valuable. The French have been in Tunis a few years and the result of their administration is already felt by some of the natives. "You are worth a great deal more than we are," say they. "You are a people of justice." "If you would only say 'There is but one God and Mohammed is his Prophet' you would get ahead of us in Paradise." A little decent government is really appreciated. The universal application of Christian law, combining justice and liberty, on the vast and complicated field of India, must produce infinite effect. Of course it is a deliberate matter, but have not all the costly achievements of Christianity recorded in history, been won in that pace? To keep the peace is much; to create national highways is a great boon; to educate the youth is inestimable. Government has assumed this last great task. At the suppression of the Sepoy Rebellion in 1857, the "Christian Vernacular Education Society" was organized as a memorial. Twenty-five years have elapsed and the advance is significantly indicated in the new name which it now takes—"The Christian Literature Society for India." "At the urgent request of the Committee of Missionary Societies in India, this Society now devotes all increase of its funds to Christian Literature. Twelve millions of readers have issued from Government and other schools, for whom there is no proper supply of pure and good literature."

There is another noiseless force. We refer to the natural shifting of the population by deaths and births. We are sometimes told, that the number of pagans is increased by the excess of births over deaths faster than it is diminished by conversions in all our missions. It is spoken rather to dishearten us. As a census item it may be correct. It is likely to be correct in India where the peace maintained by Christian rule has itself short-

ened the death roll and lengthened the registry of births. But can we not see a favorable side? Suppose that in a given time, twenty millions have died and twenty-five millions have been born. See the difference. At the exit have disappeared the old. Those bred in false religions; those to whom Christianity presented itself as an importation, if it presented itself at all; those who never saw it until they were adults and have viewed it with bitterest prejudice, go off the stage. On the other hand, these who come forward are to find Christianity a religion of their country; they are to be accustomed to its edifices, its assemblies, and worship, its schools, its books, its participation in social and public life, from their earliest age; multitudes of them are to be educated in it and by it; they are to know it as the religion of nations and peoples with which their own land has vital relations. Can it be otherwise than that the displacement of the old by the new, the sapless branch by the succulent twig, gives Christianity vast advantage? True it does not insure a Christian generation; true it makes better ground for tares as well as better ground for wheat; it may demand varied methods in missions; and yet it must be that the new India for the youthful missionary presents a far more hopeful face than old India offered to the pioneers. It is a natural part in the scheme wherein we are "workers together with God," and we have a right to cheer our hearts by it.

That Christian institutions are planted throughout all sections and districts of India, utilizing the languages and studying the races, is an outstanding fact, no more to be denied than the geography of the country. That Christianity is penetrating the dense mass of society is conceded by the most astute observers. That evangelical Christianity is in the lead is admitted where the admission

would be most reluctant. It is well known, that the Roman Catholic Church has mapped out India, and set up its hierarchy so as to cover the country. The step signifies the opinion that India is becoming a Christian land. But we are attracted by an article from the *Moniteur de Rome* on the Progress of Missions. Here are unexpected admissions. It says:—"The comparative study of Catholic and Protestant missions offers a great deal that is highly interesting. Our books, our publications, our journals have too light esteem for the work of our adversaries. It would mark decided advance, it would be a happy innovation, if we would study more closely the official bulletins, the journals and reviews of the societies of Basle, of Bremen, of Hamburg, of Christiana, of London and of New York."

"There are exceedingly valuable lessons, whether it be about the movement of missions, or about the organization and management of Protestant work. Dangers could be avoided; and perhaps we would not have the grief of seeing our rivals at times take a lead in advance of us, as for example, in the British Indies, where according to official statistics, 'the progress of our adversaries shows an intensity relatively greater and more fruitful than ours.'"

Evangelical missions thus receive a forced encomium. Deeply founded as they are upon the word of God, we believe them to be the true key to India's destiny. To that destiny—a great national Christianity—slow, sure drifts and tendencies under the guiding hand of Providence, are bearing her, we also helping on.

This great wicked world, in all its civil and social and moral revolutions, seems, to my mind, to be swinging more and more towards God.—*T. L. Cuyler.*

THE SYNOD OF INDIA.

REV. K. C. CHATTERJEE, STATED CLERK.

The Synod of India, in connection with the Presbyterian Church in the United States of America, met in Lodia on Thursday, November 19, 1891, at 11 o'clock a. m., and was in session five days.

At the request of the Allahabad and Lahore Presbyteries the whole of the first day was devoted to prayer and praise and spiritual conference. This spirit of prayer and supplication prevailed to the end, so much so that at the closing session the following call to prayer was unanimously sent out to the members of Christ's body the world over.

"We the members of the Synod of India, met in Lodia, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in *daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over*,—to the end that the Spirit may be poured out on all flesh; that laborers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Savior may see of the travail of his soul and be satisfied,—his will being done on earth as in heaven.

"The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in His name to His people the world over."

SELF-SUPPORT.

The great difficulty in the way of this was the poverty of the early church members. Most of them were recruited from the poorer classes of the community, and from orphanages and poorhouses. The few who came from the upper classes were, on account of the caste

system and the laws of all civil and hereditary rights inflicted by the law of the country, made homeless and friendless on their conversion to Christianity. They were all thrown on the hands of the missionaries who had not only to undertake their spiritual but also their temporal support. Since however the second generation of native christians has come into existence, there has been a great improvement in this respect. A considerable number of men are now in good and well-to-do circumstances. They are all being educated for self-support. In all our churches arrangements have been made for providing funds for the support of pastors, for congregational expenses and for carrying on evangelistic work among the heathen. Two of the churches have called their pastors and have undertaken their support and all congregational expenses. Four more have collected funds for these purposes and are ready to undertake the support of their pastors but are not able to appoint them for want of suitable men. The churches of the Lahore Presbytery are carrying on evangelistic work among non-christians and are paying the entire cost of a sub-station in the Hoshiarpur district. The churches of other Presbyteries are also doing some kind of work or other among non-christians. The Synod unanimously resolved to urge on all the churches to push forward this important work.

BAPTISM OF CONVERTS IN POLYGAMY.

This question was very carefully discussed. The mind of the Synod seemed to be divided on this subject, the majority being in favor of admitting such converts into the church under certain circumstances. It was however thought best to send the question down to the Presbyteries and obtain their opinion before taking final action.

HONORED GUESTS.

The Synod was honored with the pres-

ence of four distinguished visitors, the Rev. J. Gillespie, D. D., Mrs. Gillespie, J. L. Phillips M. D., and Maulvie Safdar Ali.

Dr. Gillespie, Secretary of the Board of Foreign Missions, came to inspect the Indian Missions of the Presbyterian Church, and gain a personal knowledge of their progress. The Synod gave him and Mrs. Gillespie a warm reception and unanimously passed a resolution thanking the Board of Foreign Missions for sending them out. The native members of the Synod, the ministers and elders representing the native church, gave them an address of warm and cordial welcome and requested them to convey their heart-felt gratitude to the Board of Foreign Missions and the churches represented by it, for sending the Gospel of Christ to this country, and the many blessings accompanying it. Dr. Gillespie gave a suitable reply to this address. He also gave a stirring address to the whole Synod, especially dwelling on the importance of self support and the best method of attaining it. His presence in the Synod was helpful to it in many ways, and it is hoped great blessings will result from his visit to the work of missions in North India.

Dr. Phillips is Secretary of the India Sunday-School Union. He gave a most eloquent address to the Synod on the subject of Sunday-Schools.

Maulvie Safdar Ali is a distinguished convert of upper India from Mohammedanism. He is interested in the education of native christian children and addressed the Synod on this important subject.

PRESENCE OF THE LORD.

Altogether the meetings of the Synod this year were most pleasant and profitable. The presence of the Lord was felt in all its proceedings, and it is hoped his blessings will rest on them. The members returned to their respective homes and fields of labor greatly refreshed and strengthened for future work.

Letters.

WEST AFRICA

REV. A. C. GOOD, *Kangwe, Ogowe River, West Africa*:—A year has now passed since our return to Africa. It has been a year full of work. I think I can honestly say that I have worked up to the full measure of my physical strength. The year has not been without its blessing. Our September communion seasons were encouraging, and since then there have been unusual signs of interest in neighboring towns.

WORK AMONG THE PANGWES.

I am especially encouraged by the fact that at least the work has taken what I believe is a genuine hold on the Fang or Pangwes as they are usually called. Fang is their true name. This great tribe constitute perhaps four-fifths of the population of this whole region, and yet until quite recently they have seemed utterly impervious to Gospel influence. This was largely due probably to the fact that no one has been able to speak their difficult language with sufficient fluency to make the Gospel intelligible to them. I have for some years spoken the language, but all the time I was painfully conscious of the fact that what I said was hardly intelligible and certainly could not be interesting. Since my return I have been working on their language and now feel that I can really talk to them. We have several times had young men from that tribe express a desire to become Christians, but it was always coupled with a request for employment in the mission. I knew they looked upon "Godliness as a way of gain."

A UNIQUE SACRIFICE FOR CHRIST.

Some time ago, however, a middle-aged man who had four wives and nothing in the world to make, and a great deal to lose by becoming a Christian, announced that he wanted to be saved no matter if he lost all he had in the world. He gave up three of his wives. That was like giving up half of his fortune. Not only that but he did something else which took my breath away. Every Fang keeps the skull of his father

in a bark bucket and from time to time makes offerings, sometimes of blood and at others of the meat of a goat or fowl, to this skull. This is supposed to secure for him the favor of the ancestral spirit. If he goes to trade, or to marry another wife, or to war, he always cooks a feast for his father's spirit and sprinkles the skull with red wood powder. This, he thinks insures him the protection and help of the spirit. This is in short the great fetish of the Fang. All I expected was that our converts would cease to make offerings to the skulls; one could hardly expect them to throw them away. Imagine my surprise when one day Bia gave me the neat basket or bucket in which was this precious fetish. All this was something so unheard of among the Fang that it brought on Bia's head a storm of petty persecution. There is no danger of any violence being done him but the Fang vocabulary of abusive epithets has been exhausted by his neighbors in expressing their opinion of the man who will give up three women and his piety, his great fetish, and for what? But his stand has had an effect and quite a number, some of them old men, are seriously balancing the claims of this world and the next. Three other young men are also inquirers and promise well. But it takes some such sacrifice as Bia made to give me confidence in a Fang.

CANNIBALISM VERSUS STEALING: AN ETHICAL COMPARISON.

Most people are shocked by the fact that the Pangwes are cannibals. Certainly they are and that is horrible enough, but after all what great harm does it do if after they have killed an enemy they should feast on his body. I confess that this does not worry me so much as their incorrigible habit of stealing. It is a fact that in spite of my utmost vigilance they eat more of my goats and fowls than I do. Two weeks ago I had two of them working for me, young men both of whom announced that they wanted to become Christians, and they actually attended one meeting of my inquiry class for Fang. The next day my finest duck disappeared in such a way that I was morally certain they were guilty

of the theft. I dismissed them, and two days after caught one of them stealing food.

Now I submit it is hard to preach the Gospel in anything like the right spirit to people who you know have robbed you and are studying how they can do it again. I find it most difficult to live the gospel of charity and forbearance and not lay myself open to be cheated and robbed at every turn. These Fang like us and respect us, but their greed is so insatiable, and ideas of truth and honesty so low, that they cannot resist the temptation to help themselves from what seems to them our superabundance.

THE FANGWE POINT OF VIEW.

Here lies the great difficulty in giving the Fang the gospel. Ten dollars in cash would buy all the worldly possessions of the average Fang man, barring of course his wives. Every Fang on the average owes for wives already married two or three times as much as all he possesses. Besides this he wants to marry some more no matter whether he has one or twenty. He never accumulates goods. Cloth is the principle currency, or the article of merchandise chiefly in demand. But few men will be found to have more than ten or twenty yards in their possession. It goes just as soon as it is bought to pay for some woman he has only partially paid for or to purchase a new one. Where do the hundreds of thousands of yards go? The Fang number perhaps a million, perhaps three millions. Of these only a few thousand get cloth directly from the traders. The others buy it with ivory, rubber, but especially with women. The poor interior supplies wives to their more fortunate countrymen who have the white man. There is very little polygamy among the poorer interior tribes. Of course while such a system prevails and every man keeps before him as his highest ambition the marrying of at least five wives, the Fang will remain poor.

SOME INSOLUBLE PROBLEMS TO THE FANGWE MIND.

Such a man brings his plantains to the mission to sell. He sees in the mission store perhaps a thousand dollars' worth of goods. Oh, what riches. He learns that when we need more

goods we write home for them. How easy that seems! What great men these missionaries must be! And where do all these goods we have come from? They cannot believe that people in America would of their own free will contribute such sums to enable us to come out here and teach people who are not even of our own color. It is to their minds pure nonsense, unless we white men have some easier way of getting goods than they have. That we spend large sums among them and get nothing in return they see clearly, but where does the money we spend come from? It must be that we have some way of getting goods without earning or buying them. or we would never spend them as we do. How often I have been questioned on this point, and as often as I have tried to explain the whole matter they have set aside my explanation as utterly incredible and returned to the attack in some other form. Sometimes they will try to catch me by leading questions, and will ask me: Who makes cloth and guns and powder, etc. We white men do, I reply. No you do not. Is it not Anyam, God who makes these things? That sounds very pious but wait till you see what he is aiming at. Does not God give you all these goods you white people sell to us, and they don't cost you anything, and why can't you put the prices down and why can't you make us poor people gifts of cloth, tobacco, etc? And again I go over the whole ground and explain how the white people work for what they have and how the goods sent to us are given by Christians in America to enable us to live among them and give them the gospel, and are not to be given away else they would soon be finished and the work stopped. But it is useless. Some shrewd old scoundrel will look up after I am done with my explanation and say with a provoking grin. Now, Good, you know you are lying. You white people don't make cloth. Only God could do that. And if you need anything all you have to do is to write for it. You can get all the cloth and other goods you want. And you white people are hard and bad every way not to be willing to divide your superabundance with us poor people, who have nothing on our bodies but one

small cloth. Here is our difficulty. They argue, on the supposition that our goods cost us nothing, that from our large supply which to them in their poverty seems simply exhaustless, we ought to make presents right and left or allow them to have goods at their own prices which would amount to the same. And because we will not do this their hearts are bitter against us and their ears closed to the message we come to bear them.

THE QUESTION OF DRESS, AND HOW MUCH.

While I am preaching they are studying my clothes and when I am through, these are some of the exclamations I hear. How finely he is dressed ! Look at that coat, and he is not satisfied with that but he wears something else under it. How nicely he is clothed from head to foot, and look at his shoes and hat ! And look at us ! Only two yards of cloth on our whole body. Say, Good, give us that coat ; you will have plenty left without it. They are even disposed to blame God. " If he loves us," they say, " why has he given you white men so much and us nothing ? " And so of everything. Our whole manner of living is a snare to them. Our plain table,—I am sure you would call it plain,—has on it a wealth of dishes that to a people who eat out of a basket with their fingers and dip their soups out of the pot in which they were cooked using leaves for spoons, seems luxury and extravagance. And a bed ! What rolls of cloth ! What wealth ! Why that one bed would buy a whole woman. O how rich these missionaries are ! Some will imagine that the natives of this country would be impressed by the thought of the sacrifice we make in leaving our homes and spending our lives among them. And this is the case with the more intelligent. But these Fang, fresh from the bush, can imagine nothing more desirable than to live just as we are living. To them our life seems to be one of luxury and ease, and not one of toil and sacrifice.

Some will suggest that like Paul we might be everything to every man, and live as the people do among whom we labor. But the difficulty is that no half way measure of this sort would

avail. We might immensely reduce our comforts and greatly jeopardize our health in so doing without making a change that would be appreciable to those ignorant savages. I presume no one would ask us to reduce our wardrobe to the native standard, and to sleep on a bed of logs laid together with the round side up.

NO TRIFLING WITH THE AFRICAN CLIMATE.

The remedy does not lie in that direction. Eighteen American children and adults have lived in this dreaded climate a year now without a death or any serious illness. Why is this when so many mission enterprises in Africa in no worse climate have been almost broken up by sickness and death ? Because we have learned something of how to build and dress and eat. In short, we have learned *to live* in this climate. We can only pray God to impress upon these poor grown up children the fact that there is something more important than worldly wealth. Meanwhile we must expect while these people look upon us as they now do they will steal from us everything they can get their hands on. And we must rejoice with trembling in our spiritual successes. When a man comes and says he wants to come to the mission and learn about God, we must act cautiously. From the way we question him you would imagine that we did not want the Fang to become Christians. We say to him, what is it you want ? I want to live in the mission he replies. What for ? I want to do God's work. What kind of work do you want to do ? O, anything, any work you want me to do. You want employment in the mission so you can get wages ? Yes, but not that only. I want to learn about God too. Beware, the man is probably not a convert, he only wants work. Perhaps he only means to stay with us long enough to get access to some of our coveted possessions.

From all this you will gather that heretofore we have had most of our success among the older tribes who have known us long and well. But I believe the time is near when we will see a change, and I believe the future of our work lies among these hardy and energetic, but fear-

fully ignorant Fang. As I said, there seems to be a beginning already. Pray that this may be the promise of better things, and that our faith and patience may not fail.

JAPAN.

MISS M. NELLIE CUTHBERT, *Yamaguchi*:—This time a year ago I was living in Hiroshima, and as Mr. and Mrs. Curtis and myself were the only members of our mission left there, where there had formerly been seven of our workers, you may imagine there was plenty to be done. It was part of my duty to attend all meetings in both the church and at the preaching places, as they depended entirely upon me to play the organ for them. The organ is much needed at the church; and at the preaching places it is an absolute necessity as only a few of the Christians attend and we must attract our audience in by singing, and then some of the native helpers preach to them. It often happens that the audience loses interest or becomes "offended" and leaves, then we "sing in" another company and the preacher continues. At one time even the organ failed to attract them and then the native pastor asked me to sing a hymn alone in English. I said I couldn't, which was quite true, for I'm not a singer, and then the mere thought of singing alone destroyed all memory of every English hymn I had ever known. However he insisted, and I finally recollected the first verse of "Jesus I my cross have taken," and finding a suitable tune in my Japanese book I commenced. Immediately there arose such a hubbub that I couldn't even hear myself. I waited for a few minutes and they came in until the room was literally packed and as quiet as if it had been entirely empty. Where they all came from I don't know, but there was quite a crowd at the door when I commenced and their rushing in must have attracted others. However, there they were—a crowd of poor ignorant people with all eyes fixed on the baby organ and on me. I felt embarrassed and helpless, but the pastor had announced that I would sing and there was, as the Japanese say, "no help for it,"

so I commenced and sang the hymn clear through. After this the pastor commenced to preach and the crowd commenced to leave. Accordingly he announced that I would sing again when he got through, and they remained. I chose a hymn in Japanese to suit his sermon and as they were quiet I think they could understand for the words were quite simple. I have been called on "to sing in public" several times since then but do not object if there are no foreigners present. The natives seem oblivious to the fact that I have no voice, and since it attracts and holds the people it accomplishes our object as well as though I had a good voice. Certainly one has to be ready for all emergencies out here, for the Japanese expect us to do any and everything they ask.

To be present at all these meetings I was obliged to attend two Sunday-schools, two church services, and sometimes a prayer meeting besides on Sundays, and also two or three evening meetings during the week, and towards summer we opened still a third Sunday-school. You will wonder how I managed to go to so many meetings on Sunday? Well it did keep me rather busy, yet with but two exceptions I always had time to eat my meals.

The more important part of my work, however, was my daily visiting and my Friday class at my own house. This visiting was entirely among non-Christian women. I first made the acquaintance of a few, and through them gradually extended my acquaintance. The Friday class was intended to instruct and lead non-Christians and would average an attendance of about twenty. The preparation for this work, as well as the study of my Sunday-school lessons, gave me plenty of studying to do, but I reserved my mornings for that, going visiting only in the afternoons.

Every other Saturday I spent in Kure, a town near Hiroshima, but from shortness of time and other hindrances I never felt that the work there was attended with any special result, and I always returned feeling tired and blue.

My last Sunday there, however, was in every way most pleasant. Every one was so kind and

good to me; but one little incident in particular made me feel that I would never feel blue again. A gentleman came into church after service had commenced and though I was at the organ he took the trouble to bow to me. He was a fine looking man but a stranger to me. At the close of service he was baptized and afterward came and said he was glad to see me and asked if I remembered him. I was sorry to have to say that I did not, but he did not seem surprised for he said, "when you saw me before I had foreign clothes on and now I have Japanese clothes." He reminded me of a Sunday-school on Hongawa Machi (name of a street) which I used to hold in connection with a Japanese girl about three years ago. He said "I used to go past in going to and from the court house and often stopped.

You told me where the church was and gave me some tracts and asked me to go to a Bible class at Mr. Curtis' house on Saturday evenings. I went there several times and then moved to Kabe (a small town near), but I bought a Bible and am now a believer." I can assure you I felt ashamed of myself for I had always looked upon that Hongawa Sunday-school as a failure because children who came were so few that it did not satisfy my ideal of success. It was my first year out here, too, and I had hardly even expected any results. And yet if I had not been in church that Sunday I should never have known about that man, and so I have come to the conclusion that even if we don't see results we ought not to be discouraged and take it for granted that there are none.

The following is from a speech in Bangalore, by the Rev. E. Lewis, speaking of a woman who had been converted by reading the Scriptures and books without any help from Christian teachers:—

"She was very anxious to be baptised and said so, to the great annoyance of her husband. He steadily opposed her for a long time, but this did not surprise nor dishearten her. She said afterwards, 'I tried to cook his food better than ever, and to study his pleasure in all ways, so that he might know that I was not a worse wife but a better for having believed in Christa Swami.' At his death she found herself in possession of lands which would have ensured her a comfortable income for life. But these lands had been originally granted in consideration of certain services which the family were to render to the idol temple near, and their possession became a distress to her. She knew that to give them up was to condemn herself to hard labor and scanty food. Everybody laughed at her stupidity when she talked about scruples of conscience in holding the land any longer. But

she considered neither the contempt of her neighbours nor the pains of poverty. To her it was clear that if she would not render service to the temple—and she was quite sure she would not—she had no business longer to retain the property. So she handed back her title and began to work for her own living. That, surely, was practical Christianity.

Mr. Lewis has found in many parts of his district a strong belief in the power and efficacy of Christian prayer. One woman came to him and asked him to order the catechist not to pray for her any more.

"How do you know he is praying for you?"

"I know it very well. I used to perform my worship to the idols quite comfortably, but for some time back I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying I shall be obliged to become a Christian too—I know I shall, and I don't want to. Please make him stop praying."—*Light for India.*

HOME MISSIONS.

ONE MILLION FOR HOME MISSIONS.

“*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of \$1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt.”—*Minutes of the General Assembly*, 1891.

WHY CONTRIBUTE TO HOME MISSIONS?

1. Because God has commanded it.
2. Because the evangelization of our own country depends upon it.
3. Because the evangelization of the world depends so largely upon it.
4. Because the revenue of the Church for all its benevolent causes depends upon it.
5. Because the hope of the Church depends upon its perpetuating itself
6. Because our enemies—infidelity, intemperance, and worldliness—are in hot competition with us for the control of the country.
7. Because the hope of the country depends upon it. Anarchy and every other menace to our public security spring from the unevangelized masses.
8. Because godliness among the people is the only security of our free institutions.
9. Because our sons and daughters, gone to the new West, are in peril and cannot help themselves.
10. Because the dominant influences in the councils of the Church and State, and the power of wealth are rising in the West, and ought to rise under gospel influences.
11. Because by and by the older States will in turn need the help of those that are new now.
12. Because the gospel is the best and cheapest agency for controlling and Americanizing the foreign populations.
13. Because the Home Mission Board supports the rural churches out of which so many of our best ministers and lay-workers come.
14. Because the Home Mission Board supports the gospel in the growing cities where our populations are massing.
15. Because this Board is our only agency for educating and evangelizing the exceptional populations—the Indians, Mexicans, Mormons, and Alaskans.
16. Because the best way to increase the supply of able and acceptable ministers is to assure them an adequate support. Of Home Missionaries our Lord said: “For the workman is worthy of his meat.”
17. Because it pays—
 - (a.) **THE CHURCH.**—A certain church was helped four years to the amount of \$1,100. It has returned to the Boards over \$100,000, besides nursing a dozen other churches into life.
 - (b.) **PROPERTY OWNERS.**—Property values are enhanced by the proximity of a church.
 - (c.) **BUSINESS MEN.**—Railroad companies and merchants recognize the value of churches in attracting the kind of people who support the best trade.
 - (d.) **EVERYBODY.**—Everybody knows that the best and safest society is found where churches flourish, and the kind of society that is to be shunned is found where there are no churches.

Rev. John Wilson, writing from Lathrop, Mo., about the needs and prospects upon his field, says:

“Several who gave last year \$20, now give \$50. Others have risen from \$10 to \$25, etc. I believe every family in the church has subscribed; every one who subscribed last year has done so again, with many additional,

none have given less, and nearly all have increased; several have increased their first subscriptions for this year. The effort to raise *all they can* has been hearty and unanimous, and if there is any one in or out of the church pulling back or calling for a change, I have not learned it. Further, it is my view that the church that ought to be helped is the one that is really trying to help itself to self-support, and if we are prospered I really think this church will, as it ought to, come to self-support in the near future."

The record of the Lathrop church, as given above, is most creditable and encouraging, and the abstract principle enunciated in the last sentence is one which, if honestly and vigorously carried out by Presbyteries and Home Mission Committees and Synodical Missions, would at once relieve the Board from burdens which it ought not to be carrying, and to the same amount set free funds in abundance for just claims and for new work which now it has no means to undertake.

The February "American Missionary" tells of a church member who had given \$5 annually to a religious society, and had been troubled with the conviction that he ought to give more to that and others; but had resisted appeals for double or triple gifts, as being beyond his means, and so kept on at the old rate. Finally, feeling that he must make a move, he hit on the expedient of adding 20 per cent., and therefore gave \$6 where he had given \$5.

This is just what the Board of Home Missions, by appeals in religious papers, by public addresses, by request to Presbyterian Home Mission Committees, by thousands of letters to individuals, has been making every effort to effect during the fiscal year just closing.

Twenty per cent. added to last year's receipts would just make the million for Home Missions which the General Assembly recommended as the year's income. It would pay the debt and open the way for

new work, more missionaries, and more general appropriations. The missionaries have been paid up, but that just means more debt, as they were paid partly with borrowed funds, which the Board was not able to borrow sooner. But, leaving the debt aside, new work in the new fields that have been waiting is what the Church wants and has not provided for, and also what the Board wants and has had no means for. Let it be repeated, emphasized, and distinctly understood, that for new work there must be more money. By the time these words reach our readers' eyes, it will be too late longer to urge this 20 per cent. advance in order to the million needed for the year ending April 1st. But the need will continue, and wax imperative, as the new year opens and the new work presses and widens. So the right word alike for the closing and the opening year may well be—Brothers and friends, men, women and children, who love this work and mean to help press and push it, give the Board that twenty per cent. advance on your last gifts, and the work will go on mightily.

W. I.

The Christian Steward is the name of a new four-page paper whose first number appeared last December, issued by the special committee on Systematic Beneficence of the General Assembly. The chairman of the committee and the editor-in-chief of the paper is the Rev. Rufus S. Green, D. D., of Orange, N. J. The paper is neat and comely, and promises well. We mention it here because any well-shaped instrumentality is to be heartily welcomed, which aims wisely and effectively at the development of the grace and habit of Christian giving. Any means that will help transform the partial, sporadic, spasmodic way of contributing to religious and benevolent objects which still obtains in the larger part of our own, and indeed the

whole Christian church, goes straight to what is to-day the point of points. It is more and more evident every day that *thorough system*, embracing and enlisting all Christians in the matter of personal contributions to church work, is the only solution of the problem of adequate and solid support of our great religious enterprises. This convention has been rapidly gaining ground among Christian people, but it is still, practically at least, far from being general or universal. One man gives occasionally and inadequately to quiet his conscience. Another gives because he sees others give, to be thought well of. Another gives under the momentary melting of a pathetic appeal—often to repent of it afterwards. Some scale down their gifts to the standard of their poorer neighbors. Some make a loss or a check in business, or an increase in expenses, or a temptation to worldly extravagance, an excuse, easily found almost every day, for not giving at all. The minority only, thus far—perhaps the small minority—“lay by them on the first day of the week”—or any other day—“as God hath prospered them,” and thus have always something ready to give. When all our communicants get this divine principle into their heads and hearts, and practise it, even moderately, we shall have no more debts overloading Boards, no more empty treasuries, no more neglected and vainly pleading Home Mission fields. God speed the *Christian Steward* in the work of furthering and hastening this longed-for result.

W. I.

Rev. Thomas A. Reeves, pastor of the Presbyterian Church of Woonsocket, R. I., sends us the following resolutions adopted Feb. 5th 1892, by the session of that church. No further comment is needed than to say that this action is most credit-

able to the Woonsocket congregation and pastor and most gratifying to the Board;—

“Resolved; That in endeavoring to discontinue our dependence upon the Board of Home Missions, and to become self-sustaining, we desire to express our affectionate and grateful thanks to this Board for its fostering care and indispensable aid during the infancy of our church.

This care has extended over a period of five and one-half years, and the financial aid extended to us, in the maintenance of our pastor, has amounted to the total sum of \$3385.

This generous provision has made the existence of our church possible; and we feel that it demands from us the expression of our filial affection and of our unfailing loyalty toward the Church which has thus nurtured us into existence, watching over us and aiding us in our weakness, and bringing us to the point where with some confidence we may hope to maintain our place as a Christian Church.

Resolved; That we feel bound, not only in duty, but also under a special sense of the benefits which we have ourselves received, faithfully to contribute to this Board, and to all the benevolences of the church, according to our ability from year to year; and we hope that with passing years, both our ability as a church, and our devotion to the cause of Christ may increase, and that we shall abound in the grace of benevolent giving, learning by happy experience that it is even *more* blessed to give than to receive.”

Rev. F. M. Gilchrist writes some encouraging words from Antonito, Colo., about the Mexican work in that region, and also about the work needed among the neighboring Ute Indians. He says of the latter that most of the men can be reached through the Spanish language—an advantage in view of the fact that, as the Utes have always been friendly with the Mexicans, a Mexican evangelist will encounter less prejudice among them than an American. The government ration list shows 987 names of Indians on their Reservation. Idleness and vice are increasing among

them, and something should be done for them. Friends in Washington, D. C., are proposing to furnish money for work among them. There are also a good many Mexicans on and near the Reservation, who could be reached by the same evangelist.

A work is in contemplation among the Apaches in Arizona. Nothing whatever has been done for the religious elevation of these people. Like the warlike Navajoes, they used to be the scourge and terror of the plains. Like the Navajoes again there is no reason why they should not be found amenable to the influence of Christian instruction and civilization. The Board is in negotiations with a gentleman of wealth in a rural New York church much interested in this matter, who proposes to furnish funds for such work, and also with an experienced missionary and educator who will investigate the field and report needs and prospects. Of course the work must be built up from small and hard beginnings.

The following letter from a Papago girl is a most satisfactory specimen of results in our training school at Tucson, Arizona. Every new scholarship of \$50 contributed to that school may lift another Papago girl or boy to the same level:—

My Dear Friend:—

It is not a pleasant day to-day. It looks very much like rain.

I have never written to you since I came back to school, but I always think that I will write to you. I never forgot you. I always remember that you are a very gentle girl and always spoke to me very kindly.

Now I will tell you that we are all very well. Our teachers are the same as they were. I hope you are just the same as you were in this school. I think the boys and girls have a pleasant time here.

I am very sorry to say that my father died here three days ago. Please tell my cousin Mary, your brother's wife, that my father has died. There is so much sadness all over me, but I always pray in my heart to my dear Heavenly Father that he will give me a pleasant day, and I will be just the same as I was before.

You know that God loves us very much. He has done so much for us and his Son died for us and it is right for us to love Him. I think I will be in school and learn all I can about God.

I hope you will be glad to get my letter. I will be very glad to hear from you very soon. Please give my best love to my dear Dorothy and also to Mary. Goodby to you all, dear girls.

Your dear friend,

JULIA.

Rev. Henry Kendall, D. D., who, with such masterly strength for so many years has served the Board of Home Missions and led in its conquering march across and over nearly the whole of this great land, was taken suddenly ill last April with a very violent attack of the Grip. He was weakened by it to such a degree that he has been unable fully to attend to the arduous duties of his office. At the meeting of the Board in December, he asked that his case might be considered. The Board in January decided that there be no change in his position or salary at present. However, the necessity for an additional force of workers in the office being apparent, the Board elected Rev. William C. Roberts, D. D., President of Lake Forest University, to the position which he resigned five years ago greatly to the regret of the Board and the Church.

Dr. Roberts has accepted the call of the Board, and will enter upon his duties some time in April.

A minister who has had experience in the matter of which he writes, sends us the following, to be given to our readers without his name. His suggestions are certainly deserving of consideration:

HOME MISSIONS AND SUSTENTATION.

The work of Home Missions and Sustentation should be encouraged in every possible way.

But the encouragement of this work should not interfere in any way with the contributions to, and the work of the other Boards of our church.

I urge this subject upon the attention of readers because of the great need. Much however has been said upon this subject, and my purpose therefore at this time is to suggest methods of work by which its financial demands may be met.

I have no complaint to make against the General Assembly, the Synods, the Boards of our Church or their methods of work. I am in full sympathy with them.

But as so much depends upon our Presbyteries for success in all branches of Church work, can we not make some improvement here for the success of Home Missions and Sustentation?

Since some of our Eastern Synods have undertaken this work within their own bounds, I have watched the action of different Presbyteries, and have noticed that the success in this work in each Presbytery depends more upon the *committee* of Presbytery than upon the *wealth* of the Presbytery.

If every Presbytery would select its best organizer and financier as chairman of its committee on this important work, and if he would district the Presbytery and give each member of the committee a district in which to see that each church and each Sabbath-school shall be asked to con-

tribute to this work, we would have more money than we have had heretofore.

Again, let no church in the Presbytery receive aid from the committee until some one of that committee has visited the church, called a meeting of the congregation, or at least called together some of its leading members, and learned from them that they are contributing to the support of the ministry *according to their ability*. This part of the work is *very important*, and judging from my own experience I believe there will be as much, if not more gain to the cause from care in this direction than from urging upon the churches to increase their contributions.

Also, let this Committee keep special oversight in regard to the grouping of churches so as to form pastorates.

Again, would it not be wise to appoint a good earnest judicious organizer in each of the Synods now undertaking self-support, as a general overseer of the work? Let him hold with the Committee of each Presbytery—a meeting in each Presbytery in the Synod once a year to stir up interest in the work. Let the speakers for that meeting *be members of that Presbytery*.

If the Committee of Presbytery does its work well, it will find as good speakers in its own bounds for that meeting as it can find elsewhere, and perhaps better ones. "Each opposite his own house, and the wall will be built even in troublous times."

When men are called upon to make speeches in behalf of a good cause, they will take more interest in it, and that is what we want of the brethren in all our Presbyteries. There has been too much listening to good speeches, and not enough speech-making.

Again, through the work of the general overseer the Presbyteries would be brought into one common bond of sympathy and would soon find out the best possible method, of carrying on the work.

I have seen committees who were will-

ing to draw heavily upon the Synodical Fund while their own statements and reports showed that but little had been done to keep up the Synodical Fund.

If the plan suggested were put into operation, I think it would, in co-operating with our Assembly's Committee on Symstematic Beneficence, bring the *tithes* into the Lord's storehouse, and assessments and apportionments would no longer be needed.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

EVANGELIZING CHICAGO.

REV. JOHN WESTON.

In 1840 the population of Chicago was 4,500. In 1850 it was 30,000. Ten years later it was 112,000. To-day it is estimated at 1,200,000, and increasing at the rate of from 60,000 to 100,000 per year. One third of the population of the State of Illinois is within its limits, and the sum total is more than the statistical tables give to the two Dakotas, Idaho, Montana, Nevada, Arizona, New Mexico and Wyoming.

This astonishing growth is in great measure by foreign immigration, and it has been estimated that the population of Chicago is more largely foreign than that of any other city of the United States. There are people of nearly every nationality under heaven within its limits. They have come from China and Japan, from Syria, Egypt and darkest Africa.

The ends of the earth are congregated here. This flood of immigration has received a tremendous impetus by the World's Fair enterprise, and what shall be the condition of things immediately afterwards, no one can tell. While there are many of these foreigners in full sympathy with our republican institutions and Protestant Christianity and civilization, there are many more who are not. Some are actually hostile. They come with their strange notions of liberty and opposed, some of them, to every thing which savors of religion. But this is not the only source of increase to the population of this great city. Multitudes of our own people from the smaller towns and rural districts are making their homes here. Many of these are lost to the church and the christian force of the city, because they fall into parts where there are no churches, or none of their own denomination, and are swallowed in the great maelstrom of the non-church-goers and godless.

It has been estimated that the population may be divided into three equal parts. There are supposed to be 400,000 Roman Catholics. Directly and indirectly connected with the Protestant churches there are supposed to be 400,000 more. The remaining 400,000 are of the number who never come in contact with the church in any way. If it should be assumed that there is no need, [or no opportunities] for evangelistic work among the Roman Catholics, we then have 400,000 without the Gospel and many of these in darkness equal to that of darkest Africa. Conceding too that the other 400,000 are well cared for by the existing churches, there remains this 400,000 for whom everything is yet to be done.

WHAT ARE WE DOING?

God's good people are not indifferent to the tremendous responsibility which this condi-

tion of things lays upon them. The four leading denominations, to say nothing of the smaller ones, are each in the field, and have their organizations actively at work pushing the evangelistic and church erection work.

The Congregationalists last year spent \$32,000 in City Missions and church erection.

The Methodists built thirteen churches, and they are aiming to do the same thing this year.

The Baptists spent something over \$7,000, and are planning great things for the future. Their city Mission work has been organized only a few years.

Our Presbyterian church, while it comes third, is by no means inactive. In aid of our mission churches, through the Board at New York, we spent nearly \$10,000, and for church erection, through our Presbyterian League, we spent \$8,000, a total through these channels of \$18,000. This does not include the expenses of mission schools and chapels conducted by individual churches. Of our 38 churches 18 receive aid for the support of their pastors through the Board. Two of them became self-supporting this year. We have about 20 missions where Sabbath-schools and preaching services are regularly conducted, and other schools and services during the week. Two of our full-fledged churches are German, and we have missions among the Italians and Syrians. The Italian mission is under the care of an ordained missionary direct from the Waldensian Church in Italy. This faithful brother has just commenced his work, and is conducting meetings of one kind or another every night in the week, with very encouraging success. There are about 20,000 Italians in the city, and many of them seem eager to listen to the gospel. The salary of this good brother at present is provided by the churches through the Home Mission Committee.

The Syrian mission is the result of the faithful endeavor of Dr. Samuel Jessup, who has secured the services of a young man recently from the mission in Syria, who has consecrated himself to the work of winning his countrymen to Christ. There are about 600 of them here. The salary of this young brother, as well as the general expenses of the mission, are supplied by the churches through our committee of Home Missions. We obtain very efficient help in our mission work from the students in our Theological Seminary. There is an organization among them, whose aim is to secure volunteer service in the various departments of work. They have been of great service to the superintendent of missions, in opening up new fields, canvassing new districts from house-to-house, establishing new mission schools, and taking charge of religious meetings of various kinds. Five new fields have been opened during the last year by the superintendent and from the students he has received very material assistance. Four of those points, in the not distant future, will develop into flourishing churches; three of them have their petitions already prepared to present to the Presbytery asking to be organized into Presbyterian churches. Three churches have been organized during the year thus far, and probably there will be three more within as many months.

Our plan of pushing the work may in part be gathered from what has already been said. We aim at nothing less than the full-fledged church.

Our initiatory steps in any locality have this as the ultimate end in view. We are seeking to plant the churches where they are most needed, among the working people that have no religious privileges, and where ungodliness reigns.

We begin by a canvass of the locality by

the students or others and having obtained the religious census of that section we proceed to secure a place to open a Sunday-school and preaching service. It is in this pioneer work that we need money and men.

As the work proceeds, church buildings become a necessity, and this is where hitherto our progress has been blocked. There is a terrible destitution of religious edifices in this great city. Buildings of every other sort, that will contribute to material prosperity, are pushed high towards heaven with amazing rapidity and the process of building ceases for neither wind nor weather. We have to-day seven church organizations in this city without a shingle of their own to shelter them. They all worship in rented halls, and one of them in the third story of a building utilized on the first and second floors as a wholesale liquor establishment. The Sabbath-schools in connection with those churches are crowded. To meet the demand for church buildings and to aid these struggling congregations to acquire church property is the aim and end of the Presbyterian League of Chicago. It has been in operation for six years or more, and has aided a number of our now flourishing churches. It has for its officers some of our best business men, and is dependent for its means upon collections from the churches and individual gifts. Recently it has been determined by our Social Union to make the League its only object of benevolent concern, and a bright day of prosperity and abundant usefulness is predicted for our Presbyterian League. With the treasury of the Board well filled by the benevolence of the churches, so that our Home Mission Committee here may feel justified in making an advance movement by opening up new enterprises, and efficiently manning them,—and our League supplied with funds to keep pace with the progress of the committee by furnishing the needed

church buildings, we can push the work here with vigor. Thus we propose an advance movement on the part of our church in this field, white to the harvest—to our mind the grandest for both home mission work and foreign mission work that can be found on earth.

Official Communications.

SYNOD OF CALIFORNIA.

REV. F. D. SEWARD, *Superintendent*:—Rev. J. B. Andrews began laboring at Santa Cruz last August, and now has a fine house of worship ready for use. He has a wonderful gift for doing just what Santa Cruz needed. He says he is the missing link between the minister and the business man, and surely few could have accomplished what he has. I have given much time and energy to securing outside financial aid for Santa Cruz. It is exceedingly difficult to start work in such a city, where lots are very expensive and attractive accommodations more important than in most new churches, and when our little flock have done so nobly they deserve help from our older and stronger churches. But in such a country as this, where the wealth is so largely in unchristian hands, and where so much has to be done, the calls are many and loud, and are not always heeded.

A NEW PRESBYTERY.

The new Presbytery of Oakland starts off with systematic and determined efforts to double, or even triple the contributions of its churches to Home Missions. On the evenings of Nov. 18 and 19, the brethren—ministers and many elders—were scattered abroad over the Presbytery, two and two, holding simultaneous meetings. Every minister was with some other one's church on those evenings, and at home with power the following Sabbath, to plead the same cause with his own people and take the collection. So far as heard from the results were very good. It was my privi-

lege to be associated with Dr. Chapman, speaking in the First Church of Oakland, Nov. 18. The evening was very rainy and only about 60 came out. In California where we have rain so seldom, the few rainy days, and especially the first of the season, are given largely to home-keeping. If we had the management of the weather, hours given to the special efforts for Home Missions would be rainless. Still, thanks to the faithful labors of the loved and devoted pastor, that church gave \$750.

Early in November Dr. Noble, the Patriarch of San Diego and all the country round, visited our young church in Spencer Valley (Julian) 56 miles distant in the mountains. He preached and administered the Lord's Supper.

A very severe wind came down over the mountains December 10 and 11, and in some places became almost a hurricane. Some orange orchards sustained great loss both in fruit blown off and in trees torn and broken. Some buildings, especially churches and railroad stations, were blown down or seriously damaged. The beautiful steeple of our Pasadena church was blown into the street, and that of the M. E. Church opposite crashed down into its church, practically crushing it. The cost of the building was \$12,000. The Christian Church and North Congregational Church, of the same city, were entirely destroyed, and our churches at Burbank and Ontario were also completely wrecked. The Ontario people had just paid off their heavy debt and were not yet recovered from that severe strain, but they are plucky and determined and will rebuild. The Burbank people will if they can. Our church is needed there and the community has grown largely. But it is questionable if they can commence work before spring. "God moves in a mysterious way."

The Newhall church, organized May 31, dedicated a beautiful sanctuary Oct. 11, free from all debt. Very great gratitude for this is due to the energetic efforts of Mrs. Arnott. . . .

Calico has been a successful silver mining region for ten years, and the borax mines near by are very profitable. No permanent religious

services have ever been established there nor at Daggett, seven miles distant, the shipping station on the Atlantic & Pacific railroad, nor at Barstow, ten miles from Daggett, the junction of the Southern California railroad with the Atlantic & Pacific. Sisters of Charity and priests have made occasional visits. Calico has 300 people, and there are 100 voters in the Daggett precinct, which does not include Calico or Barstow. Money and whiskey abound. Some over-zealous Protestants had objected to the priest using the Calico school house and the trustees had excuse for refusing it to us and even to the Christian ladies of the place for a Sabbath-school. The only hall had been recently rented for a restaurant. So, after a fruitless hunt for any place for public meetings such as we desired, I preached Sabbath morning and afternoon in a private house, to about twenty ladies and children.

. . . . A Christian Endeavor Society seemed to be the only thing practical for Calico at that time. This can meet in the small private houses as a Sabbath-school cannot, and a dozen earnest ladies, young and old, gave their names to sustain this. A Sabbath-school and church may yet grow from it. I felt very much inclined to try street preaching, but all the friends advised against it. So, I went down to Daggett for the evening, where I found a welcome in the school-house and a fair congregation. I preached every evening of the week and morning and evening of the second Sabbath and organized a Sabbath-school, four determined ladies taking hold of it to make it permanent. The house was packed Monday evening and good congregations gathered at every service. I was welcomed in the homes and in the mill and on the street, everywhere, and found more Christian people than any one knew of. A gentleman in the silver mill said he had been there three years and had not heard of any church service. A very young girl went to church for the first time, and as the music attracted her special attention, she said she had been to a ball. A boy about ten years old, who had lived there two years and a half asked his mother how to behave in church. His father

is a graduate of Dartmouth College. I found a young man of about twenty years who said he had been shifting for himself since he was six years old, and had not been to church for fourteen years. One man, driving a team of two horses and sixteen mules, said he had not been to church for sixteen years.

I found several blacksmiths setting a tire weighing 500 pounds. Things did not work right and they were all swearing terribly. I managed that they should know who I was, and left an invitation to come to church in the evening. The next day the proprietor met me on the street and apologized for swearing so in my hearing. I spoke of the vile fountain from which such blasphemy comes and urged him to get cleaned out inside. He said, "My father was a M. E. minister and a good old man too, but I am an infidel." I said his father was no worse for being a Christian, and he admitted he was not. . . .

I could have organized a church very easily. More than half the Christians I found are Presbyterians. But it is "new work" which the Board can not take up on account of the debt; and I fear it would be hard to find a good minister for them. But I enjoy preaching to these hungry people even more than to the people of our large churches.

During the week I inquired of one of the good ladies if it would be out of place to ask for a hat collection in the last evening toward my expense. She said, "not at all; but we think we can get more money for you by going round before; and three of us are doing it." So, near the close of the last meeting a lady wanted to speak, and in a very pleasant way she voiced, for all, their enjoyment of the services, and the hope that I might come again, and laid on the desk \$29.75, for which I gave a receipt as a contribution to Home Missions. No objection to such a lady speaking in meeting, I hope. As Sunday is little different there from other days I have asked our pastor at San Bernardino to go up some Monday, give them four evening meetings, and return in time for the Sabbath in his own pulpit.

SYNOD OF UTAH.

S. E. WISHARD, D. D., *Superintendent.*

I. FROM THE PRESBYTERY OF UTAH.

1. At the last meeting of our Presbytery, committees of two ministers and an Elder were appointed to visit every church and station, when there is preaching, for the purpose of counseling with the minister on the field and his session, ascertaining the condition of the work, the duty of the church to give financial and moral support to the work; also to make any suggestions as to better methods of service These visitations give opportunity for several days of preaching. It is confidently expected that the results will increase the efficiency of our workers on the field, and will give the Presbytery a more intelligent view of the condition of particular fields, and of any changes that ought to be made.

2. Rev. F. E. Armstrong, formerly of St. Louis, has taken charge of the church of Evans-ton, Wyoming. During the vacancy, since Mr. Knight went to Iowa, I have supplied the church as frequently as possible.

3. Rev. Josiah McClain has taken our work at Nephi, and has removed to that place with his family. His congregations have grown rapidly, and the school that was considerably demoralized has filled up again. The work is in a hopeful condition.

4. Rev. Dr. James Shields, formerly of St. Louis, Mo., has been called to the pastorate of our church at Ogden, with perfect unanimity. He is doing good work and is encouraged with growing congregations. These three vacancies have been filled since my last report, and also a church organized at Kaysville, Rev. Knox, minister.

5. There are three important fields in Middle and Southern Utah still vacant. I refer to (1) Scipio and Fillmore, as one field, (2) Parawan and Cedar City, as another field, and (3) St. George and all that Southern region as the third field. I shall not feel that we are crippled in that part of the Territory until supplies can be had—ministerial supplies. We need imperatively three chapels in that field; one at Scipio, one at Fill-

more and one at St. George. . . . There is a considerable element that has abandoned Mormonism and is very anxious for both school and preaching. We have no school work at Fillmore, nor can we hope for any success there without a house. It is a cold climate for outdoor work, nor have we even made any success out of a school that "goes to grass" in the Summer time.

Our teachers are doing valuable work at Parawan, only they are over-worked, of which I recently wrote to the Secretaries. Miss Watt is gathering pupils at St. George, and will make herself felt.

6. The event of this quarter has been the completion and opening of the Academy at Mt. Pleasant. The school now enrolls 120 pupils, 25 of whom are in the Academic department. Every room is crowded to its utmost capacity, Prof. Smith is taking strong hold upon the people.

7. Another mission ought to be opened in Salt Lake City. I have suggested to Dr. McNeice that in the present exigency *he commission several of his young men* to open gospel meetings at the very best point and carry them on until we can put in a minister. I am sure that is the thing to do. I shall urge it with hope of its accomplishment.

II. FROM THE PRESBYTERY OF WOOD RIVER

By order of Presbytery, Rev. W. Godsman and myself organized a church last Spring at Idaho Falls, a growing town (600 inhabitants) on the Utah Northern Railroad, fifty-one miles north of Pocatello. The organization was asked for by the people. Mr. Chas. Ramsey was elected ruling elder. He has gone to work and built a house of worship, with the assistance of his neighbors, and \$450 from the Board of Church Erection. The house will be dedicated as soon as I can find time to visit them. I have supplied them during the Summer, while going and returning to Montana. This is the most vigorous plant we have in the Presbytery, and occupies a strategic point, being a middle link between Montana and Utah. A ten-thousand dollar

school-house goes up in the Spring, and a large hotel. Our people want a minister. They must have him "by hook or crook," or by the Board's agreement.

FROM THE PRESBYTERY OF MONTANA.

Since our last report we have organized two new churches by order of Presbytery. The first was at Phillipsburg, on the petition of about thirty persons, of whom one half desire to become members. The town has about one thousand inhabitants, is on a spur of the N. P. R. R., at the foot of the Granite Mountain, and about five miles from the Granite Church.

We have hoped to connect this church with Anaconda for a monthly service, and borrow the Granite minister occasionally until we can make a more favorable arrangement. If we were allowed to have a new man we could give him a fine field at Phillipsburg and Black Pine. The latter is a mining camp twelve miles away from the former, with several hundred people, and no preaching at all. It is a growing camp with excellent financial prospects. There are three Christian women in the town. If any of the men know the Lord they have not shown their colors yet. A church at this place is the way to care for Phillipsburg and give the gospel to both places.

The other church was organized at Nelhart with six members. An excellent man, Mr. J. T. Cadmore, was elected and ordained as elder. He is a working man, well taught in the scriptures, and sound in the doctrines of grace. With the help of pastor Reid at Great Falls and Lenhart at White Sulphur Springs, forty miles away by stage, we hope to hold on and develop our work there until that better day for which we are praying and hoping.

Letters.

SELF SUPPORT.

An encouraging feature of our Home Mission work is the prevalence among the churches of the desire to become self-support-

ing as soon as possible, and their thankful joy on reaching that happy condition. Here are several pleasant examples, in three widely separated states.

I. KANSAS.

Rev. A. R. Goodale writes:—The two congregations, Baldwin and Black Jack, will be self supporting next year—beginning with April 1892. Our contributions to our benevolent work will be larger this year than ever before. A weekly prayer meeting is held in each place; also an interesting young people's meeting at 6 o'clock Sabbath evening in Baldwin. The town is steadily growing and we are more hopeful than ever for the future of our church.

II. COLORADO.

Rev. G. W. Pollock writes:—The church of Durango has decided to assume self support. This will be grateful news to you, I am sure. I hope that some struggling church may also receive pleasure in falling heir to the allowance we have been receiving. We shall not forget the Board to whom we owe so much.

On Dec. 6th we dedicated our church which we entered a year ago.

Dr. Kirkwood was with us on that occasion and he also gave me much assistance in a series of special services.

The first Sabbath of November we raised about \$350 on our debt. The church building was finished free of all debt, but there was a deficit on the furnishings. We still owe about \$1700 dollars for which we are paying 12 percent per annum.

With this heavy interest to pay it was quite an effort for us to assume self-support. All the increase we desired has not been subscribed yet, but we confidently hope to raise the amount needed.

III RHODE ISLAND.

Rev. Thomas A. Reeve, of Woonsocket, writes:—

While we have not yet completed our new building, we are resolved to release the Board and to attempt self-support.

The Board has planted this church in a prosperous and growing city, where no new church had been organized during a long

period of years, in which the population had increased from 12,000 to 20,000. New railroads and new and large factories have been built since we began our work here. Many Presbyterians have become residents, besides numbers among whom we have a legitimate and appealing field of missionary work. We have gathered more than \$10,000 for benevolence, expenses and building fund, and almost all from our own membership and community. Our new church is being finished, an advance in church architecture, a stimulus to the other churches, a credit to the city, and an appropriate and dignified edifice for the worship of God. In this respect it is conspicuous among the venerable churches of the city, and has already caused a revival of interest in the external temple of the Lord which promises much needed advance and improvement. Our property when completed will be worth at least \$15,000. We have received from a few brethren unkind words of opposition to this work. How can the truth be commended? This missionary enterprise has enlisted the labor and sacrifice of devoted hearts; it is demanded by singular movements of population under the direction of Divine Providence; it is welcomed, encouraged and aided by sister evangelical churches on the field; and it is singularly blessed in fruits, growth and success.

Under many disadvantages, and in spite of struggle and sacrifice, 106 have united in membership with our church. We expect additions at the approaching Communion. Our congregation includes many more, and our field in this growing city is large and promising, assuring us of permanent life and steady growth, especially when in the course of one or two months our church shall afford us a home and centre of Christian work.

We therefore with affection and gratitude say "Farewell;" and "God bless the Board of Home Missions." It is a farewell as to receiving from you, not as to returning to you, that we utter. We hope to return all that we have received, and more in our future unfailing contributions. But no reimbursement can ever cancel the obligation that springs from fostering care in infancy. That can only be repaid by constant and abiding love.

We extend our heartiest sympathy to every laborer in this great work; to our revered Secretaries and those associated with them in care, provision and direction at the general office, and to our humble, faithful fellow-workers in the field. May God bless every laborer, and all the cause!

ILLINOIS.

REV. AMBROSE S. WIGHT, *Waynesville*:—Work has gone on steadily in the regular lines. It is a matter of thanksgiving that I have been able to meet every appointment, though I was not always met by a congregation. But possibly the effort made to keep the appointment, on my part, may be the kind of preaching that they need most. I have not fretted or worried over their failures, but have left the matter to the Lord, sure that He would bring His own ends to pass in His own good time. But there is something to be said in their defense on the subject of these muddy roads.

If ministers do not feel called to go themselves to their appointments, when the day is stormy or bad, and the roads are very muddy, the people soon get into the way of thinking that the minister will not be there and they stay away. It is not as easy to preach to a few as to a larger congregation, but there may be more good done. The message comes closer home to a smaller congregation, as for them. We do not know whether our message is for many or for a few in the mind of the Holy Spirit.

Special services were begun Nov. first, at Elm Grove, and continued for two weeks till the hard weather and falling attendance made it desirable to close them. Attendance was good till the weather became stormy, and the interest on the part of those attending seemed good. The members of the church report that good was done.

Careful study of the field makes me sure that there will be no large congregations there till the Holy Spirit comes in power into that neighborhood, so that all the houses send their quota to the house of God. When that house was built

it was full every Sabbath. Now it will seat comfortably everybody in the neighborhood, for two miles in every direction, and we have to divide that territory with Methodists and Disciples. Owners have gone to the towns to live, and there are only tenants on many of the farms for the summer. Within a mile and a half east from the church, this fall, four families have gone and only one family comes to take the place of the four; and all these families are not church-goers by any means.

The Sunday School goes on for the winter, for the first time in years. There is that much advance at any rate.

I have a conviction that the Holy Spirit is among our people.

ARIZONA.

REV. ROBT. COLTMAN, *Flagstaff, Arizona*:—I never fully realized what Home Mission Work really was until I lived in this frontier town. We have a population of 1,200, mostly Americans, largely composed of young people from the older States. Many of them are cultured and refined to a degree that I have never seen in a Western town. Our church work is in a most prosperous condition. I have received eight new members, of whom seven were by "letter," and one on profession of faith. I have baptized five infants, and one adult. I have solemnized one marriage, and conducted two funerals. One of these was of a young man from the East, a college graduate, who came here for health, but acquired the habit of drink to the extent of suicide. We have eighteen saloons here, with their accompanying vices of gambling and prostitution. *Is not our church needed? Our people mean business.* We have erected a frame chapel, 26x50, on a stone foundation. It is under roof. We have stove and lamps, and will worship there (D. V.) next Sabbath. It is far from furnished, and will remain so, until our friends come to our help. We cannot do it without their help. We have been holding Sabbath services in Masonic Lodge room, and prayer-meeting at my house, but Masonic Hall has been condemned as unsafe and we moved

into an unfurnished chapel, praying and trusting that God will raise up friends to help us. Congregations are steadily increasing, *with a large majority of men*, both morning and evening. The saloon men and gamblers are represented in every congregation. One saloon keeper was at prayer-meeting last night. He expressed a desire to help our work in any way. He was a member of our church in Ohio; says "he must get out of the business," as "he cannot listen to sermons and sell rum."

IOWA.

REV. A. J. BURNETT, *Manning*:—We have had a blessed time within the last three months, about forty-five new accessions to church membership, an increase of about fifty to our Sabbath school in Manning, a junior Endeavor Society numbering sixty young people in Manning also, an increase of about thirty in the prayer meeting, and a proportionate increase in Manilla at prayer-meeting also.

The point upon which I desire to lay special stress is the foundation work for the future, the young life of the church—if it is watched and nourished, will become a mighty factor in the prosperity of the cause here, in a few years. Last Sabbath we had 108 in our school.

It appears to me that there is a strong religious awakening both here and in Manilla among the young, and this is bringing about its results in influence on the old. One of our wealthiest residents joined our church a short time ago, with his wife and daughter. He confessed he was not able to resist the sight of so many young people taking their stand for Christ. So the work goes on. We hope to make a substantial reduction in our appeal to the Board for future help, and there can be no doubt that another two years ought to see both those fields self-supporting. May God hasten that day.

NEBRASKA.

REV. W. T. FINDLEY, *Winnebago Indian Church*:—It was on the first of November that we had our synodical missionary, Dr. Sexton,

present with us, and we had the pleasure of receiving eight Indians on profession of faith in Christ and one Indian and one white by letter—making ten in all—these we organized into the Winnebago Indian Presbyterian Church. Two full-blood Indians were elected ruling elders, after which the sacrament of the Lord's supper was observed for the first time on this reservation. Truly that was a glad day, one which was lovingly looked for these many years.

We feel confident that this is the beginning of better things for this people, though growth must of necessity be slow and broken for a time.

Our Sabbath-school is doing well with a little better attendance of adult Indians. Our mid-week prayer meeting was discontinued at the middle of December because of inconvenience of attendance at night. We still have our Christian Endeavor meeting Sabbath afternoon though it is not well attended. Our Sabbath-school Christmas tree in the church was appreciated very much by the Indians. There was quite a large attendance of Indians; and all members of the Sabbath-school were remembered in some way besides their candy-sacks and apples and popcorn. We acknowledge the help of friends here and elsewhere in furnishing the tree.

The Sabbath-school and preaching service on the west end of the reservation is now discontinued for three months. Attendance there has been well kept up through the past eight months. At the close of their Christmas-eve exercises some outsiders had arranged to have a dance in the school house. The members of the Sabbath school quietly went home, taking their lamp with them, leaving the would-be dancers in the dark, after which emphatic protest there was no dance.

ALASKA.

REV. J. LOOMIS GOULD, *Hydah Mission*:—The year has brought us, in spite of disappointments, much for which we are thankful.

Mrs. McFarland is now living in the new Home building and they are a happy family with a prospect of comfort, convenience and shelter. We have been blessed with remarkably good

health, except Mrs. Mc Farland, and her greatest need we think is rest, though her case is serious.

One of our anxieties is a number of bright boys who want to "go in the big Home house" and we can't take them, so they go where they can, or must now, subject to all the bad influences of savage life. The hope of the future of these people hangs entirely on these boys and girls.

Education and training is the only and a sure solution of the problem of what is to be the fate of the native Alaskans.

Our people attend church when here, and ask when they are to have a suitable place of worship. Many wish to be admitted to church membership and all would like their children to be baptized, but are they ready? Is it more than an impulse to imitate, or to do what we tell them before they can realize the responsibility. Teaching, teaching is what they need. We can only keep doing, the Lord will claim his own.

NEW MEXICO.

REV. J. J. GILCHRIST, *Mora, New Mexico*:—I have had a variety of experience during the quarter. I have had more travel than usual—making quite a trip with Rev. James A. Menaul, Synodical Missionary, and several other trips in the interests of the work, though not for preaching—in all 850 miles. I have preached twenty-four times, to audiences varying from seven to sixty persons; have received two persons to church membership, performed five marriage ceremonies; actually received a \$10 fee from one of them.

Was snow-bound so that I missed preaching on two Sabbaths. The second Sabbath was remarkable in one occurrence—being storm-bound Saturday night, placed me where I could help an old sick brother, who probably would have died alone, but for me. Later in the day I walked nine miles over snow drifts three feet deep and into them, carrying my saddle bags and pockets full of books for the mission school at El Rito; hoping to reach the church in time for service. I was too late. The storm more furious toward night, prevented any night service. So I had the privilege of walking down hill to-day, nine miles, till I reached my horse, and then home.

My field is getting in better shape, for which I am thankful. The work in Mora is more encouraging than ever before. I understand that there has never been any religious interest in the town. I know that while the people are fanatical Romanists yet they greatly prefer a rooster fight to going to mass. Recently I have secured a Mexican brother specially to visit the families. His work has something to do with the increase of interest. The mission school (Miss Bloom, teacher), without any particular personal work, has increased to twenty-seven pupils. Some families moved into town for benefit of the school. These families attend the church services and so help the work. I hope a brighter day is at hand for work in Mora. The work is more hopeful throughout the whole of my field, so that with more vigorous work in holding extra services and house-to-house work by the evangelists, I expect to see a good increase in number of church members.

COLORADO.

REV. SAMUEL BARBER, *Delta*:—Our membership now is thirty-six and we have the promise of several more. We have almost as many male as female members, and in every thing the men are more active than the women. The finances of the church are in a very good condition, the subscriptions are paid in to the Treasurer weekly and he pays me monthly and thus far I have always gotten all I asked for and nearly always left some money in the treasury. The finances of this church are better managed than of any Home Mission church I know. They have already made some slight repairs on the building and the ladies have already raised enough money to paper and carpet it and we expect to have this work done soon.

Some are already talking of a parsonage, and if the crops are good I think we can build a parsonage next summer. The people seem very hopeful over the church work and now there is unity and good feeling among the members. Delta is a town of about 600 and the only town in Delta county which has a population of about 8,500. There are Methodist and Baptist churches

here, but the Baptists have no minister and so the Methodist brother and myself have the entire field excepting there are a few local preachers in the county. This is a promising town. It is said to be the best point for its size in the State. Several new business blocks are now being erected. There is plenty of business here, but we need more religion; yet we have some of the richest and most influential men of the town in our church. I think it will be a splendid investment—all the money the Board can put on this field.

What we need above every thing else is more true spirituality and a more consecrated use of the blessings the Lord doth bestow upon us.

APPOINTMENTS.—JANUARY, 1892.

S. Dodd, Stephentown,	N. Y.	W. Sangree, Sanborn,	N. D.
A. M. Shaw, Whitney's Point,	"	E. W. Day, Lisbon, 1st,	"
M. G. Henry, Genoa, 2d and 3d,	"	J. B. Hobart, Edgely, Monango and Fullerton,	"
J. Cairns, Breesport,	"	R. J. Cresswell, Inkster, Elkmont and Conway,	"
F. E. Voegelin, New York City, Zion, German	"	W. H. Hunter, Park River and station,	"
J. G. Patterson, D. D., New York City, East Harlem,	"	J. McCoy, Ellendale,	"
T. Fitzgerald, Colchester,	"	G. M. Cummings, New Castle and station, Wyo., and Edgmont,	S. D.
W. M. Langdon, Monterey and Sugar Hill,	"	C. F. Richardson, Woonsocket, 1st,	"
J. M. Wolcott, Redfield,	"	C. R. Crawford, Good Will,	"
D. Deruelle, Knoxville,	Pa.	J. B. Renville, Ascension,	"
C. A. Walker, Eden of Whaleyville,	Md.	W. Patchen, Hope Chapel,	"
W. E. I. d'Argent, Point Pleasant,	W. Va.	J. N. Hutchison, Sioux Falls, 1st,	"
S. T. Thompson, Lakeland,	Fla.	S. Alexander, Council Bluffs, 2d,	Iowa
E. G. McKinley, Bartow,	"	C. DeHaal, Howell,	"
J. E. Rodgers, D. D., Hill City, Northside,	Tenn.	J. C. Bantly, Walker and Rowley,	"
C. F. Brause, Ft. Cheatham Chapel of Chattanooga,	"	W. M. Evans, Sioux City, 3d,	"
R. A. Bartlett, Dayton,	"	M. T. Rainier, Paton, Rippey and Sunnyside,	"
J. C. Lord, Huntsville and New River,	"	R. T. Pressley, Mission Work in Keokuk,	"
J. P. McMillan, D. D., Burkesville,	Ky.	W. Semple, Union Township,	"
W. H. Shepp, Findlay, 2d,	Ohio.	J. P. Baker, Medora and Jacksonville,	"
M. D. Long, North Baltimore, 1st,	"	G. Bray, Aurora, 1st,	Neb.
H. Wilson, Convoy, Harrison, Middlepoint and Venedocia,	"	C. H. Brouillette, Beatrice, 2d,	"
W. H. Blair, Maumee and Waterville,	"	W. A. Pollock, Wilsonville and Lebanon,	"
W. A. Ward, Van Buren,	"	J. T. Houston, Laclede and Centre,	Mo.
W. M. Wilson, Chandler, Pinnebog, Hayes and Casaville,	Mich.	W. A. Cravens, Breckinridge and New York Settlement,	"
G. S. Woodhull, D. D., Flynn and Mariette, 1st,	"	J. Wilson, Lathrop and station,	"
J. B. Hall, Oneida,	"	F. Lonsdale, St. Joseph, North,	"
H. H. Parker, Parma,	"	W. C. McCune, Avalon,	"
W. H. Hoffman, Mt. Pleasant and Calkinsville,	"	J. B. Brandt, St. Louis, Covenant,	"
J. Irwin, Maple Ridge and station	"	J. A. Gallaher, St. Louis, Clifton Heights,	"
T. Middlemis, Alpena,	"	J. J. Cook, Sedan,	Kan.
D. McDonald, Iron River, 1st, and station,	"	D. K. Steele, Howard,	"
W. J. Turner, Horicon, Mayville and station,	Wis.	J. M. Adair, Troy,	"
N. H. Bell, Lakefield, Canby, Jasper, Cottonwood and other vacant fields,	Minn.	W. Weatherstone, Sterling,	"
D. P. Groescup, Beaver Creek and Rushmore,	"	H. R. Schermerhorn, McAlester,	Ind. Ter.
J. S. Pinney, Curry and Fulda,	"	H. H. Shawhan, Caddo,	"
A. W. Benson, Elgin and Bethany Mission of Minneapolis,	"	H. C. Bradley, Canadian, Mobeetie and vicinity,	Texas
A. W. Wright, Howard, Winstead, Eden, Prairie and other vacant fields,	"	J. Y. Perea, Pajarito and five stations,	N. M.
J. B. Freeman, St. Paul, Arlington Hills,	"	A. McIntyre, Raton, 1st,	"
L. V. Nash, Austin, Oakland and Woodbury,	"	R. M. L. Braden, Golden,	Col.
C. W. Cable, Hillsboro' and Kelso,	N. D.	F. M. Gilchrist, San Luis Valley,	"
		S. D. Demarest, Bessemer,	"
		C. H. Bissel, LaVeta and station,	"
		G. W. Bell, Engle, El Moro and station,	"
		C. Burgess, Alamosa,	"
		J. McLean, Saguache Co.,	"
		J. Dunlap, Miles City,	Mont.
		W. J. Boone, Caldwell,	Idaho.
		W. B. Williams, Chehalis,	Wash.
		M. G. Mann, Puyallup and Nisqually Indians,	"
		A. McKenzie, Hoquiam,	"
		J. H. Reynard, Tacoma, Edison,	"
		J. W. Dorrance, Snohomish,	"
		T. M. Boyd, Seattle, Calvary,	"
		A. S. Foster, Anacortes, Westminster,	"
		A. B. Brown, Sehome, Bellingham Bay,	"
		A. F. Lott, Independence,	Oreg.
		W. J. Hughes, Union,	"
		F. J. Edmunds, Medford,	"
		T. C. Guy, Valona, 1st,	Cal.
		H. B. McBride, Golden Gate, 1st,	"
		M. T. A. White, Prospect Hill,	"
		W. Baesler, Pleasanton,	"
		J. Wilson, Visalia, 1st, and station,	"
		J. H. Cornwall, Dunsmuir,	"
		C. J. A. Porter, Lemville and vicinity,	"
		J. Wallace, Elko, Carlin and Wells,	"
		S. Jackson, D. D., Presbyterial Missionary,	Alaska
		L. F. Jones, Killisnoo,	"

FREEDMEN.

THE FREEDMEN AND SELF-SUPPORT.

R. H. ALLEN, D. D., COR. SECRETARY.

When the slaves of the South were emancipated they were penniless, landless and homeless. They entered on their new life with absolutely nothing but their muscles and their simple faith in God. When we commenced our work among them, twenty-six years ago, the mass of them was in the depths of poverty and wretchedness. From the first our policy was to encourage them to give towards self-support, though we knew that whatever they gave would be given out of their deep poverty. At the close of our first year's work among them (1866) they had given towards self-support \$1,548.55. At the close of the tenth year (1875) they had increased that sum to \$8,246.26; at the close of the twentieth year (1885) to \$17,291.20; last year, the twenty-sixth, they gave \$45,581.39. During the twenty-six years they have given toward self-support the handsome sum of \$365,369.69, an average of a little over \$14,000 per year from the beginning of our work. Their gifts last year averaged \$2.22 per member of the church. These gifts do not include what they have contributed to the Board of Missions for Freedmen and to the other Boards of the church, but simply what they have given toward the support of their own churches and schools.

"What are the Freedmen doing towards self-support?" is a question often asked us, and we have given the above facts in answer to it.

When it is remembered under what difficulties and burdens the freedmen have labored, these facts are certainly encourag-

ing, and persons who want to help those who are disposed to help themselves can surely find reasons here for helping the freedmen.

The following facts, from among many that might be given, may be interesting as showing how some of the freedmen give towards self-support:

The Board of Missions for Freedmen has a congregation of colored people in Louisville, Ky. They were worshipping in a rented hall, and had long been praying and laboring for means to build a house of worship; but the prospect of obtaining their desire seemed dark and discouraging, and they had almost begun to despair, when help came from a very unexpected source.

In the congregation was a quiet, unpretending Christian man named Andrew Ferguson, who was once a slave of Dr. Andrew Todd, of Kentucky. After his freedom he was employed as janitor in the Hamilton Building, in the City of Louisville, where he worked faithfully for years, winning the confidence of his employers, and where he still works to-day. He holds no official position in the church, but rather seeks retirement, being naturally modest and diffident, but is an earnest worker in the church in his own quiet way.

Hearing that a German congregation had a very good house of worship which they wished to sell, he asked his pastor to go and see what they would take for it. The pastor had no idea what was in the mind of his quiet parishioner, but went and saw the owners of the building, and reported that they would take \$4,880 for it. Mr. Ferguson then requested the pastor to arrange a meeting with the trus-

tees of the German congregation and themselves. The meeting was held and the matter talked over, and at its close the pastor was astonished to hear Mr. Ferguson say to the trustees, "I will take that house:" and drawing from his pocket \$500, said, "This will seal the bargain; call to-morrow at the Hamilton Building and I will pay you the remainder." They called as directed, the deed was made to the Presbyterian Church, and the sum of \$4,880 paid over. "There," said the quiet member to his astonished pastor, "is a house of worship for our congregation, take it," and handed him the deed.

Comparatively few to this day know of the generous gift of this obscure colored man, which is the more remarkable because it was the savings of years of honest toil and economy. He had never in his life spent five cents for a cigar or glass of liquor, or for anything else needlessly. Faithfulness, industry, and economy had enabled him, up to this time, to lay by about \$7,000, more than two-thirds of which he took to make this freewill offering to the Lord.

Many men have given their thousands, but they still had thousands left. Andrew Ferguson gave nearly his all, and did it cheerfully and humbly, desiring, if possible, that his left hand should not know what his right hand did.

The Olivet Church, Charleston, S. C., the members of which are all poor, had no place of meeting except a small and uncomfortable room, but little better than a shed. For several years they have made their weekly offerings of fifty, twenty-five, or ten cents towards a building fund. Their way of doing this was to come forward one by one, after the services on the Sabbath, and lay their offerings on the table, while the name of each contributor,

with the amount given, was carefully registered. They gave liberally out of their deep poverty; everybody gave; children—little toddling things, with eyes and teeth shining with delight—brought up their five cents. Some of the people allowed themselves meat but once a week, that they might have more to give for this purpose. The women had a "Pulpit Association," in which a sum steadily accumulated for the purchase of a pulpit for the church when it should be built. The older Sabbath school girls got up a Christmas basket filled with articles of needlework, made by the teachers and scholars, which were sold from house to house during the holidays. Thus, by patient and self-denying efforts, this congregation of poor people raised the amount necessary to entitle them to aid from the Board of Church Election, and their church is now built and paid for.

At Mt. Pleasant, near Charleston, S. C., a church under the care of the Freedmen's Board, had a small comfortable building entirely paid for, the first contribution to which was ten cents given in faith by a poor colored woman, thus starting the building fund. Following this, the enterprise owed much to the prayers, labors, and gifts of James Green, an excellent, hard working colored elder, whose great anxiety for years was to see a house of worship built for this people. He never failed to bring his weekly offering of one dollar for this purpose, and when it was necessary, cheerfully denied himself meat and other comforts in order to make up the amount. When the church was dedicated, this good old Simeon begged his pastor to excuse him this once if his feelings should overcome him, and he should shout for gladness, for this was the happiest day of his life.

When we were erecting the new college building for Biddle University at Charlotte

N. C., we had a number of gifts from colored people that were very touching in their nature. Among them the following:—

When the report on Biddle University came up before the Synod of Atlantic, various speeches were made showing the deep interest felt in the work of this institution, so vital to the interest of Presbyterianism among the colored people. Some members advocated the sending of one or two of their number to solicit aid from the northern churches. But one sturdy young minister, a son of Biddle, made a stirring speech that thrilled members and visitors, and evoked hearty applause. Said he: 'Brethren, what are we ourselves doing for Biddle? Are we never to give, but always to receive? I, for one, would be ashamed to walk through that new building when it is erected and feel that I had not put even a brick in it; that I had not denied myself to aid that institution to which, under God, I owe all that I am and my ability to work for him. Biddle University is to stand in our midst for scores of years to educate our race to work for God and their fellow men. What are we doing to show that we understand its value? I have no money, but, thank God, I have muscle, [stretching out a brawny arm,] and I can dig, and from the labor of my hands I pledge fifteen dollars this year for the new building at Biddle.'

This young man had been a slave and is now an educated minister and missionary of this Board.

Another of our missionaries wrote us at the same time as follows:—

"We have formed the boys and girls of our Sabbath and day schools into a company known as the 'Boys and Girls' Brick Company.' The object is to raise money for the new buildings now going up at Biddle University and Scotia Seminary. The boys are to work for Biddle and the

girls for Scotia. We hope in this way to raise a small sum at least, and also to train them to do for themselves."

"As to myself, I have been working to reach the point where I could get my support without burdening the Board. I have been striving for this ever since I have been in the work, and hope soon to be able to say that I have reached it. I think I have matters so fixed now that we will carry on our school after this time without aid. I have told the people that they will have to pay an assistant, or not send their children to school. I mean for all to put their hands to the work and help, though some are too poor to do so now. I hope to be able to get on without help from the Board before very long, so far as I myself am concerned—at least, I mean to try to, and I do not doubt being successful. I work hard all day and study at night."

The church to which this young brother ministers, sure enough, became self-sustaining and continues so.

The contributions of the Freedmen towards self support have steadily increased from year to year, and very largely so during the last ten years, evidently showing that they have given, in some degree at least, as the Lord has prospered them.

It is officially reported, that Negroes in Virginia own real estate and personal property to the amount of \$12,089,965.

The property upon which white people in that State pay taxes, is reported as \$379,008,644.

The Negroes have earned and saved nearly all of theirs since 1865, when they or their fathers and mothers ceased to be reckoned as personal property of white people. How long has it taken the whites to accumulate their property?

MINISTERIAL RELIEF.

OUR DEPENDENT MINISTERS.

A recent number of the *National Baptist*, published in Philadelphia, contains an editorial upon the subject of "Our Dependent Ministers." Referring to the necessity of some organized agency in their behalf, instead of leaving the matter to the uncertain and fitful impulses of private charity, the editor says:

If a minister of very popular character, who has served one or more wealthy churches, is disabled, usually there is no great difficulty in making provision for him. But if he be a man in humble station and have served poor churches there is a little temporary, evanescent sympathy, resulting in small contributions, and then another wave comes, and his name somehow fades from recollection. It is a discredit to a great, wealthy, denomination that it has not a systematic provision for its ministers, who have spent their whole lives in the service of God and of His church.

Dr. Wayland laments the indifference which generally prevails in his own denomination with reference to this great and important subject. He says: "We are afraid the Baptists are more negligent than any other large denomination," and then refers with high appreciation to what is done in some other denominations. "Our Methodist brethren," says he, "in this matter, as in all others, act with great wisdom and with systematized enthusiasm. A collection for superannuated ministers is taken in all the churches. The proceeds of the Book Concern, East and West, are devoted to this object, and amount to from \$100,000 to \$125,000 each year."

The following is his notice of what our own Church is doing for its Dependent Ministers through this Board:

Our Presbyterian brethren have a "Board of Relief for disabled ministers and the

widows and orphans of disabled ministers." Their income during last year was, from all sources, \$155,000, the largest income they have ever received. Their permanent fund amounts to \$1,151,000. During the same year they aided 642 ministers or widows or families, besides providing for 17 at the Ministers' Home in Perth Amboy, N. J. This aid is not placed on the ground of charity.

The Assembly provides that every honorably retired minister over 70 years of age, who is in need, and who has served not less than 30 years,* shall be entitled *by such service* to draw an annual sum for his support. The maximum appropriation to any one individual or family is \$300; the average appropriation is a little less than \$280. The report of the Board is touching in the extreme. It seems as though, if it were read by the members of the church at large, the amount of relief expended would be doubled.

Referring to one of the Homes established, by a munificent bequest, for aged ministers in the Baptist Church, and calling attention to what would have been a great advantage had the provisions under which this trust is administered been less restricted, Dr. Wayland adds a paragraph which is worthy of careful reading by those in other denominations also who "devise liberal things":

This is one of the many instances, where a charity is crippled by the necessity of rigid adherence to the provisions of the testator. We fully believe that there ought to be in the hands of the living men of to-day a large amount of discretion as to the method of using bequests. It is a very curious state of things. Charities and foundations are often frustrated because of the rigid limitations placed upon executors and trustees, while, on the other hand, in New York, the will of Gov. Tilden

* "As a Missionary of the Home or Foreign Board, or as a Pastor or Stated Supply for a period in the aggregate of not less than thirty years." See minutes, page 32. General Assembly of 1899.

was declared void because he gave too much latitude to the trustees.

The *Lutheran Observer*, of February 26, also contains an interesting article upon this subject from the pen of Rev. Jay Benson Hamilton, under the heading "Garret or Parlor." He refers to "two old-fashioned spinning wheels" which he recently saw; one was in the garret, broken and neglected, the other "was in an elegant parlor, every broken part carefully repaired, with here and there little touches of color and bright bunches of ribbon." The former was evidently no longer of interest to anybody; the latter was as evidently linked with sacred memories that made it a treasure. Mr. Hamilton then asks:—

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full

of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor, although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Alas! No! He sits in the garret, lonely, neglected and almost forgotten. Fellow-Christian, when your minister retires, shall it be to the garret or to the parlor?

The Editor of *The Observer*, referring to this illustration used by Mr. Hamilton, says:—

This important duty of the Christian church (making better provision for disabled and superannuated ministers) is too much neglected by all denominations, and very inadequate provision is made for the comfortable support of the aged servants of Christ after their days of active ministry are ended. We trust that the labors of Mr. Hamilton will be successful in awakening a deeper interest in this important matter, and a general effort in all churches to remedy the sad and serious evil to which he refers.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE BIBLE TEACHER'S GUIDE.

The Superintendent of the Sabbath-school and Missionary Department has prepared this text book of Methods of Work in the Sabbath-school, with the valuable assistance of Mr. Israel P. Black, Secretary of the Primary Teachers' Union. The idea of the author is that Bible-Teachers' Institutes, which have been so helpful of late years in stimulating and directing the work of teachers, should be established in every separate church, with regular weekly meetings during six months of the year; and, as the basis of six months of such study, the twenty-four lessons of this Guide have been prepared. The lessons cover such topics as the following:—The Sabbath-school—Its Definition; Re-

lation of Sabbath-school to the Church; The S. S. Superintendent and His Duties; Teachers' Qualifications; Teachers' Preparation of the Lesson; How to Win and Hold Attention; The Art of Questioning; etc. This is designed to give a sort of Normal School instruction to the teachers of each Sabbath-school. The lessons are of such a character as to be suitable to the needs of any school, and teachers of all grades of experience. The lessons are so complete in themselves that one without unusual knowledge or ability can conduct the local institute; and yet they are so suggestive as to provide a good basis for the instructions of highly qualified and experienced leaders. Each lesson contains a black-board exercise, which will be sug-

gestive and helpful to those who aim at reaching the heart through the eye, and by object-lessons impressing truth upon the memory. The book is full of wise counsel and practical suggestions. Wherever Bible Teachers' Institutes are established and conducted on the lines of this book great benefit will result to teachers and scholars, and to the whole church. The book inculcates the truth that all the members of the church, so far as possible, ought to be connected with the Sabbath-school, either as teachers or scholars.

Where an Institute is not established, any individual teacher, who wishes to be well qualified for his responsible work, will find this a helpful guide.

1492. CHILDREN'S DAY. 1892.

In 1492 the dream of Christopher Columbus passed into reality. The discovery of the new Western hemisphere arrested the attention and riveted the gaze of the world.

After the lapse of four centuries the young Republic is preparing to celebrate the discovery of America by the exhibition within her borders of the world's material advancement.

What more fitting time, than at the portals of the fifth century of the life of this Continent, for our Christian young people joyously to celebrate the occasion, and with grateful hearts to lift aloft the banner of King Immanuel, proclaiming to the world their motto—"America for Christ."

This grand opportunity will present itself on the coming Children's Day, June 12th. Let us make it a glad spiritual festival, one fitting this important epoch in our history. Our fair land cannot witness any work more vitally essential to its noblest and truest development and greatness than the spread of the gospel of Jesus Christ among the spiritually destitute, and

the deepening of the enthusiasm for Bible knowledge among our young.

Let us make Children's Day holy unto the Lord. The evening of Saturday, June 11th, and the hours of the Sabbath morning following, should be agreed upon as times for earnest prayer to the God of nations for his special blessing upon the observances of the day; that those observances may have lasting and far-reaching influence for God, for home and for native land; and that the time may speedily come when every precious soul in this land may receive and accept the gospel message, and find in Christ that perfect liberty in the enjoyment of which we shall be free indeed.

Only as our children, who are to bear so important a part in shaping the destiny of America, are imbued with the spirit of self-sacrifice, love of God, and love for perishing souls, may we believe that, as a Christian nation, we are fulfilling our sublime mission, and that, as individuals and patriots, we are discharging our sacred obligation. Then, indeed, may we see the star of our national existence made bright by the reflected light of the Star in the East, and our people come to worship, not the infant Jesus, but our risen and all conquering Lord.

The contributions on Children's Day will be in behalf of Sabbath-school Missions. One hundred thousand dollars are needed for the prosecution and extension of the mission work of the Board in this land. Last year 3,200 of our Sabbath-schools observed the day, and the magnificent sum of \$43,000 was raised to support the work. Presbyterian Sabbath-schools, in this quadri-centennial year can contribute \$75,000. The work of reaching the millions in our land who are now outside of all Sabbath-schools and destitute of every means of grace, is worthy of our enthusiastic support, and needs the prayers of God's people everywhere.

All the exercises for Children's Day have

been prepared with special reference to the significance of the year. The collection envelopes will be in the shape of the old Liberty Bell, bearing the appropriate inscription "Proclaim liberty throughout the land, to all the inhabitants thereof." Let our children and youth dedicate themselves anew to God, and all God's people liberally respond in contributions for Sabbath-school Missions.

STRANGE IGNORANCE.

One of our most successful Sabbath-school missionaries, when on a visit to the East, was invited to address a prominent church. He distinctly and repeatedly informed the pastor that he was a Sabbath-school missionary of the Presbyterian Board of Publication and Sabbath-school Work. Just before he was called upon to speak, he again took pains to make clear to the pastor the position he held. Yet, that pastor introduced him to his people as a missionary of the American Sunday-school Union.

The writer of this article has a next door neighbor, at whose side he has lived for fourteen years. That neighbor is an intimate friend, and an earnest Presbyterian. Yet, within a month, that neighbor revealed, in casual conversation, that he had always thought the writer to be connected with the American Sunday-school Union.

What do these two facts illustrate? That there are many in the Presbyterian church who have not yet grasped the truth that our church has, as a church, entered upon the Sabbath-school missionary work. In former days they always associated Sabbath-school mission work with one single institution—the American Sunday-school Union,—and the association continues. They continue in strange ignorance of the fact that their own denomination has been successfully prosecu-

ting Sabbath-school Missions for many years.

What shall be done to enlighten these ministers and church members?

ONE SCHOOL.

What one Sabbath-school has done shows what may be done by others. One Sabbath-school in Marquette County, Wis., gives results as follows:

It was organized thirty-eight years ago, and from it have come seven ministers, four ministers' wives, one colporteur, and fifty-six school teachers. This school, with an occasional preaching service, was the only Christian agency in the district in which it was located for a number of years; it then developed into a preaching station, and eventually into a Presbyterian church. One year ago a neat church building was erected, so that now the district is blessed with a complete and permanent church agency.

FROM MISSOURI.

At a town, which is now two years old, I organized one year ago a small Bible-school. Three ladies took hold of it. They became its superintendents and teachers, and worked faithfully under unfavorable circumstances. God blessed their labors, and now there are two schools in the town—the second being the outgrowth of the one I organized. When I established the first school there was no church organization in the town; now there are two, and two church buildings are under way.

At another town, in the same region of country, where there had never been preaching, I organized a Sabbath-school in a school-house. Since then there has been a church organized, and a number of conversions. This result was largely the outgrowth of the Bible-schools organized by our Sabbath-school Missionaries, and helped in the way of literature by our Publication and Sabbath-school Board.

Systematic Beneficence.

HOW ONE CHURCH DOES IT.

We are a church but four years old. We have one hundred and forty members. Our people are neither wealthy nor poor, but fairly well to do. Ours is a "free church" supported by voluntary weekly contributions. Every sitting is absolutely free. To-day we support a pastor with a good living salary, a foreign missionary and his wife, a lady home missionary teacher, a Bible reader in China, and furnish a scholarship for an Indian at Hampton. We also give something to the general fund of every Board. Two things have made this possible, viz:—

1. *Systematic beneficence as an act of worship.*

2. *Specific objects in the missionary field.*
Four years ago we were giving under the old system of collections for the various Boards taken monthly or bi-monthly. We introduced the envelope system of regular weekly contributions, and our beneficence increased immediately seventy-five per cent. Our procedure was as follows:—The subject of systematic beneficence was brought before the people and explained to them by a sermon on Sabbath morning. The weakness and insufficiency of the old method were made apparent. The method of giving regularly every week was shown to be biblical and business-like. Cards like the one below were then distributed.

WEEKLY OFFERINGS.

(Reverse side.)

\$.01	PLEASE mark with an X, in the column on the left, the sum you are willing to pledge as a weekly offering to the Lord for the year beginning 189 , using a blank space if you select a sum not mentioned.
.02	
.03	
.04	Write your name and residence at the bottom of this card, and deposit the same in the box the following Sabbath.
.05	A package of small envelopes will then be furnished you,—one for each week.
.10	Each Lord's Day enclose the amount of your weekly offering in the envelope which bears that date, and place it sealed in the box.
.15	In case of absence for one or more Sundays, enclose the whole amount due with the next offering that is made, and destroy the envelopes that have not been used.
.20	This pledge, being purely voluntary, may be recalled at any time by giving notice to any member of the committee.
.25	
.30	
.50	
1.00	
X 2.00	Name,.....
5.00	
10.00	Residence,.....

Please specify the different objects among which your money is to be divided, and the amount you wish to go to each.

Home Missions.	\$ 32.....
Foreign Missions.	\$ 34.....
Education.	\$ 5.....
Sunday-school Work.	\$ 3.....
Church Erection.	\$ 8.....
Relief Fund.	\$ 9.....
Freedmen.	\$ 5.....
Sustentation.	\$
Aid for Colleges.	\$ 6.....
Home Sunday-school Expenses.	\$ 2.....
	————— \$104

The method is a simple one, and yet required considerable explanation at starting. Mr. A. takes his card: what does he conclude that he ought to give to God as pure beneficence (outside of Church "current expenses") for the coming year? Say \$2.00 per week: he puts the mark X opposite that figure on his card. How does he wish this money to be divided among the various objects? Upon the other side, he finds these objects in order. He has \$104 to divide, and may designate how much shall go to each object by placing the amounts in the column opposite each; the sum of these items must be \$104. The division here made is according to the recommendation of General Assembly. If he does not care to make a division himself the Session will do it for him. This card he hands to the Treasurer of Session, and receives 52 envelopes for the year: he has nothing more to do but to put \$2.00 each Sabbath into one of these and drop it in the plate at the morning or evening offering. The Treasurer divides the sum at the end of each quarter between the objects as specified and sends his checks for the same to the several Boards. By this simple method several things are accomplished.

(1) Every one may give, be it ever so little and the "littles" count up wonderfully when they flow in steadily week after week.

(2) Rainy Sundays, vacation months etc., makes no difference; the amount which has accumulated during absence is made up on returning. This is treating our contract with the Lord as we treat our business agreements with men.

(3) It does away with all *appeals* and all *special collections*.

The pastor keeps the people informed, and the monthly concert helps them to inform themselves of what their money is doing. This is a matter of vital importance as regards

the successful working of this system. A stream of missionary information must be kept flowing constantly before the Church.

(4) It prevents shrinkage of gifts to the Boards during "hard years."

It may require considerable patience and some disappointments in getting it started, but once fairly lodged in a church as part of its working machinery it will do better and more work twice over than the old method.

Our second point is specific objects in the missionary field. There were pledged upon these cards for foreign missions in all about \$250. We were not satisfied with this. We found out where a missionary could be supported at lowest cost, and as by the ordering of Providence found a "live" missionary in this work from that field. He spent a Sabbath with us. After his morning address the congregation was told that we might have this man for "our missionary" if in addition to the amount already pledged to foreign missions, sixteen persons would give twenty-five cents each per week. At the close of service the pledges began to come in. The people were enthusiastic. They began to feel a little of that power which is within every church all undeveloped because the true method has not been applied. In sums of twenty-five cents per week, ten cents, fifty cents, and in three or four cases, a larger amount, six hundred and fifty dollars were pledged then and there. We took not only the missionary but his wife. They are both ours. Letters are coming constantly from them to us which are read publicly and then sent through the congregation to the aged and sick or to any one who asks to have his name put upon the list. The letter is placed in a stout envelope upon which is written the list of names with the request that after it is read it shall be handed on to the next. Twelve committees, of three persons each

have been appointed to write once a month to the missionary or his wife. Thus three letters a month of Christian sympathy, interest and encouragement go out from this church to "our pastor" in———. There is no abatement of interest, rather the contrary. Neither does this concentration upon certain specific persons and fields lessen our interest as a church in the whole world. On the contrary it is increased thereby.

We find that the following use of THE CHURCH AT HOME AND ABROAD for Monthly Concerts has worked admirably.

MONTHLY CONCERT, NOV. 18, '91.

I. Foreign:

SOUTH AMERICA.

1. "The Missionary Perspective of South America."
(See "Church," p. 403.)

Mr.

2. "Northern Brazil and the Indians."
(See "Church," p. 405.)

Mr.

3. "A Pioneer and His Plans for Brazil."
(See "Church," p. 406.)

Mr.

4. "Chill's Great Need."
(See "Church," p. 409.)

Mr.

II. Home:

THE MEXICANS.

1. "New Mexico." (See "Church," p. 411.)

N. B.—A three to five minute talk. If unable to be present, please find a substitute.

A copy of this entire programme is given to each gentleman who is to take part on the Wednesday or Sabbath previous. Our missionary concert is generally the best meeting of the month.

"HARD TIMES."—This is a frequent excuse for small contributions. "*Money is tight*" is an equally useful phrase. Could they not be translated *hard hearts and tight fists*?

Temperance.

In sending the following for our pages, the Corresponding Secretary of the COMMITTEE ON TEMPERANCE, Rev. I. F. Hill, expresses the regret of the Committee, that its special work has not been more frequently presented in the pages of the CHURCH AT HOME AND ABROAD, to which, as he truly says: "We have so cordially offered it access." We accept unreservedly his assurance that the failure to send us anything from that Committee has not been from "any lack of interest." We hope that this will also be accepted by those of our readers who have somewhat severely censured us on this account.

VOICES FROM THE SYNODS.

The published minutes of the synods seem to come in slowly, but they bring some interesting temperance reading from which we make a few gleanings.

RUM ON THE CONGO and its terrible effects seemed to have engaged the attention of a large number of the synods. Prior to the meetings of the synods, correspondence was had with synodical committees on Temperance by the General Assembly's Permanent Committee, and at least seventeen of the synods took action, which was presented to the United States Senate, seeking the ratification of the Treaty of Brussels.

PRESBYTERIAN WOMEN'S TEMPERANCE ASSOCIATION.

By the Synod of Pennsylvania it was

Resolved, That we have heard with gratification that women of the Presbyterian Church have organized an association in Philadelphia, under the name of the Presbyterian Women's Temperance Society, with the approval of the General Assembly, for the purpose of furthering the cause of temperance in accordance with the deliverances of the Assembly and under the supervision of the Assembly's

Permanent Committee, on Temperance, to which their association is auxiliary, and bid them God-speed in the prosecution of their work within the bounds of the Synod

The Synod of Missouri, "urges that the session of each church shall arrange for the organization of a Presbyterian Women's Temperance Society.

"LAW FOR THE TRAFFIC; GOSPEL FOR THE VICE."

"This," says the Synod of Minnesota: "is the underlying principle of all real temperance reform." The effective instrument is the Christian conscience. The agent is the Christian citizen. * * * Let us preach temperance, practice what we preach, and keep our powder dry. The Lord of Hosts is with us."

Several Synods reiterate their former deliverances and those of the General Assembly regarding the iniquitous traffic. The Synod of Wisconsin calls special attention to the following deliverances of the General Assembly.

Assembly of 1877: "Every member of Christ's Church should feel constrained, neither to touch, taste nor handle the intoxicating cup, which has evil and only evil in it, as seen in its influence upon politics, society, homes, hearts and lives of men."

Assembly of 1883: "This Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law."

Assembly of 1891: "And we would also urge upon all the duty of a Christian citizenship, to aid in continuing, increasing and intensifying such a pure and healthy sentiment in the community as will ultimately lead to the utter eradication of intemperance from our common country."

Your attention is also called to the fact, that since the last meeting of this Synod, the Supreme Court of the United States, has decided that "There is no inherent right in a

citizen to sell intoxicating liquors. It is not a privilege of a citizen, of a state or of the United States."

The right to traffic in intoxicating liquors is, therefore, a conferred right. Christian citizens should not use their citizenship for the conferring of such a right.

Though the Brooks Law of Pennsylvania, is claimed to be the best license law in the country, the Synod of Pennsylvania finds that the reports of its Presbyteries present the following facts as to the traffic in that state.

1. That that traffic in intoxicating drinks, as it exists within the bounds of this Synod, is an enemy of Christ and His Church, and the cause of untold evils of all kinds.

2. That this traffic has no respect to the claims of God and humanity. It is willing to pay the fee to be legalized, but, whether licensed or not, it disregards or defies the laws of God and man.

3. That no license system either restricts or represses this traffic. Therefore this Synod desires to discountenance and to protest against all systems of license of the traffic in intoxicating drinks; and to emphasize the need of and our demand for the entire prohibition of the business.

The testimony of the Synod of Iowa is of the same import.

We believe high license as a substitute for prohibition to be not only wrong in principle but proven by experience to be a failure as a restrictive measure and therefore a delusion and a snare. It is known to be what the saloon interest and the combined liquor power desire and demand, and that to gain it they are willing to pay heavily. The claim therefore that it is in the interest of "true temperance" is and must be utterly untrue.

THE GENERAL ASSEMBLY'S PERMANENT COMMITTEE.

The work done by this Committee in aid of the cause is recognized by several synods. In California, Missouri, Colorado, Kentucky, Iowa, Pennsylvania, and perhaps elsewhere, the literature published by this Committee

seems to have been found of valuable service and the Synod of Pennsylvania "urges Presbyteries to give wide circulation to the literature of the Committee, and they are reminded that the committee is recommended by the General Assembly for contributions to enable it to carry on its work."

The Synod of Missouri recommends that each church contribute in the month of November of each year at least two cents per member to the treasury of the Assembly Committee, so that they may be enabled to furnish the various churches and Sunday schools with their temperance publications.

WHAT CHEER?

From the Synod of the Pacific:—"We believe that there has been a general quickening of interest and effort."

From Minnesota:—"Not very encouraging. From all parts of the State we hear of drunkenness and disorder. In some instances marked improvement."

In South Dakota:—"The outlook is full of inspiration and cheer."

In Missouri:—"Your committee feel much encouraged—they have received many warm and cordial letters from the ministers and women, and a few from the elders—evinced a determination to work on this line for the Master until every child and adult in the Church has become a pledged abstainer and the blighting influence and curse of the liquor traffic has been driven from our beloved State."

"Forgetting the things which are behind," we must press forward and "work while it is day." The records of the Synod and Assembly are full of resolutions—what is now necessary is action.

"Act, act, in the living present!
Heart within, and God o'erhead."

Young People's Christian Endeavor.

TRIFLES

[From the Illustrated Christian Weekly.]

Aunt Lou had come into the home, and everything seemed so changed. The curtains were more gracefully draped, the table more daintily laid, while the flowers within the vases seemed to be speaking a new language through their artistic arrangement.

Even the table conversation took on a different tone; usually cheerful and witty, there was now often an undercurrent which appealed to the very best within us.

At the twilight hour, the children nestled close to Aunt Lou, while she told them the sweetest stories. Bible-stories they were, too, yet seemingly from a brand new edition containing the most wonderful illustrations, so that the little ones never tired of them. And when the children lisped their prayers, it was Aunt Lou who must kneel with them beside the little white-draped beds: "'Cause heaven comes down nearer when Auntie is there, and I most know God hears plainer," said little Lou, the petted namesake. There was oftentimes a soft ripple of song within the great, old-fashioned rooms, as Aunt Lou glided here and there, intent upon making some one more happy. And one day grandpa said:

"Dear Lou makes sweeter music than the canaries. How we shall miss her when she goes away."

Then one of a more ascetic nature said:

"Lou does not accomplish much. She only performs the merest trifles."

Then a tall manly form within a corner said.

"Perfection is made up of trifles, but perfection is no trifle." And then silver-haired grandpa turned and smiled upon the one who had used the quotation.

Then we wondered if it was a small thing to beautify the daily living; to put all in good humor with each other, and lead the little ones by new and beautiful paths, heavenward.

What should be the great aim of life, but the fullness of preparing for that larger life

select a Chinese, well educated in the English language and Western sciences, to be the permanent teacher to the Emperor. It is stipulated that the person selected to fill this high position must be a man of physical as well as mental attractiveness. This language simply means that a man of eminent qualifications is to be sought for. It will be collected by some that the Emperor has already commenced the study of natural sciences, and that a special edition of Dr. Martin's book was prepared for his use. Dr. Martin's "Evidences of Christianity" may come in his way.



Children's Church

At Home And Abroad.

❖ I WISH I WAS AN AMERICAN BOY! ❖

REV. W. W. TAYLOR.

Some years ago, on account of ill-health, I was obliged to take a sea voyage, and in a fine sailing ship, I made a prosperous trip to old England. On a Saturday I made my way, on the top of a coach, to Stratford on Avon, the town of Shakespeare, arriving about 8 p. m. As soon as I had secured a room at the Shakespeare Hotel, I made my way to the fine, old parish church, where the great poet lies buried. It was too late to get an entrance, but I took

pleasure in walking around, crossing the Avon and strolling through the meadows beyond. The stream is diminutive and fringed with flags, but the church-side is beautified with tall elms and the meadows with willows; the spot also enlivened with bird-songs and magnified into unbounded romance by reason of the poetic associations.

As I wandered among the lowly graves and ill-carved tomb-stones by the side of the church, I found my feelings in accord with the deepening gloom that gave such a cast of dimness and distance as the departed bear to the living generations. There I was joined by a gentleman of the town, accompanied by a fine English lad, who politely attended me on a short walk through some of the streets. The boy soon found out from what country I had come and then broke out with the hearty exclamation "I wish I was an American boy!"

If this English lad knew enough of America to give him such a wish, you American children know so much more about our country, that you may be well satisfied that you belong to the United States.

I want you to consider a few points, that may help you to take advantage of your great opportunities.

1. You have better opportunities for education, than the young people of any other country in the world.

I refer not only to the public schools, but to the Colleges where the highest branches of knowledge are taught. In many of these, a student, by laboring a little every day, may pursue his course at very small expense.

2. Our Territory is so vast, with an ever growing population, that many houses, hotels, towns and cities must be built, great public buildings are to be erected, manufacturing works, bridges innumerable and

never ending railroads, so that a perpetual demand for labor, in the use of science, skill and industry will present itself.

3. All are equal, as to political rank in our happy land, and the way is open to all alike. The strongest door cannot keep shut against ability, coupled with fidelity and perseverance. If boys need places, employers need boys, and can no more do without good workers, than the workers can do without capitalists. No boy that will be faithful to his present duties can fail of rising to a satisfactory position.

4. Ours is a land full of good people, who are looking out for those who wish to help themselves and are ready to give them a helping hand. Especially do they aim to lead young people to the blessed Savior, who is worthy of the love and service of old and young. They establish Sabbath-schools and teach the right way.

The English lad had good reason to wish himself an American boy, and these things are written to encourage you early to enter the road of enterprise and true happy piety; for true religion will keep you safe from bad companions and bad habits, and, "the fear of the Lord is the beginning of wisdom."

The friend who writes so kindly and encouragingly to our young readers, says:

I have been passing through severe sickness, accompanied, for a time, with almost unbearable pain. I have, however, for a long time been entirely comfortable in body. Although it is still wearisome to walk far, and my head is not quite restored, I keep up my habits of reading and writing, but whether I shall ever be able to travel much or preach again, I cannot tell, being far in my 81st. year. I am, however, in the good hope of the Gospel.

Cleanings At Home and Abroad.

A new edition of the Bible was recently sent to Sifu, one of the South Sea Islands. Thanksgiving services were held throughout the Island and public meetings in all the Protestant villages. From March 1 to April 18 \$400 worth of Bibles had been sold.

The entire New Testament has been printed in Chinese in Roman letters. This will enable the Christian women and plainly educated men to acquire easily the ability to read the Scriptures. Pupils in Mission schools are also being taught this simple method.

A FLOATING AUDIENCE FROM A FLOATING POPULATION.—23,500 persons in seven weeks attended Gospel Meetings conducted by the Mc All Mission in Paris on board of a boat moored in the Seine. A new boat especially designed for river and harbor work is now building.

An excellent Catholic paper in Philadelphia prophesies that the time will come when a paper with a rum advertisement in it will be excluded from the United States mail just as lottery advertisements are.—*The Independent*.

AMERICAN CHINESE SUNDAY-SCHOOLS.—The *Independent* gives the testimony of Rev. C.R. Hager, as follows:

After nine years of missionary labor in China, I can testify that I never met a Chinaman in China who got a correct idea of our Christianity or the genius of our institutions that had not been taught in the Sunday-schools.

Whenever I met pupils who had been connected with these schools, they seemed to understand that American social life was superior to theirs; but when not connected with any school they invariably misinterpreted our customs. And I am free to say that the American Chinese Sunday-school is the only factor that has given the heathen Chinese a

practical illustration of the Golden Rule; yea more, the American Chinese Sunday-school is the only institution that has solved the Chinese question. We may criticise it as much as we may, but the fact still remains that hundreds have been led to Christ in these schools, and many more have been kept away from the slums and gambling dens of our large cities.

TWO KNEE POWER.—An opium eater, after thirty-nine years of slavery to the habit, is converted and tells his friends, "I have been dead but now I have come to life again." They say, "How did you break off opium smoking? What did you use?" He replies, "I used my two knees." Lift up the "feeble knees."

The flying angel who had the everlasting gospel to preach to "every nation and kindred and tongue and people" is represented by the modern colporteur. One such sold 6,000 bibles and portions of scripture in the Canary Islands in twenty-two months.

A ladies' missionary prayer-meeting is conducted every Friday afternoon at Brighton, England, by Mrs. Hannington, widow of the Bishop who was murdered near Uganda in 1885.

In Blantyre, in Central Africa, "there are thirteen young men being trained as teachers, twelve as printers, nine as carpenters, two as gardeners and eight as builders, in all forty-four. Of these there are fourteen Evangelists who conduct services in addition to training in other work. There are no Evangelists purely and simply so. All are either teachers or engaged in industrial work."—*Mission Record of Church of Scotland*.

On the slopes of the Himalayas, in the newly opened Mission at Kalinpong, the Macfarlane Memorial Church was recently dedicated. The building was filled with 800 stalwart mountaineers and 200 sat down at the communion table and 184 converts were baptized on that occasion.

We talk about the Society of Christian Endeavor as such, the great union meetings and enormous International Conventions; but I imagine that if we could look at the matter with clearer eyes and a diviner insight, we should find that these figures and statistics tell very little about the work of these eleven years past; that the leavening influence upon religious life has been far greater than any numerical increase, and that connected with these years there are recorded in the Lamb's book of life many things that never have been seen and never will see their way into printer's type:—*Dr. F. E. Clark, in Golden Rule.*

A student of philosophy once said to Rev. Dr. Wayland, president of Brown University: "Doctor, I don't believe I have any soul." "Possibly not, possibly not, young man," said the doctor. "You ought to know. I have one. Good day, sir."—*The Midland.*

The Detroit *Free Press* has an article on "Don'ts for Preachers." The ten sentences of oracular advice, each commencing with the imperative "don't," reminds us of the ten virgins in the parable—five of them were wise and five of them were foolish. Our advice to editors of secular papers is, "Don't set yourselves up for professors of homiletics unless invited to the chair in some theological seminary."—*The Midland.*

The Samoan group of islands have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank offering, as their custom is, of \$9,000 to the parent Missionary Society of London to help carry the good news further on. When a Church-member dies, they still keep his name on the books, and put a mark after it, denoting a word picture which means: "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."—*Illustrated Christian Weekly.*

LORD COLLINGWOOD, of the English navy, used to teach his gunners that if they could deliver three broadsides in five minutes no enemy could stand before them. The impression on the enemy's *morale* would double the force of the assault. His gunners learned to do it in three minutes and a half. A similar principle holds good in moral warfare. Motion itself is force; speed is force reduplicated. One brief period of rapid conquest in the progress of Christianity would concentrate the mind of the world upon it as the work of God.—*Professor Austin Phelps.*

ARRESTED DEVELOPMENT.—Facts that lie on the very surface of their history show that the Chinese have, somewhere in the past, reached a stage of arrested development, and idolatry and superstition are largely the cause of it. . . . Reaching its highest point of development a thousand years ago, China has been on the down grade ever since, in all the elements of mental and moral progress, with only occasional periods of temporary recovery. . . . We cannot doubt that it is in the purpose of God that this nation is now being brought into close and vital contact with the great Christian civilization of the West, in order to arouse her from her mental slumber and moral deadness, and start her again on the path of progress.—*Rev. A. A. Parker, in the Missionary Review of the World.*

"The agency by which, and probably by which alone, we can Christianize Africa is the African himself. But he must first be trained for that work, and trained too, by the European in Africa. For if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behooves us, therefore, to select with the greatest care a few centers to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centers within easy reach of natives within a wide area.—*Mackay of Uganda.*

The population of Spain is about 17,500,000, less than 30,000 of whom, according to the last census, were enrolled as not belonging to the Roman Catholic church. According to law, no public announcement is permitted of Protestant religious services. The nation binds itself to maintain the worship and ministers of the Roman Catholic religion. There seems to be a sufficient number of schools, above 30,000, or one for every 560 inhabitants, but the inferior character of these schools is seen in the fact that, by the last census, over seventy-two per cent. of the population were unable to read or write.—*American Board Almanac.*

The Bible Society Reporter of the British and Foreign Bible Society mentions the Queen's acceptance of a copy of the New Testament in the Mtu language of New Guinea, "the first New Testament in the language of her majesty's latest subjects."

REFLEX INFLUENCE OF MISSIONS.—In the *Presbyterian* (London) we notice among the speakers advertised to address "A Great Demonstration to protest against Legalized Vice in India" etc., the name of "Miss Soonderbai Powar, a Native Christian Gentlewoman of Bombay." At another great Demonstration held in Metropolitan Tabernacle, Rev. A. T. Pierson D. D., was to be followed by "Mr. Cheok Hong Cheong, Superintendent of Church Missions to the Chinese at Melbourne, Australia."

If "curses like chickens come home to roost," may not the principles of Christian morality do so also even though far fetched.

THE BAGDAD JEWS have purchased in the last eight years 258 Hebrew New Testaments, 729 Hebrew copies of St. Matthew's Gospel or the Epistle to the Hebrews, while 72 copies or portions of the Hebrew New Testament have been given away. In addition to these Hebrew New Testament Scriptures, many Jews have purchased copies in Arabic, Turkish, or other languages. Much good seed is waiting to be watered, which may yield an

abundant harvest to the Master's glory.—*Jewish Intelligence.*

RAILROADS IN SYRIA.—Numerous concessions for railways have been granted by the Turkish government, and much money has been spent in various surveys. The most promising of these schemes is that of a company which controls three concessions; the new harbor at Beirut, a railway from Beirut to Damascus and a short line from that city to Hauran. This French company needs a capital of three million dollars.


PUBLIC COLLECTIONS VS. COLLECTIONS BY INDIVIDUALS.—The English Baptists have decided to raise a Centenary Fund of \$500,000, the American Baptists one of \$250,000. The most successful method of accomplishing this is thus described:—"Arrangements are now being made throughout our Bristol churches for the personal canvassing of the church members and seat-holders, so that all, even the very poorest, may have an opportunity of specially contributing to the Centenary Fund apart from what may have been given in the public collections. We feel assured that only in the degree in which this personal canvassing will be done throughout our denomination will be the certitude of securing the £100,000. Public collections alone will not do it. Our big Centenary meeting brought us in a collection of about £40; personal application beforehand had secured nearly £2000.—*Missionary Herald* (English Baptist.)

Book Notices.

THE DIVINE ORDER OF HUMAN SOCIETY is the title of a volume containing the L. P. Stone lectures for 1891, delivered in Princeton Theological Seminary, by Professor Robert Ellis Thompson, S. T. D., of the University of Pennsylvania. This is a vigorous and able attempt to apply the principles of the Bible to the Family, the Nation, the School and the Church.

Published by John D. Wattles. Philadelphia.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

BACKUS, JONATHAN TRUMBULL, D. D., LL. D.—Born Jan. 27, 1809; graduated from Columbia College, 1827; Princeton Theological Seminary, 1830; licensed by Presbytery of New York, 1830; ordained, Dec. 5, 1832, and installed pastor, First Presbyterian Church, Schenectady, N. Y.; resigned on account of blindness, June 18, 1873; regained his sight, 1882, and continued his connection with that church as a parishioner and highly-valued counsellor of its pastor until his death, Jan. 21, 1892. Married Anne Eliza, daughter of Chancellor Reuben Hyde Walworth, April 30, 1835. One son, Rev. C. W. Backus, of Kansas City, Kansas, survives him. Dr. Backus was a useful member of the Re-union Committee and the first Moderator of the re-united General Assembly, A. D. 1870.

BISSELL, HENRY NEWTON.—Born in East Windsor, Conn., June 2, 1816; graduated from Yale College 1839, and from Theological Seminary of Western Reserve College, Hudson, Ohio, 1842; Principal of Preparatory School at Hudson, O., 1842-1845; pastor of Presbyterian Church, Lynn, Ohio, 1845-1854; stated supply of Presbyterian Church of Mt. Clement, Mich., 1854-1881; in 1860 organized the church at Erin, which he supplied Sunday afternoon 1860-1881; during the war, agent for Relief Association and Christian Commission; stated supply of Congregational church, Armada, Mich., 1881-1890, and of Presbyterian church of Erin, Mich., 1890-1891; died from heart failure May 14, 1891. Married Elizabeth Hale Hubbard May 5, 1846, who survives him. Having no children, he gave college and seminary education to three sons of his brother, Rev. Lemuel Bissell, D. D., of India.

CORY, JOSEPH.—Born in Elizabethtown, N. J., February 24, 1807; at 19 years of age united with 1st Presbyterian church in Elizabethtown, 1826; graduated from Princeton College, 1831, and from Princeton Theological Seminary, 1834; licensed April 17, 1834, by the Presbytery of Elizabethtown and ordained at New Vernon, N. J., April 5, 1835; pastor of New Vernon church, 1835-1852; stated supply at Nyack, N. Y., October 31, 1852, pastor, 1853-1867; stated supply Wampsville, N. Y., 1868-1869; stated supply Abington, Pa., November 7, 1869; pastor, 1871-1873; pastor, Dunmore, Pa., 1874-1888; pastor emeritus, 1888 until death; died January 13, 1892, with heart failure, in Dunmore, Pa. Married, December 29, 1835, at Elizabeth, N. J., to Miss Mary Magie daughter of David Magie.

His wife survives him and lives in Dunmore. A son also survives him.

KINGSBURY, ADDISON, D. D.—Born, Coventry, Conn., July 5, 1800; graduated from Andover Seminary, 1828; pastor at Belpre and Warren, Ohio, 1829-1840; Putnam, Ohio, 1840-1878; retired on account of age; died, Marietta, Ohio, January 25, 1892.

MCCUNE, SAMUEL C.—Born in Cumberland Co., Pa., September 18, 1815; graduated from Jefferson College, 1835; studied theology at Hanover, Indiana, in what was known later as the New Albany Seminary; licensed in 1838; pastor at Canton, Ill., Fairfield, Iowa, McVeytown, Pa. and Oskaloosa, Iowa. Owing to age and ill-health, retired for a year or two past. He died at his home near Oskaloosa, Iowa, on Sabbath morning January 31, 1892. Two sons and three daughters with their aged mother survive him.

MERWIN, CHARLES.—Born in Brookfield, Conn., October 1, 1810; studied at University of the City of New York; graduated at Auburn Theological Seminary, 1840; ordained and installed at Sodus, N. Y., by Presbytery of Geneva, February 18, 1842; Sodus, 1841-1846; Victor, 1847-1849; Columbus, Ind., 1850; Lexington, Miss., 1852-1853; Panama, N. Y., 1854-1855; Georgetown, Ohio, 1855-1857; Amesville, 1858-1864; Pomeroy, 1865-1868; Lewiston, N. Y., 1868-1870; Dresden, Ohio, 1870-1871; Unionville, Ia., 1871-1872; Malvern, 1872-1875. Married to Miss Amelia Oliphant, of Auburn, N. Y., August 20, 1840; to Miss Sarah T. Randall, of Lewiston, N. Y., October 21, 1870. Died of heart disease, at Tabor, Iowa, December 24, 1891.

WALSWORTH, EDWARD BROWN, D. D.—Born at Cleveland, Ohio, September 29, 1819; graduated from Union College, 1844; Auburn Theological Seminary, 1845-1847; Union Theological Seminary, 1847-1848; ordained and installed at East Avon, N. Y., by Presbytery of Ontario, September 27, 1848; East Avon, 1848-1852; Marysville, Cal., 1852-1861; Oakland, Cal., 1861-1864; President of Pacific Female College, Oakland, 1864-1872; Albion, N. Y., 1872-1882; Chancellor of Ingham University, 1882-1885; Livonia, 1886-1892. Married, July 11, 1848, to Miss Sarah A. Pierson, of East Avon, N. Y.; D. D. from Ingham University. Died of pneumonia at Livonia, February 3, 1892.

WOOD, ARTEMAS AUGUSTUS, D. D.—Born at Leominster, Mass., June 22, 1811; graduated at Andover Theological Seminary; First Congregational church, West Springfield, Mass., 1836-1849; Pearl Street Presbyterian church, New York city, 1849-1860; First church, Geneva, N. Y., 1860-1873; First church, Lyons, N. Y., 1873-1882. Resident at Rochester, 1882-1890; at Flushing, L. I. till death, February 4, 1892; aged 80 years, 7 months and 12 days. Married, in 1840, to Miss Martha Perkins Lathrop, of West Springfield, Mass.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 42; —Covenant, 3. *New Castle*—Federalburgh, 1 10. *Washington City*—Ballston Branch of Falls Church, 5; Washington Western, 19 66; —Westminster, 11 76. 82 52
 COLORADO.—Pueblo—Del Norte sab-sch, 41 cts; La Veta, 5; Pueblo 1st, 4 57. 9 98
 ILLINOIS.—Alton—Litchfield 1st sab-sch, 7 78. *Bloomington*—Bloomington 2d, 75; Danville 1st, 19 08. *Chicago*—Chicago 1st, 45 80; Evanston 1st, 33 30. *Freeport*—Belvidere, 13 91; Freeport 1st, 25; —3d German, 4; Galena 1st, 17 85; —Galena German, 8. *Mattoon*—Vandalia, 8. *Peoria*—Lewistown, 30; Peoria 2d, 61 54. *Rock River*—Aledo sab-sch, 2 40; Dixon, 17 09. *Schuyler*—New Salem, 3 30. *Springfield*—Unity, 1 54. 367 58
 INDIANA.—Crawfordsville—Eugene, 5 53. *Fort Wayne*—Lima, 3 20. *Muncie*—Kokomo, 5. *White Water*—Rising Sun, 7. 20 78
 INDIAN TERRITORY.—Muscogee—Limestone, 1 25. 1 25
 IOWA.—Council Bluffs—Pilot Grove, 3; Villisca, 15. *Des Moines*—Earlham, 5. *Fort Dodge*—Gilmore, 1 50. *Iowa*—Burlington 1st, 21 37; Keokuk Westminster, 17 94. *Iowa City*—Davenport 1st, 82 49; Le Claire, 1 50; Mount Union, 1 25; Princeton, 3 50. *Waterloo*—Holland German, 15 50. 117 06
 KANSAS.—Emporia—Argonia, 2 40; Caldwell, 6; Grand Summit, 1; Mayfield, 2 62; New Salem, 5; Peotone, 2; Walnut Valley, 5. *Osborne*—Smith Centre, 3. *Solomon*—Mt. Pleasant, 5 25. *Topeka*—Topeka 2d, 8. 40 27
 KENTUCKY.—Transylvania—Lancaster, 6
 MICHIGAN.—Detroit—Detroit Westminster, 16. *Grand Rapids*—Grand Rapids Westminster, 25 75. *Lake Superior*—Iron River 1st, 2; Sault Ste Marie, 9. *Monroe*—Coldwater church and sab-sch, 3 88. *Petoskey*—Lake City 1st, 3 60. *Saginaw*—Bay City, 13 34; Ithaca 1st, 4 30. 75 67
 MINNESOTA.—St. Paul—Minneapolis 1st, 12 98
 MISSOURI.—Platte—Gallatin, 2; Weston, 1 70. *St. Louis*—St. Louis 1st, 4 77. 8 47
 NEBRASKA.—Hastings—Hastings 1st German, 2. *Kearney*—Clontibret, 3. *Nebraska City*—Plattsmouth German church and sab-sch, 8. *Omaha*—Black Bird Hills, 7. 15 00
 NEW JERSEY.—Elizabeth—Elizabeth 1st, 76 59; —Siloam sab-sch, 4 44; Lamington, 18; Rahway 2d, 25; Roselle 1st, 11 98. *Jersey City*—Garfield, 10; Jersey City Claremont, 3. *Morris and Orange*—Morris Plains, 5 30; Orange Central, 200; —Hillside, 106 82. *Newark*—Newark 2d, 21 06; —3d, 175 75; —Calvary, 4 48; —Park, 19 65; —Roseville, 100. *New Brunswick*—Dayton, 6 11. *West Jersey*—Greenwich church and sab-sch, 6 40; May's Landing, 3. 792 02
 NEW MEXICO.—Arizona—Sacaton 1st Pima, 2. *Santa Fe*—El Rito, 3 70. 5 70
 NEW YORK.—Albany—Albany 2d, 30. *Binghamton*—Conklin, 5. *Boston*—Portland, 7. *Brooklyn*—Brooklyn Memorial, 73 60. *Buffalo*—Buffalo Westminster, 34 44. *Cayuga*—Aurora, 20 59. *Champlain*—Mineville, "Christ Helpers," 5; Peru, 1 27; Port Henry, add'l, 1. *Columbia*—Catskill, 27 11; Hudson, 50. *Geneva*—Canandaigua, 10. *Hudson*—Nyack 1st, 16 17. *Long Island*—Mattituck, 5. *Nassau*—Huntington 1st, 43 63. *New York*—New York Adams Memorial, 5; —Brick, 585 56. *Niagara*—Albion, 13 50; Wilson, 1 25. *North River*—Matteawan, 12 58; Newburgh Calvary, 13 41. *Rochester*—Rochester Emmanuel, 6 21; —Westminster, 30. *St. Lawrence*—Gouverneur, 8 74. *Steuben*—Arkport, 1 25; Canisteo, 14 07. *Syracuse*—Collamer, 1 50. *Troy*—Glens Falls, 73 80. *Westchester*—Sing Sing, 28; Stamford, 61 41. 1,176 09
 OHIO.—Cincinnati—Cincinnati 2d, 26 46; —7th, 19 02; —Poplar Street, 3; Wyoming, 45. *Cleveland*—Cleveland 2d, 100; —Euclid Avenue, 31 94; Orwell, 5. *Columbus*—Columbus 1st, 37; —Broad Street, 1. *Dayton*—Spring-

field 3d, 8 92. *Huron*—Chicago, 28. *Mahoning*—Coltsville, 2 05; Lowellville, 2 05. *Marion*—Richwood, 3 08. *Portsmouth*—Sardinia, 4. *St. Clairsville*—Concord, 3 36. *Steubenville*—East Springfield, 1; Hopedale, 4; Toronto, 8 58; Ulrichsville, 6. *Wooster*—Plymouth, 3. 243 46
 OREGON.—Portland—Portland 1st, 57 30; —4th, 11 47. *South Oregon*—Phoenix, 3. *Willamette*—Eugene, 10 81 77
 PACIFIC.—Los Angeles—Monrovia, 1 60; Ontario, 3 55; Pomona, 21 05; San Diego, 34; San Fernando, 5. *San Jose*—Gilroy, 3; San Leandro, 3 60; Watsonville, 10. 81 80
 PENNSYLVANIA.—Blairsville—Cross Roads, 6 60; Jeanette, 5. *Butler*—Middlesex, 16 50. *Carlisle*—Dauphin, 3; Harrisburgh Pine Street, 67 02; Landisburgh, 1. *Chester*—Lansdowne 1st (Incl. sab-sch, 15), 55 01. *Clarton*—Oil City 2d, 4. *Huntingdon*—Clearfield, 16 04; Mapleton, 3; Williamsburgh sab-sch, 7 61. *Kittanning*—Cherry Tree, 1; Elder's Ridge, 7 56. *Lackawanna*—Dunmore, 4 25; Scranton Washburn Street, 23. *Lehigh*—Easton 1st, 34; Mahanoy City, 11 47; Mauch Chunk, 19 63; Mountain, 4 25; Pottsville 1st 15 29; Shawnee (Incl. sab-sch 80 cts, and C. E. Socy, 89 cts), 5. *Northumberland*—Chillisquaque, 3 60; Lycoming Centre, 4; Williamsport 2d, 9. *Philadelphia Central*—Philadelphia Covenant, 5; —Kensington 1st, 30. *Philadelphia North*—Frankford, 8 88. *Pittsburgh*—Long Island, 3 15; Pittsburgh East Liberty, 23; —Shady Side, 30; West Elizabeth, 6. *Redstone*—Round Hill, 6; Sutersville, 5. *Washington*—Mount Prospect, 19 76; Pigeon Creek, 9. *Wellsboro*—Wellsboro, 4 15. *Westminster*—Leacock (Incl. sab-sch, 1), 11 25; Mount Joy (Incl. sab-sch, 1), 19. *West Virginia*—Terra Alta, 10. 519 47
 SOUTH DAKOTA.—Dakota—Hope Chapel, 5. *Southern Dakota*—Bon Homme Co. German, 10 50; Emmanuel German, 5. 20 50
 TENNESSEE.—Union—Eusebia, 3; Rockford, 3. 6 00
 TEXAS.—North Texas—Jacksboro, 5 90. *Trinity*—Dallas 2d, 1 48. 7 38
 UTAH.—Montana—Missoula, 7. *Utah*—Hyrum Emmanuel, 30 cts. 7 30
 WASHINGTON.—Spokane—Rathdrum, 6. *Walla Walla*—Kamiah, 1 50. 7 50
 WISCONSIN.—La Crosse—Greenwood, 5. *Winnebago*—Stevens Point sab-sch, 1 04. 6 04

Total from churches and sabbath-schools.....\$ 3,813 43

"A friend," 5; "A friend," Plattsburgh, N. Y., (Presby. Champlain) 5; "C. Penna," 4; Rev. Samuel Dodd, Garfield, N. Y. (Presby. Albany), 3; F. and F. Allentown, Pa. (Presby. Lehigh), 3; Rev. W. J. McKee, China, 10; Rev. R. B. Moore, (Presby. Huron), 10; Rev. L. V. Naab (Presby. Kearney), 90 cts; Rev. H. T. Scholl, "Happy New Year" Gift (Presby. Chemung), 1; Rev. M. A. Williams and wife, Medford, Oregon (Presby. Southern Oregon), 3 44 90

Estate of Allen Rowe, late of Mason, Mich..... 100 00

Interest on Investments..... \$1,974 34
 Stuart Fund Interest..... 34 87
 Sale of Churches..... 439 12
 Payment on Church Mortgages..... 1,450 00

+ Under Minutes of Assembly, 1888.

ton 1st, 13 86; Keokuk Westminster, 9 76; St. Peter's, 5. 69 21	5; Monrovia, 1; Santa Ana 1st, 7. San Jose—San Leandro, 3 60. 18 10
KANSAS.— <i>Emporia</i> —Peotone, 2. <i>Neosho</i> —Fredonia, 10 44; Geneva, 8 28; Girard 1st, 10; Humboldt, 4 35; Li- berty, 56 cts; Mound Valley, 7 26; New Albany 3 45. <i>Osborne</i> —Hill City, 3. 44 34	PENNSYLVANIA.— <i>Allegheny</i> —Pine Creek 2d, 5 35; Se- wickly add'l, 20 70; Sharpshburgh, 19 70. <i>Blairsville</i> — Blairsville, 65; Braddock, 15 32; Jeannette, 5; Murry- sville, 5; Pleasant Grove, 9; Turtle Creek, 6 32. <i>Butler</i> — Allegheny, 4; Middlesex, 20. <i>Carlisle</i> —Carlisle 2d, 64 77; Gettysburgh, 6; Great Conewago, 30 cts; Landisburgh, 1; Paxton, 10. <i>Chester</i> —Ashmun, 20; Christiansa, 3; Media, 44 22. <i>Clarion</i> —Beech Woods sab-sch, 7; Edenburg, 11 53; Mayaville, 2 16; Oil City 2d, 4. <i>Errie</i> —Greenville sab-sch, 9; Sugar Creek Memorial, 3; Sunville, 3; West- minster, 3. <i>Huntingdon</i> —Alexandria, 14; Mapleton, 4; Williamsburgh, 5 98. <i>Kittanning</i> —Cherry Tree, 1. <i>Lock- awanna</i> —Rushville, 4; Stevensville, 3. <i>Lehigh</i> —Easton 1st, 42; Mahanoy City, 8 51; Mauch Chunk, 25 04; Potts- ville 1st, 21 30. <i>Northumberland</i> —Williamsport 1st, 69 10. <i>Philadelphia</i> —Philadelphia Covenant, 8 25; — Olivet (sab-sch, 14 27), 75 19. <i>Philadelphia North</i> —Brides- burg, 18; Frankford, 12 44; Pottstown, 30 42. <i>Pittsburgh</i> — Coal Bluff and Courtney, 4; Homestead, 18; Pittsburgh East Liberty, 22; — Shady Side, 37 50; Raccoon (sab-sch, 4), 30. <i>Washington</i> —Three Springs, 1. <i>Wellsboro</i> —Wells- boro, 2 60. <i>Westminster</i> —Middle Octorara, 6 60. <i>West Virginia</i> —Terra Alta, 11. 837 74
MISSOURI.— <i>Kansas City</i> —Kansas City 5th, 12; Raymore 1st, 9 40. <i>Ozark</i> —Ebenezer, 10. <i>Platte</i> —Cameron, 11; Craig, 6; Fairfax, 3; Hopkins, 7; Tarkio, 6. <i>St. Louis</i> — Kirkwood, 21 20; St. Louis 1st, 5 25; Windsor Harbor, 5; <i>White River</i> —White River Cotton Plant, 3. 98 85	TEXAS.— <i>Trinity</i> —Dallas 2d, 98 cts. WASHINGTON.— <i>Walla Walla</i> —Kamiah 1st, 1 35. <i>Puget Sound</i> —Fair Haven, 11. <i>Olympia</i> —Chehalis Sunny Side, 3. 15 25
NEBRASKA.— <i>Hastings</i> —Hastings, 1st German, 2. <i>Kear- ney</i> —Clontibret, 2; Grand Island, 18. <i>Nebraska City</i> — Plattsmouth German sab-sch, 2. <i>Omaha</i> —Black Bird Hills, 7; Omaha Westminster, 11 74. 42 74	WISCONSIN.— <i>Milwaukee</i> —Oakland and Cambridge La- dies' Miss. Soc'y, 5. <i>Winnebago</i> —Ladies' Aid Soc'y of Florence Church, 6. 11
NEW JERSEY.— <i>Elizabeth</i> —Rahway 2d, 30; Roselle 1st, 7 45. <i>Jersey City</i> —Jersey City Claremont, 2. <i>Monmouth</i> — Farmington, 10; Freehold 1st, 31. <i>Morris and Orange</i> — Mendham 1st, 15 20; Mt. Olive, 10 08. <i>Newark</i> —Mont- clair 1st, 1; Newark 2d, 13 24; — Calvary, 2 80; — Park, 12 41. <i>New Brunswick</i> —Dayton, 3 82. <i>Newton</i> —Belvi- dere 1st, 26; Phillipsburgh Westminster, 8 20. <i>West Jer- sey</i> —Greenwich, 20 36; May's Landing, 3; Pittsgrove, 16; Williamstown (H. L. J.), 15, 21. 233 65	RECEIPTS from churches in January, 1892..... \$3,063 74 Receipts from Sabbath-school in January, 1892..... 46 64 Total..... \$3,110 38
NEW MEXICO.— <i>Rio Grande</i> —Albuquerque 1st, 8 50 NEW YORK.— <i>Albany</i> —Albany 2d, 46 50; — West End, 10; Ballston Centre, 3 55; Princetown, 9; Tribe's Hill, 4. <i>Boston</i> —Lawrence German, 10; Portland 1st, 7. <i>Brooklyn</i> — Brooklyn Bethany sab-sch, 4 86; — Memorial, 46; — Ross Street, 43. <i>Buffalo</i> —Buffalo Westminster, 24 11. <i>Champlain</i> —Beekmantown, 2; Keeseville, 7 50; Mineville, 5. <i>Columbia</i> —Catskill, 27 11; Hudson, 20. <i>Geneva</i> — Branchport, 10; Canandaigua, 14 62; Gorham, 6 42; Ovid, 10; Seneca, 5. <i>Long Island</i> —Bellport, 15; Bridgehampton, 20 82; Mattituck, 6; South Haven, 5. <i>Nassau</i> —Smithtown, 9 91. <i>New York</i> —New York, Harlem, 63 52. <i>Niagara</i> — Albion 1st, 11 25; Wilson 1st, 3 50. <i>Rochester</i> —Fowler- ville, 1; Parma Centre, 6; Rochester Brick, 75; — Emman- uel, 6 22. <i>Steuben</i> —Arkport, 79 cts; Cuba, 13 78. <i>Syracuse</i> — Jamesville, 4 50; Syracuse 4th, 14 63. <i>Troy</i> —Troy 2d, 38 25. <i>Utica</i> —Oneida, 16 68. <i>Westchester</i> —Peekskill 2d, 5 12; Sing Sing, 17 50. 654 14	LEGACY. Estate Thomas Carrick, Philadelphia..... 100 INCOME ACCOUNT. 57 50; 20 71..... 78 21 GRATITUDE FUND. Merriam Park Church, 10; 2; 10; 2; 5; 10; 20; 5; 10; 5; 2..... 81 MISCELLANEOUS. Newton, N. J., 50; Spl. Scholarship, Mrs. Lucy J. Grimes, 42; Miss Hattie S. Swezey, 1 60; Rev. Aug. Root, Canada, 5; G. F. A. Wash- ington, D. C., 48 65; Mr. and Mrs. M. B. Rowan, 5; A Friend, 300; J. C. A., 5; Mrs. M. B. C. Brown, 5; A Minister's Tithes, 7 35; "S," 1; Rev. M. A. Williams and wife, 2; New Year's Gift, 1; C. Penna., 2; Rev. L. V. Naah, 55 cts; Miss A. J. Stinson, 10..... 496 05
OHIO.— <i>Bellefontaine</i> —Buck Creek, 10; Urbana 1st, 3 74. <i>Chillicothe</i> —Belfast, 8; Bloomingburgh, 6. <i>Cin- cinnati</i> —Cincinnati 2d add'l, 104 18; — Poplar Street, 4; Goshen, 2; Wyoming, 50. <i>Cleveland</i> —Cleveland 2d, 50; — Euclid Avenue, 19 96; Orwell, 2; Willough- by 1st, 5. <i>Columbus</i> —Columbus Broad Street, 2 50. <i>Day- ton</i> —Camden, 4. <i>Mahoning</i> —North Jackson, 5. <i>Marion</i> — Berlin, 1. <i>Mauvee</i> —Antwerp sab-sch, 6; Toledo 1st German, 2; — Westminster, 14 15; Tontogony, 6. <i>St. Clairsville</i> —Concord, 14 96; Powhatan, 4 06; West Brook- lyn, 3 83. <i>Steubenville</i> —East Springfield, 1; Hopedale, 4; New Harrisburgh, 6; Toronto, 7 56; Ulrichville, 5. <i>Woos- ter</i> —Hopewell, 12 50; Wooster Westminster, 7 50. 370 93	Total receipts in January, 1892..... \$ 3,855 64 Total receipts from April 16th, 1891..... 66,539 29 JACOB WILSON, Treasurer, 1334 Chestnut Street, Philadelphia.
OREGON.— <i>Willamette</i> —Gervais, 1; Pleasant Grove, 3; Octorara, 2; Marion, 1; Eugene, 5. PACIFIC.— <i>Los Angeles</i> —Glendale, 1 50; Los Angeles 3d, 12	

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1892

<p>ATLANTIC.—<i>McClelland</i>—Mt. Zion, 2. <i>South Florida</i>—Eustis, 65 10; — sab-sch, 15; Sorrento, 4; — L. M. S., 10 Upsala, 5 50. 101 60</p> <p>BALTIMORE.—<i>Baltimore</i>—Baltimore Aisquith Street sab-sch, 25; — Broadway, 1; — sab-sch, Xmas, 8; — Brown Memorial, 167 37; — Y. P. S. C. E., 25; — Light Street, 6 85; — Covenant, 4; Deer Creek Harmony, 11; Fallston, 2 20; Franklinville, 7; Frederick City, 23 75; Frostburgh, 3 08. <i>New Castle</i>—Elkton sab-sch, Xmas, 7 76; Manokin, 15; New Castle, 208 51; Smyrna, 15; Wilmington Olivet, Y. P. S. C. E., 7 20; — Rodney Street, 42 96; Zion sab-sch, 9 55; — sab-sch, "special," 5. <i>Washington City</i>—Clifton, 10; Falls Church, 22 50; Georgetown West Street, Juvenile Miss. Soc'y, 25; Hermon, 10; Lewinsville, 5 75; — sab-sch, 5; Vienna, 9 46; — sab-sch, 8 54; Washington City 1st, 49 76; — North, 5 65; — Western, 141; — sab-sch, 30 18; — Westminster, 130. 1,065 32</p> <p>COLORADO.—<i>Boulder</i>—Berthoud, 12 33; Longmont, 22; Timnath sab-sch, 4 35. <i>Denver</i>—Central City 1st, Y. P. S. C. E., 5; Denver 23d Avenue, Y. P. S. C. E., 50; — Capitol Avenue, 35 20; — sab-sch, 7 66; — Westminster sab-sch, 3; — North sab-sch, 22 75; Idaho Springs sab-sch, 3 80; Littleton, 7 26; — Y. P. S. C. E., support of W. A. Carrington, 7 40; Wray sab-sch, 1; Laird 1st sab-sch, 1.</p>	<p><i>Gunnison</i>—Grand Junction, 27 04; — sab-sch, 2 96; Leadville, 18 31; Salda sab-sch, Xmas, 11. <i>Pueblo</i>—Del Norte, 15; sab-sch, 2 50; Pueblo 1st, 18 84. 284 42</p> <p>COLUMBIA.—<i>East Oregon</i>—La Grande, 6. <i>Portland</i>—Oregon City, 4 50; Portland 1st, 90 10; — Chinese, 103 75. <i>Southern Oregon</i>—Phoenix, 4. <i>Willamette</i>—Mehama, 68 cts. 209 03</p> <p>ILLINOIS.—<i>Alton</i>—East St. Louis sab-sch, 9 75; Greenville, 5 65; — sab-sch, 12 68; Hillsboro, 20 47; — sab-sch, Xmas, 17 90; Jerseyville, 45; Sparta, 17 60; Virden sab-sch, Xmas, 3 05. <i>Bloomington</i>—Danville, 68 92; El Paso, 25; Gilman, 11 40; Heyworth, Y. P. S. C. E., 7 10; Mansfield, 10; Wenona, Y. P. S. C. E., 7. <i>Cairo</i>—Centralia Y. P. S. C. E., 2; Cobden, 16 61; Dubois, 4 75; Enfield, 8 20; Metropolis, 5; Nashville, 8; — sab-sch, 6 13. <i>Chicago</i>—Cabery, 11; Chicago 1st, 99 74; — 2d, 1,025; — 3d, Mon. Con., 33 04; — Covenant, 24 73; — Scotch sab-sch, 5; Evanston, 144 80; Herscher, 4 65; Lake Forest, 100; Lakeview, 216 16; Oak Park, 182 98; — Wilmington, 10; Gross Park, 7 76. <i>Freeport</i>—Belvidere, 81 07; Freeport 1st, 30; — sab-sch, 32 30; — 3d German, 10; Galena German, 18; — sab-sch, 9 29; Hanover Y. P. S. C. E., 5; Harvard, 18; Ridott sab-sch, 4. <i>Mattoon</i>—Assumption, 18 35; Casey, 2 16; Greenup, 3 95; Paris sab-sch, 7 73; Tuscola, 40 58;</p>
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Edgar, 5. *Ottawa*—Aurora 1st, 10 14; — sab-sch, Xmas, 15 64; Kings, 6; Morris sab-sch Mission Band, 11 25. *Peoria*—Elmhurst, 40; Eureka sab-sch, 19; Galesburg, 10; Lewistown, 30; — sab-sch, 56 23; Low Point, 34 95; Yates City, 5 50. *Rock River*—Aledo Y. P. S. C. E., for Native Helpers, 25; — sab-sch, 9 90; Alexis, 110; Arlington, 4; — sab-sch, 2 40; Centre, 80 39; Edgerton, 70; — sab-sch, 7; Franklin Grove sab-sch, Xmas, 8 60; Keithsburg, 4; Morrison sab-sch, 3 99; Norwood, 80 25; Princeton Y. P. S. C. E., 90; Rock Island Central, 18 67; — sab-sch, 24 07; Sterling sab-sch, 6 80. *Schuyler*—Camp Point, 37; Chili, 5 15; Ebenezer, 29 61; Hersman Y. P. S. C. E., 8 84; Kirkwood sab-sch, 3; Mount Sterling sab-sch, 64 64; Rushville, 43 40. *Springfield*—Bates, 10; Jacksonville State Street, 89 52; Springfield 1st Y. M. Soc'y, support of school in Mexico, 23; Unity, 6 37. 2,462 29

INDIANA.—*Crawfordsville*—Bethany, 115 87; Delphi Y. P. S. C. E., sal'y of V. F. Patch, 7 90; Eugene, 6; Pleasant Hill, 6; Rossville, 4; Waveland, 9 15. *Fort Wayne*—La Grange Y. P. S. C. E., 1 22; Ligonier, 3 68; — sab-sch, 3; — Westminster League, 1 22. *Indianapolis*—Bloomington, 50; Franklin 1st, 90; Greenwood Y. P. S. C. E., work in Brazil, 9 35. *Logansport*—Crown Point, 15 10; Goodland, 5; La Porte sab-sch, Xmas, 22 25; Logansport 1st Y. P. S. C. E., 15; — Broadway sab-sch, Xmas, 4 17; Michigan City sab-sch; Xmas, 12 86. *Muncie*—Kokomo, 10; Union City, 16. *New Albany*—Hanover sab-sch, Xmas, 6; Jeffersonville, 19 50; Seymour, 30. *Vincennes*—Mount Vernon, 2; — sab-sch, 2 50. *White Water*—Greensburg, Carson Mem'l sab-sch, 2 50; Rising Sun sab-sch, for Junna High School, 20. 432 25

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson Whatsoever Soc'y, 6; Tahlequah, 10; — sab-sch, 3. *Chickasaw*—Guthrie, 5; — sab-sch, 1. *Choctaw*—Caddo sab-sch, Xmas, 12. 35 00

Iowa.—*Cedar Rapids*—Bethel, 3 40; Cedar Rapids 3d sab-sch, 9 16; Clarence, 6; Onslow, 3 31; Springfield, 5 50; Vinton, 70. *Council Bluffs*—Council Bluffs 1st sab-sch, 20. *Des Moines*—Des Moines Central Y. P. S. C. E., scholarship in Canton, 25; Earlham, 10; Mariposa, 2 50; New Sharon, 5; — sab-sch, 5; Newton sab-sch, 11 83. *Dubuque*—Bethel "Willing Workers," sal'y of J. C. Melrose, 15; Dubuque 1st German, 1 50; — sab-sch, 2 50; — 2d, 4; Rowley, sal'y of J. C. Melrose, 7; Sherrill's Mound German sab-sch, sal'y of J. C. Melrose, 6 60; Zion, sal'y J. C. Melrose, 7 25. *Fort Dodge*—Bethel, 10; Dana, 10. *Iowa*—Burlington 1st, 95 46; Keokuk Westminster, 48 34; — sab-sch, 6 12; Mount Pleasant German sab-sch, Xmas, 12; Ottumwa, 14; St. Peter's Evangelical, 12; Union, 12 60. *Iowa City*—Muscatine 1st sab-sch, 9 45; West Branch, 6 70. *Stow City*—Dennison, 5. *Waterloo*—Dysart, 6; Grundy Centre, 15; — sab-sch, 16; Janesville, 3 60; Marshalltown, 24; Morrison, 11; Toledo sab-sch, Xmas, 3 30. 540 38

KANSAS.—*Emporia*—Eldorado, 22; El Paso, 3 33; Elmerdaro, 6 16; Peotone, 2; Wichita Oak Street, 7; — sab-sch, 2; — Y. P. S. C. E., 1; Rev. W. F. Matthews, 10. *Highland*—Blue Rapids, 13; — sab-sch, 4 07; Hiawatha, 16. *Larned*—Freeport, 3. *Neosho*—Chanute, 9 48; — sab-sch, 1 65; Fort Scott 1st Y. P. S. C. E., 4 68; — Junior, 10; Geneva, 2 90; Humboldt, 7 50; McCune, 2 50; — sab-sch, 2; Liberty, 37 cts; Osage, 32. *Osborne*—Hill City, 5. *Solomon*—Bennington Ladies' Social Union, 10 90; Cheever, 4; Concordia, 51 56; — sab-sch, 2 76; Ellsworth, 8; Lincoln, 6 10. *Topeka*—Perry sab-sch, 2 54; Topeka Westminster, 8 50; — sab-sch, 2 31; Kansas City Grandview Park, 5; — sab-sch, 2; — Central Y. P. S. C. E., sal'y of W. J. Drummond, 4 60. 280 91

KENTUCKY.—*Ebenezer*—Ludlow, 10; Ebenezer, 10. *Louisville*—Louisville Warren Memorial, 190 36. 210 36

MICHIGAN.—*Detroit*—Detroit Central L. M. S., 25; — Trumbull Avenue, 40; — Westminster, 66; Milan, 5; — sab-sch, 2; Milford United sab-sch, scholarship in Persia, 15. *Flint*—Argentine sab-sch, 4; Crosswell, 12 26; Flint, 65; Flynn, 2; — sab-sch, 2; La Motte, 4; Linden, 4; Mariette 16; — 2d, 4; Vassar, 5. *Grand Rapids*—Grand Haven, 68 39; Grand Rapids Mission Wood sab-sch, 3 50; — Westminster, 31 21; Hesperia, 7. *Kalamazoo*—Plainwell, 12. *Monroe*—Blissfield, 20; Coldwater, 13 67; sab-sch, 11 64. *Petoskey*—Crooked Lake sab-sch, Xmas, 1. *Saginaw*—Alma sab-sch, Xmas, 5; Bay City 1st, 68 03; Coleman, 1. 508 72

MINNESOTA.—*Duluth*—Westminster, 6 22; Lakeside Y. P. S. C. E., 8 60. *Mankato*—Amboy, 30; Lake Crystal, 30. *Red River*—Crookston sab-sch, Xmas, 5 68. *St. Paul*—Forest Y. P. S. C. E., 8; Litchfield sab-sch, Xmas, 8; Minneapolis 1st, 53 50; — 5th sab-sch, 1 36; — Westminster sab-sch, Birthday Box, 17 40; North St. Paul Y. P. S. C. E., support of W. A. Carrington, 11 50; Oak Grove, 12; St. Paul 1st, 3 35; — Central, 79 72; — Y. P. S. C. E., support of Ahmed Shab, 45; — Goodrich Avenue Y. P. S. C. E., support of Wm. Jessup, 10; — House of Hope, 436 04; — sab-sch, 28 36. *Winona*—Preston, 31; Winona 1st sab-sch, 25. 543 73

MISSOURI.—*Kansas City*—Appleton City sab-sch, 2; Clinton, 3 75; Holden Y. P. S. C. E., 6 71; Kansas City 2d, 800; — 3d, 4; — Hill Memorial, 1; — sab-sch, 2; — Linwood sab-sch, 1 83; Sedalia Central, 60 65; — sab-sch, 13 33. *Ozark*—Bollivar, 5; Carthage Westminster, 150; — support of two native preachers, 100; Mount Zion, 3 25; Springfield 2d, 21 80. *Paimyra*—Brookfield Mission sab-sch, Xmas, 6 85. *Platte*—Barnard, 6 50; Chillicothe, 14; Hodge, 16; Oak Grove, 2. *St. Louis*—Ferguson, 15 17; St. Louis 1st, 49 04; — Cote Brillante Y. P. S. C. E., 5 50; — Lafayette Park Y. P. S. C. E., 22 07; — Westminster, 4 55. 278 49

NEBRASKA.—*Hastings*—Bloomington sab-sch, Xmas, 2; Hansen, 11 50; Hastings 1st Y. P. S. C. E., support of two native preachers, 25; Hastings 1st German, 2. *Kearney*—Clontibret, 3; Rev. L. V. Nash, 3 66. *Nebraska City*—Barneston, 6; Bennett, 3; Blue Springs, 11; Fairmont sab-sch, 4; Hopewell, 8; Little Salt, 1; Raymond, 8; Utica, 10; "A lady," 1. *Niobrara*—West Union, 4 30. *Omaha*—Bellevue, 26 79; Omaha 1st, 73 60; — 2d sab-sch, 47 50; — Westminster, 23 16; — Lowe Avenue Miss. sab-sch, 6 18. 274 49

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, Murray Miss. Soc'y sab-sch, 51 11; — 3d sab-sch, Xmas, 11 24; Plainfield Crescent Avenue, for printing press, Syria, 805 50; Pluckamin sab-sch, 10 25; Roselle 1st, 49 18; Springfield sab-sch, Xmas, 23 10. *Jersey City*—Jersey City 2d, 41 69; — Claremont, 8; — sab-sch, 1 20; — Westminster sab-sch, Miss. Kerr's Class, 4 54; Passaic, 250; — sab-sch, 4 55; Rutherford, Penny-a-day, 15 19; Tenafly, 55; — Y. P. S. C. E., 30; Garfield sab-sch, 4. *Monmouth*—Columbus, 7 50; Farmingdale, 70; — sab-sch, 10; Freehold, 18 09; Lakewood, 229 17; Manasquan, 65 23; Providence sab-sch, 12; Tucker town sab-sch, 6 78. *Morris and Orange*—East Orange 1st, 276 78; Hillsdale, 655 87; Madison sab-sch Miss. Soc'y, 300; Mendham 1st, 27 12; — sab-sch, 4 01; Morristown South Street, Men and Boys' special Miss. Fund, sal'y of A. Beattie and helpers, 266 50; Morristown South Street sab-sch Miss. Soc'y, salary of Mr. Coan, Oromiah, 225; New Providence, 10; Schooley's Mountain sab-sch, 5; Succasunna, 29 06; Summit Central, sal'y of G. W. Knox, 465; Afton Y. P. S. C. E., 8 32. *Newark*—Bloomfield 1st sab-sch, Xmas, 25; Lyon's Farm, 50; Montclair 1st, 7; — Trinity sab-sch, Xmas, 8 46; Newark 2d, 116 62; — 3d, 339 63; — Calvary, 23 47; — High Street, 419 69; — sab-sch, 30 40; — Park, 73 53; Montclair Trinity, support of A. C. Good, 100. *New Brunswick*—Amwell, 18; — 2d, 10; Dayton, 25 19; Flemington, 217 48; Holland, 15; Kirkpatrick Memorial, 18 50; Lawrence sab-sch, 31 45; Millford, 28 60; New Brunswick 1st Y. P. S. C. E., 12 16; — 2d, sab-sch, 19; — Princeton 1st, 374 27; Trenton 1st, 664 96; — 4th sab-sch, 25; — Prospect Street, 35; Trenton 3d sab-sch, 13 50; Newton—Harmony sab-sch, 10; North Hardiston, 15; Oxford 2d, 2 57; Phillipsburgh, 20; — sab-sch, 11 53. *West Jersey*—Bridgeton 2d, 34; — sab-sch, 37 91; Camden 2d, 21; — sab-sch 13; Cedarville 1st, 8 65; Greenwich, 15 23; — sab-sch, 8 71; May's Landing, 5; — sab-sch, 5; Salem sab-sch, 109 94; Vineland Y. P. S. C. E., sal'y of Wm. Jessup, 12 50; Woodstown sab-sch, Xmas, 10 73. 6,871 66

NEW MEXICO.—*Arizona*—Pima Sacaton, 5. *Santa Fe*—Santa Fe sab-sch, Xmas, 4 15. 9 15

NEW YORK.—*Albany*—Albany 2d, 134; — 6th, 14; Carlisle, 3; Charlton, 56 25; Corinth sab-sch, 3 87; Galway, 13; Princeton sab-sch, Xmas, 23 28; Rockwell Falls sab-sch, 3 39; Tribe's Hill, 11; West Milton, 2. *Binghamton*—Bainbridge, 38 96; — sab-sch, 15 43; Binghamton North sab-sch, Xmas, 8; Marathon, 6 46; Waverly, 97 25. *Boston*—South Boston, 26 35. *Brooklyn*—Brooklyn 1st, 1,357; — Lafayette Avenue, 49 93; — Memorial, 265; — Friedenkirche, 17 75; — South 2d Street, 170 85; — Throop Avenue, 90; — Westminster, 11 80; — Throop Avenue Young Men, work of G. W. Chamberlain, 100. *Buffalo*—Allegany sab-sch, 1 50; Buffalo North, 55 64; — Westminster, 151 56; — West Avenue, 8 16. *East Hamburg* sab-sch, Xmas, 5 17; Olean Y. P. S. C. E., sal'y of W. A. Carrington, 10 35. *Cayuga*—Aurora, 41 15; Ithaca 1st, 1,034 36. *Champlain*—Port Henry, 47 67. *Chemung*—Havana, 28; Southport, 20 03; — sab-sch, 3 59; — Christian Hollow Mission, 1 84; Watkins, 35 29. *Columbia*—Durham 1st, 6 50; Hudson, 150; Valatie, 16 31; Windham Centre, 39. *Geneva*—Warsaw, 143; — sab-sch, 44 70; Wyoming sab-sch, 11 63. *Geneva*—Bellona sab-sch, work in Blam, 7; Branchport sab-sch, 3; Canandaigua, 48 04; Geneva 1st, 29 34; — North sab-sch, 50; Penn Yan, 96 80; — sab-sch, 31 80; Romulus, 58 17; — J. H. Vail, 5. *Hudson*—Chester, 48 25; Circleville, 13; — sab-sch, 13 75; Goshen, 150 79; Haverstraw 1st, 9; — Central sab-sch, 41 75. *Long Island*—Bridgehampton, 38; Mattituck, 14; — sab-sch, 5; — Y. P. S. C. E., 5; Middletown, 29 74; Quogue sab-sch, for Miss Wilder's School, Sangli, 30. *Lyons*—Marion, 26; Wolcott 1st, 4 58. *Nassau*—Christian Hook Y. P. S. C. E., 8; Hempstead, 29 10; Huntington 1st, 293 55; Islip sab-sch, 6 25; Newtown sab-sch, Xmas, 25. 9,151 15

20; Oyster Bay, 20; "A pastor," 3 75. *New York*—New York 1st Union, 31 16; — 4th Avenue, 34 14; — 5th Avenue, 12,636 82; — 13th Street, 180; — 14th Street sab-sch. for school at Beino, 50; — 14th Street, 86 47; — Adams Memorial, 10; — Brick Branch sab-sch, 48 57; — Covenant, 470; — Faith sab-sch, 28 50; — Madison Avenue, 304 01; — North sab-sch, Xmas, 48 13; — Rutgers Riverside, 300 91; — W. C. Lobenstein, 60; — Scotch, 174 55; — sab-sch, 30; — for native teacher in China, 120; — Washington Heights, 41; — West End sab-sch, 25; — Westminster West 23d Street sab-sch Mission Band, 14 50; — Zion German sab-sch, 5 10. *Ningara*—Albion, 56 25. *North River*—Lloyd, 7 80; Newburgh Calvary, 9 82; Round-out sab-sch, 16 96; Wappinger's Creek sab-sch, Xmas, 6 80. *Osego*—Oneonta sab-sch, 10 50. *Rochester*—Avon Central, 18; Fowlerville, 2 25; Genesee Village, 400; Mount Morris, 39 58; — sab-sch, 8 61; Pittsford sab-sch, 11 05; Rochester Brick, 170 02; — sab-sch, 35 41; — sab-sch work in Siam, 371 96; — Central 200; — sab-sch, Boy's School at Ninapo, 195 76; — Emmanuel, 14 92; Sparta 1st, 59 37; — sab-sch, 3; Victor, 17. *St. Lawrence*—Cape Vincent, 7; Oswegatchie 2d, 9 06; — sab-sch, 2 89; Sackett's Harbor Y. P. S. C. E., sal'y of Robert Irwin, 25; Watertown 1st Y. P. S. C. E., sal'y of Mr. Chatterjee, 60. *Steuben*—Arkport, 5 17; Canisteo, 82 13; Cuba, 14 81. *Syracuse*—Camillus sab-sch, Birthday Box, 6; East Syracuse Y. P. S. C. E., 30; Fulton sab-sch, 40; Jameville, 4. *Troy*—Argyle, 6; Caldwell sab-sch, Xmas, 5; Johnsonville, 10 52; Salem sab-sch, 25; Troy Second Street, 1600; — Woodside, 198 84; Waterford sab-sch, 25. *Utica*—Holland Patent, 51; Oneida, 36 70; Sauquoit, 18; Utica 1st sab-sch, 20; — Bethany, 88 82; — sab-sch, Xmas, 38 16; — Memorial sab-sch, 13 25; Vernon Centre sab-sch, 17 29; Waterville, 10. *Westchester*—Croton Falls, 2 50; Gilead, 30; Huguenot Memorial, 367; Peekskill 1st, 86 94; Poundridge sab-sch, Xmas, 17 75; Rye, 243 42; — sab-sch, 8 94; Sing Sing, 140 50; — sab-sch, 22; South East Centre, 15 05; Yonkers 1st, 263 20; — Westminster sab-sch, for Junna High School, 54 17; Yorktown sab-sch, Xmas, 13. 25,575 88. *North Dakota*—Bismarck—Glencoe, 3; Mandan, 5 75. *Fargo*—Hunter, 6. 14 75. *Ohio*—*Bellefontaine*—Buck Creek, 11; Bucyrus, 19; Crestline, 2 56; Gallon sab-sch, 3 16. *Chillicothe*—Belfast, 30; Concord sab-sch, Xmas, 6 61. *Cincinnati*—Avondale sab-sch, 8 74; Bethel, 6 72; Cincinnati 2d sab-sch, 40; — 2d, 106 81; — Poplar Street, 8 25; College Hill, 20; Delhi, 23 51; Mason and Pisgah sab-sch, 3 15; Montgomery sab-sch, 23 45; Sharonville, 6 71; Springfield, 13 17; Wyoming, 390; Interest on Baxter Bequest, 865. *Cleveland*—Cleveland 1st, Mrs. Austin, 100; — 2d, 685; — Euclid Avenue, 131 75; — sab-sch, 50; — Woodland Avenue, for J. J. Walsh, 12; East Cleveland, 150; Cleveland 1st Stone Church sab-sch, 89 85; — for Hindoo Widows, 7 03; Orwell, 6; — sab-sch, 3 50; Willoughby sab-sch, Xmas, 6 42; Rittmann sab-sch, Xmas, 2 79. *Columbus*—Columbus 2d, 20; — Broad Street, 1 25; — Westminster sab-sch, Xmas, 8 77; Mifflin, 8 80; — sab-sch, 11 20. *Dayton*—Blue Ball, 2 06; Clifton sab-sch, Xmas, 10 20; Dayton 4th sab-sch, 2 94; Seven Mile, 3 05; South Charleston, 52; — sab-sch, 16; Springfield 3d, 26 48. *Huron*—Rev. R. B. Moore, 10. *Lima*—North Bethel, 2 50; Van Wert, 101 23; Wapakoneta, 6; — sab-sch, 7. *Mahoning*—Massillon, 35 68; — Y. P. S. C. E., 3 52; Poland, 3. *Marion*—Mount Gilead sab-sch, 3 06; Ostrander sab-sch, Xmas, 2 50; Pisgah, 6 40; — sab-sch, 2. *Maumee*—Bowling Green, 17 50; Grand Rapids sab-sch, 3 50; Toledo 1st sab-sch, 44 50; Tontogony, 27; West Bethesda, 10; Weston, 18 72. *Portsmouth*—Buena Vista, 2; Portsmouth 1st, 15; Red Oak, 17. *St. Clairsville*—Concord, 18 16; Nottingham, Xmas, 18; Pleasant Valley, 2; Rock Hill, 18 88. *Steubenville*—Amsterdam sab-sch, 11; Annapolis, 11; East Liverpool 1st sab-sch, 89 61; — 2d, 4 51; East Springfield, 1; Minerva, 11; Nebo sab-sch, Xmas, 5; Toronto, 14 68. *Wooster*—Ashland, 7 63; Mansfield sab-sch, 100; Orrville, 4; Plymouth, 5; — Y. P. S. C. E., 5; Savannah sab-sch, 20; Wooster 1st, Y. P. S. C. E., 38. *Zanesville*—Mt. Zion, 22; Newark 1st sab-sch, 5; Utica, 20. 8 231 51. *Pacific*—*Benicia*—Kelseyville, 5 25. *Los Angeles*—El Monte, 2 50; Hueneme, 100; Los Angeles 3d, 30; — Boyle Heights, 6 65; — sab-sch, 3 35; Monrovia, 6 60; Pomona, 58 10; San Fernando, 6 40; Santa Maria, 15. *Sacramento*—Roseville, 3. *San Francisco*—San Francisco 1st sab-sch, 30; Valona sab-sch, 4. *San Jose*—Gilroy, 4; Pleasanton, 12 03; San Leandro, 3 60. *Stockton*—Fowler, 20; Stockton, 32 40; Traver, 2 50. 345 88. *Pennsylvania*—*Allegheny*—Bellevue sab-sch, 2 58; Bull Creek sab-sch, 13; Leetada, 111 43; — sab-sch, 87 97; Tarentum, 17 60. *Blairsville*—Johnstown, 53 50; New Salem, 41 25; — Y. P. S. C. E., for support of V. F. Patch, 30; Unity, 36 50. *Butler*—Butler sab-sch, Xmas, 28 06; North Liberty, 21 16; — sab-sch, 6; North Washington sab-sch, 8; Scrub Grass, 42. *Carlisle*—Harrisburg Pine Street Y. P. S. C. E., 8; Landisburgh, 7; Lower Marsh

Creek, 15 50; Mechanicsburgh, 18 46; Mercersburgh, 68 59; Silver Spring sab-sch, 10; Waynesboro sab-sch, 9 13. *Chester*—Bryn Mawr, building Mr. Fulton's house, 500; Chilchester Memorial sab-sch, 10; East Whiteland sab-sch, 14 09; Fagg's Manor, 36; Forks of Brandywine, 120; Calvary, 23 04; Great Valley, 6; Marple, 18 11; — sab-sch, 13 82; Media, 295 60; Nottingham, 10; Upper Octorara Pomeroy sab-sch, 3 27; Wayne, 173. *Clarion*—Brookville, 30; sab-sch, 45; Du Bois sab-sch, 40 75; — Y. P. S. C. E., 8 50; Licking, 8; Mayaville, 1 86; Oil City 2d, 5; Richardsville, 2 50; Tionesta, 17. *Erie*—Atlantic, 4 66; — sab-sch, 4 66; Bradford sab-sch, Xmas, 26 44; Erie Chestnut Street, 13 02; Girard, 21 58; — Miles Grove Branch, 7 48; Harbor Creek, 3; Jamestown, 8; Meadville 1st, 14; — sab-sch, Xmas, 24 58; North East, 151; Springfield, 3; — sab-sch, 3 50. *Huntingdon*—Altoona 3d, 35 95; Birmingham Warrior's Mark chapel, 17 89; Clearfield sab-sch, Xmas, 17 50; Hollidaysburgh, 48 39; — sab-sch, 3 47; Huntingdon sab-sch, two scholarships in Sangli school, 50; Lewistown sab-sch, 110; Lower Spruce Creek, 10; Lower Tuscarora, 18; Mapleton, 15; Mount Union sab-sch, 30; Penfield sab-sch, 6; Petersburg, 8; Pine Grove sab-sch, Xmas, 1 80; Robertdale, 1; Sinking Creek, 5 20; Tyrone, 63 38; Westminster, 47 77; Williamsburgh, 64 57; — sab-sch, 31 32. *Kittanning*—Cherry Tree, 3 50; Marion, 3 75. *Lackawanna*—Athens sab-sch, 10; Carbondale, support of J. A. Fitch, 285 32; Hawley, 10; Herrick, 13; Scranton 2d Mem'l Y. P. S. C. E., support of Mr. and Mrs. J. K. Watson, 158 26; — Washburn Street sab-sch, 5; Troy, 63 71. *Lehigh*—Allen Township sab-sch, for Ningpo mission, 4 35; Bangor sab-sch, for Ningpo mission, 26; Bethlehem 1st, 18 50; — sab-sch, for Ningpo mission, 18 48; Catasauqua 1st sab-sch, for Ningpo mission, 10; Easton 1st, 190; — — Riverside sab-sch, for Ningpo mission, 15 55; — Brainerd sab-sch, for Ningpo mission, 30; Mauch Chunk sab-sch, for Ningpo mission, 47 27; Pottsville 1st sab-sch, for Ningpo mission, 15 79; — 2d sab-sch, for Ningpo mission, 25; Reading 1st, 73; — Olivet sab-sch, for Ningpo mission, 5 13; Slatington sab-sch, for Ningpo mission, 2 21; South Easton Y. P. S. C. E., 10; Stroudsburg sab-sch, for Ningpo mission, 16 27; Summit Hill sab-sch, for Ningpo mission, 48 60; — Jamestown sab-sch, for Ningpo mission, 8 39. *Northumberland*—Berwick, 74; Hamilton, 14; Lycoming Centre, 6; Milton sab-sch, Xmas, 7 18; Sunbury, 45; — sab-sch, 8; Watsonstown, 23; Williamsport 2d, 36 90. *Philadelphia*—Philadelphia 1st, Oromiah College, 500; — 2d 269 81; — 10th, 1,457; — — sab-sch, 81 83; — Clinton Street Immanuel, 12 96; — sab-sch, 3 47; — Peace German, add'l, Bible reader, Gaboon, 3; — West Spruce Street, 1,069 81. *Philadelphia Central*—Philadelphia Cohocksink, 244; — Covenant sab-sch, 40; — Kensington 1st, 200; — Princeton, 1,209 47. *Philadelphia North*—Bridestown, 15; Chestnut Hill sab-sch, 30; Conshohocken, 5 75; — sab-sch, 8 67; Doylestown, 41 40; Falls of Schuylkill sab-sch, 61; Frankford, 30 21; Germantown 1st, 1,221 96; — Market Square, 11 04; Hermon sab-sch, 23 55; Manayunk "children", 88 38; Morrisville, 3; Centennial, 60 cts; Springfield, 12 50; Thompson Memorial, New Hope chapel sab-sch, 30 36; Trinity, 114. *Pittsburgh*—Cannonsburgh 1st, 22; — Central 23 37; Mansfield sab-sch, Xmas, 54 27; Monongahela City sab-sch, 25; Pittsburgh 3d, 888 70; — 6th Y. P. S. C. E., support of W. J. Drummond, 15; — East Liberty, 110; — support of Henry Watson, 34; — sab-sch class 20, support of Hira Zahl, 12 50; — S. L. Fullwood, support of Zia Zing Tong, 13 50; — Shady Side, 90; Wilkinsburgh, 195 68; — for H. Corbett's school, 25. *Redstone*—Belle Vernon sab-sch, Xmas, 13; Brownsville sab-sch, Xmas, 3; Dunbar, 25; — sab-sch, 17; Dawson, 5; Laurel Hill sab-sch, 170; McKeesport, 19 06; New Providence sab-sch, 7 80; Scottdale, 10 53; — sab-sch, 2 50; Tyrone, 3 19; McKeesport Stewart Plan, 1 60; — sab-sch, 2 91; — Union Street, 5. *Shenango*—Clarksville sab-sch, 18 74; Leesburgh sab-sch, 3; Mount Pleasant sab-sch, Xmas, 21; Sharon, 14 80; Unity, 30; — sab-sch, Xmas, 4 50; — "children's offg.", 23; Rev. D. C. Reed, 300. *Washington*—Burgetstown sab-sch, 35 45; Cameron, 14; Cove, 10; — sab-sch, 3 60; Cross Roads sab-sch, 24; Forks of Wheeling, 115; Wellsburgh sab-sch, 7 46; West Alexander, 174; — sab-sch, 14 27; Wheeling 1st, 425 01; — 2d, 28 79; — 3d, 13 50. *Wellboro*—Wellboro, 199 64. *Westminster*—Leacock sab-sch, 4 66; Mount Joy, 50; — sab-sch, 5. *West Virginia*—Terra Alta, 20. 14,225 07. *SOUTH DAKOTA*—*Aberdeen*—Andover, 1 50. *Black Hills*—Whitewood, 10. *Central Dakota*—Madison, 6 58; Woonsocket, 10. *Southern Dakota*—Parker Y. P. S. C. E., 8 46; Emanuel German, 5; Bon Homme County German, 15; Turner County German, 2 50. 59 04. *TENNESSEE*—*Kingston*—Bethel, 8. *Union*—Clover Hill, 4 35; Erin, 3; Hopewell, 2; New Providence, 50 64; Shannondale, 13 05; Westminster, 7. 87 04. *TEXAS*—*Austin*—Austin 1st, Mrs. E. B. McLane, 10. *Trinity*—Dallas 2d, 6 11; Terrell sab-sch, 2 70. 18 81. *UTAH*—*Montana*—Deer Lodge, 37 06; Dillon, 9; — sab-

sch, 1 63. *Utah*—Hyrum, 65 cts; Salt Lake City Westminster, 6; — Mission Band, 6 50; Pleasant Grove, 3 90 64 06

WASHINGTON.—*Olympia*—Ridgefield, 8; Vancouver sab-sch, 8. *Puget Sound*—Seattle Calvary, 6 52. *Walla Walla*—Moscow, 7 70; Kamiah 1st, 6 25; Kendrick, 3 89 47
WISCONSIN.—*Chippewa*—Chippewa Falls sab-sch, 10 40; Hudson, 21 35. *La Crosse*—Greenwood, 5; La Crosse North, 3. *Lake Superior*—Iron River, 1; Marquette sab-sch, 10 50; Neegaunee sab-sch Xmas, 7 30. *Madison*—Baraboo, 8 82; Lodi sab-sch, 8 20; Platteville L. M. S., 7; — sab-sch, 5. *Milwaukee*—Cambridge sab-sch, 3 30; Cedar Grove, 25; Milwaukee Grace, 19 50; — Holland, 14; — sab-sch, 6; — Immanuel, 161 09; — Rev. and Mrs. Chester, support of Bible reader, Gaboon, 100; Waukeesa 26 32; — sab-sch, 32 77; — Xmas, 21 52; Wheatland, 3 *Winnebago*—Oconto, 22 55; — sab-sch, 24 95; Shawano, 8; Stevens Point sab-sch, 16 50. 581 07

WOMAN'S BOARDS.

Woman's Board of New York, 5,067 33; Woman's Board of North Pacific, 35 04; Woman's Board of Philadelphia, 4,978 35; Woman's Board of Southwest, 706 36; Woman's Board of Northwest, 6,000; Woman's Occidental Board, 1,253 09.....\$ 18,112 67

LEGACIES.

Will of Oscar F. Davis, dec'd 2,500; Bequest of Mrs. Elizabeth R. Edwards, dec'd, 1,000; Legacy of Chas. Wright, dec'd, 76; Estate of G. G. Butterfield, dec'd, 200; Minnie D. Gay, dec'd, 25; Legacy of A. A. Cotes Winsor, dec'd, 5,000; Estate of Mrs. Elizabeth Briant, dec'd, 5 30; Bequest of Mrs. Mary Gibson, dec'd, 100; Estate of Thomas Carrick, dec'd, 100; Legacy of Dr. Frazier, dec'd, 43..... 9,048 20

MISCELLANEOUS.

A believer in missions, Pittsburgh, Pa., support of G. A. Godduhn, Africa, 300; Mrs. Mary Wylie and O. M. Wylie, 1; Titusville, Pa., 200; A member of Delevan Congregational Church, Wis., 40; "E. C. T." 15; Geo. A. Strong, 25; Isabelle and D. H. Wallace, Pittsburgh, Pa., 500; "Haplant," 500; Lewis Shoup, Wadnoon, Pa., 5; Mrs. S. L. Taylor, Lansdowne, Pa., 5; J. L. Rhea, Knoxville, Tenn., 10; Thomas McPherson, Matney, Ore., 5; Birthday box from Edward Heron Sudbury, 3; Sarah E. Annan, Allegheny, Pa., 50; Miss Jane Ten Eyck, Yonkers, N. Y., 5; Miss Anna K. Cummings, Albany, Me., 1 06; "A

friend," Wayne Co., 70; "A friend," 250; A. F. Remy, support of Rev. Shmuel, 26; "M." 300; Miss Sarah B. Vernon, Morristown, N. J., 10; Rev. R. M. Sandford, E. Aurora, N. Y., 15; Rev. N. L. Lord, Rochester, Ind., 5; Mrs. Emeline Barker, Homer, Mich., 50; The Misses Willard, Auburn, N. Y., 2,000; "A. B." 10; "Miss E. M. E." 10; For Korea, salaries of Revs. W. M. Baird and S. A. Moffett, 1,150; Wm. Adrians, Poughkeepsie, N. Y., 10; J. D. Thompson, E. Los Angeles, Cal., 1,000; "Kewanee, Ill." 20; W. A. P. Martin, 4; A thank off'g from a friend, 20; Convention of German ministers and elders of the East, support of a native Bible reader in Gaboon, care of G. A. Godduhn, 80; "C. C." Tidoute, Pa., 25; Julia F. Cooke, salary of J. M. Irwin, 25; Rev. W. N. Geddes, 10; "A friend," 500; Cash, 51 cts; Wm. Campbell, Lexington, Ky., 50; "A. E." 100; Geo. M. Finney, Duncan's Falls, 10; A friend, 10; Rev. P. D. Cowan, 25; Mrs. Henry J. Biddle, 100; Miss C. D. White, Oxford, O., 5; Soc'y of Inquiry of Union Theo. Sem'y, salary of F. E. Hoskins, Syria, 350; Rev. E. P. Robinson, Orchard Park, N. Y., 25; "A." Rosendale, Mo., 5; sab-sch class of Miss Eva Garbold, Riceville, N. C. for school at Lahore, 1 50; Julia Clarke, Moline, Ill., 2; Rev. V. D. Reed, D. D., Philad'a, 10; "J. C. A." 5; A. A. McDonald, Danville, Ill., 10; Mrs. H. H. Kellogg, Havana, N. Y., 50; Rev. H. K. Bushnell, Hastings, Neb., support of a native preacher, 5; Mr. and Mrs. M. A. Williams, Medford, Ore., 5; "M. G. M." 10; Isabelle, McQueen, Schenectady, N. Y., 5; Mr. Brook Sayre, Summit, N. J., 5; "Hartleton, Pa." 11 12; Elizabeth R. Cummins, Bellaire, O., 12 50; "O." Penna., 22; Rev. E. Thompson and wife, Taylorville, Ill., 5; A friend, 15; J. H. Conant, Chester, Ill., 10; Rev. J. C. Mechlin, Salinas, Persia, 11 25; Rev. Geo. F. Fitch, 30; Rev. W. H. Robinson, Chile, 40; Rev. G. W. Sailer, 10.....\$ 8,180 94

Total receipts during January, 1892.....\$ 95,967 23
Total receipts from May 1, 1891 to January 31, 1892..... 399,275 80
Total receipts from May 1, 1890 to January 31, 1891..... 415,326 45

WILLIAM DULLES, JR., Treasurer,
55 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, JANUARY, 1892.

ATLANTIC.—*Atlantic*—Charleston Wallingford, 2; Hebron, 1 58; Summerville 50 cts; Zion, 1 24. *South Florida*—Eustis, 20. 25 32
BALTIMORE.—*Baltimore*—Baltimore Covenant, 1; Light Street, 5 18; Tanytown, 18 47. *New Castle*—New Castle (sab-sch, 45 cts), 20 45. *Washington City*—Washington City 1st, 19 57; — Westminster, 10. 74 67
CATAWBA.—*Catawba*—Good Hope, 1. *South Virginia*—Big Oak, 2; Ebenezer Church, 2; Russell Grove Church, 4. Danville Holbrook Street, 3; Albright, 1. *Yadkin*—Durham, 4 15. 17 15
COLORADO.—*Denver*—Denver Westminster, 4 20. *Pueblo*—Del Norte (sab-sch, 30 cts), 7 30; Pueblo, 2 85. 14 35
COLUMBIA.—*Idaho*—Kamiah, 1 25. *Oregon*—Crawfordsville, 3 10; Mehama, 1 58; Mizpah, 2; Portland 4th, 17 97. *Puget Sound*—Aberdeen, 2 50; Fair Haven, 6 65; Seattle Calvary, 5 27. 40 32
ILLINOIS.—*Alton*—Elm Point, 8; Hillsboro, 21 70. *Bloomington*—Bement, 33 21; Danville, 8 20. *Cairo*—Fairfield, 5; Bhawneetown, 14. *Chicago*—Chicago 1st, 76 34; Evans-ton, 33 30; Joliet 1st, J. B. Speer, 45; Peotone, 39 73. *Freeport*—Belvidere, 30 68; Freeport 1st, 25; Galena 1st, 100; — German, 2; Middle Creek, 24; Rockford 1st, 28 50; Woodstock, 12. *Mattoon*—Assumption, 3 15; Casey, 2 55; Greenup, 2 35; Pana, 21 30. *Peoria*—Canton, 12 39; Galesburg, 24 87; Lewistown (sab-sch, 28 52), 58 52; Peoria 2d, 103 64; Yates City, 5 50. *Rock River*—Aledo sab-sch, 1 50; Dixon, 44 72; Garden Plain, 8 59; Newton, 9 76; Norwood, 6 90; Rock Island Broadway, 8 55. *Schuyler*—Bushnell, 3 35; Carthage, 28. *Springfield*—Greenview, 19 68; Jacksonville Westminster, 55 42; Unity, 97 cts; First Ottawa, 5. 918 30
INDIANA.—*Crawfordsville*—Bethany, 10; Delphi, 15 87; Kirklia, 4 38. *Fort Wayne*—Fort Wayne 1st, 51 06; — 3d, 11 31. *Indianapolis*—Bloomington Walnut Street, 14 50; Franklin, 20; Greenwood, 6 43; Indianapolis 9th, 1 35.

Logansport—La Porte, 71 17; Union, 2 50. *Vincennes*—Petersburg, 5. *White Water*—Brookville, 3 07. 217 16
INDIAN TERRITORY.—*Choctaw Nation*—Mrs. M. E. Crowe, 39 90; Per Miss H. Lukafata, 45; Per Miss Hunter, 194 30; Per Lucy Howard, 75 32; Nuyaka, 3 35; Wewoka, 1. 339 37
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 42 21; Marion, 10 25. *Council Bluffs*—Council Bluffs, 18 85; Emerson, 5 75; Greenfield, 1 81; Pilot Grove, 2; Randolph, 2 47; Villisca, 7. *Des Moines*—Earlham, 3; Mariposa, 1 20. *Dubuque*—Dubuque 2d, 25; Maynard, 3; Sherrill's Mound German, 5. *Fort Dodge*—Boone, 7; Grand Junction, 8 40. *Iowa*—Birmingham, 2 25; Burlington 1st, 13 36; Keokuk Westminster, 7 16; Libertyville, 8 25; Morning Sun, 27 60; Mount Pleasant 1st W. M. S., 6; Ottumwa, 7 70. *Iowa City*—Columbus Junction, 2. 213 08
KANSAS.—*Emporia*—Belle Plaine, 3; Caldwell, 7; Winfield, 12. *Larned*—Arlington, 4; Burrton, 2 84. *Neosho*—Columbus, 6; Humboldt, 4; Princeton, 6. *Richmond*, 4. *Osborne*—Hill City 2; Rose Valley, 1 50. *Solomon*—Culver, 10; Salina, 11. *Topeka*—Sharon, 4; Topeka 1st, 76 29; — Highland Park, 8 77; Wakarusa, 2. 164 50
KENTUCKY.—*Ebenezer*—Flemingsburg, 4 75; Sharpesburg, 2. *Louisville*—Hopkinsville, 2. 8 75
MICHIGAN.—*Detroit*—Brighton, 4; Detroit Central, W. M. S., 15; — Westminster, 10; Milford, 25. *Grand Rapids*—Grand Haven, 30 73. *Kalamazoo*—Martin 3 10. *Lansing*—Marshall (Estate of Allen Rowe), 99 75. *Monroe*—Coldwater (Y. P. S. C. E., 2 57), 3 32. *Petoakey*—Harbor Springs (sab-sch, 2 00), 2. *Saginaw*—Flint, 35 13; Ithaca, 6 38; Lapeer, 11 32. 245 63
MINNESOTA.—*Duluth*—St. James, 5 54. *Mankato*—Wells, T. W. Woodward, 25; Worthington Westminster, 60 77. *St. Paul*—Minneapolis 1st, 17 58; St. Paul Central, 25 50; — House of Hope (sab-sch, 8 58), 8 58; White Bear (sab-sch, 1 62), 8 62. *Winona*—Winona 1st (sab-sch, 15), 15; Holland, 3 80. 165 69

Spring, 2; Licking, 5; Oak Grove, 2; Oil City 2d, 5; Pisgah,
 Shiloh, 2; Troy, 3 50; West Millville, 3. *Erie*—Belle
 Valley, 2; Cochran, 7; Corry, 6 10; Fairview, 2; Green-
 ley sab-sch, 19; Harbor Creek, 3; Sandy Lake, 2; Sugar
 Creek, 2; Sunville, 3; Titusville, 31 08; Westminster, 3.
Washington—Alexandria, 48; Altoona 2d, 11 84; Lower
 Escarora, 10 20; Mapleton, 4; Tyrone, 27 29; West
 Shacoquillas, 23; Williamsburgh, 26 28. *Kittanning*—
 Cherry Tree, 2; Middle Creek, 2 75; Washington, 15.
Pennsylvania—Ararat, 2; Athens, 10; Gibson, 2; Lang-
 yffe, 21; New Milford, 2 74; Towanda, 37 59; Wilkes-
 barre 1st, 181 17. *Lehigh*—Allen Township, 5; Bangor, 5;
 Easton 1st, 62; Mahanoy City, 9 14; Mauch Chunk, 9 66;
 Pottsville 1st, 24 87. *Northumberland*—Lycoming Centre,
 Mahoning, 89 84; Mifflinburg, 3; Milton, 45; New Berlin,
 Northumberland, 19 40; Sunbury sab-sch, 10; Warrior
 Run, 3 23. *Philadelphia*—Philadelphia South, 20; —
 Woodland, 302 76. *Philadelphia Central*—Philadelphia
 Chocksink sab-sch, 92; — Kensington, 44 20; — Olivet,
 84; — Princeton, 251 78. *Philadelphia North*—Brides-
 burg, 15; Bristol, 18; Germantown 1st, 193 94; — 2d, 111 74;
 Mermon, 25; Newtown, 25 15; Norristown 1st, 23 68; Potts-
 dam (sab-sch, 4 86), 25; Springfield, 3. *Pittsburgh*—
 Athany, 10 45; Crafton, 13; Hebron, 21 90; Homestead,
 Mount Olive, 3 50; Mount Pisgah, 12; Oakdale, 33 89;
 Pottsburgh 3d, 170 21; — East Liberty, 65; — Shady Side,
 50; Sharon, 24 18. *Redstone*—Laurel Hill, 28 52;
 Pleasant Unity, 3 50; Scottdale (sab-sch, 2 36), 9.
Wenango—Clarksville (Mrs. D. Regnor, 50), 68; Hopewell,
 (sab-sch, 9), 17; New Brighton, 12 30; New Castle 1st,
 Rev. D. C. Reed, 200; Unity, 20. *Washington*—Three
 Springs, 2; Upper Buffalo, 45; West Union, 3 25. *Wells-*
boro—Covington, 5; Wellsboro, 2 80. *Westminster*—
 Christiana, 3 50; Wrightsville, 6. *West Virginia*—French
 Creek, 5 84; Terra Alta, 20. 3,289 94
 — *TENNESSEE*—*Kingston*—Mount Tabor, 1. *Union*—Cen-
 tennial, 2; Clover Hill, 2; Knoxville 2d, 37 85; St. Paul's,
 25; Shannondale, 8 48. 53 08
 — *TEXAS*—*North Texas*—Jacksboro, 4 10. *Trinity*—Dal-
 2d, 22 cts. 5 02
 — *UTAH*—*Utah*—Hyrum Emmanuel, 0 25
 — *WISCONSIN*—*Chippewa*—Eau Claire, Beth Miss. Soc'y,
Lake Superior—Florence (L. M. S.), 4; Iron River, 1.
Waukegan—Waukegan, 11 86. *Winnebago*—Stevens
 Unit, 23 80. 50 66

Total receipts from churches..... \$9,439 88

MISCELLANEOUS.

Woman's Executive Committee for January,
 1,413 02; Mr. and Mrs. Walton, Philadelphia,
 Pa., 45; Richard G. Keyes, Waterford, N. Y.,
 1,000; Rev. L. L. Radcliffe,
 Meadville, Pa., 5; "Lady," Meadville, Pa.,
 H. L. Janeway, Williamstown, N. J.,
 15; Rev. W. H. Robinson, Chill, 10; "F.
 F.", 5; Bequest of Martha MacConahey,
 Dec'd, Buffalo, Pa., 190; "A Friend,
 Brooklyn, N. Y., 500; "J. M. H.", 5;
 Cornelius F. Ham, Brooklyn, N. Y., 5; In-
 terest from Im. Fund, 1,147; Rev. H. N. Payne,
 O. D., 50; S. F. Dana, Cincinnati, O., 45; "J.
 M.", Pgh., Pa., 160; Mrs. Sarah R. Denny,
 Troy, O., 25; Mr. and Mrs. M. A. Williams,
 Medford, Ore., 3; Rev. H. T. Scholl, New
 Year's Gift, 2; C. Penna., 8; "Friend" Ackley,
 Pa., 28 57; J. H. Conant, Chester, Ill., 10; "A
 friend," 5; A Friend, Stevensville, Pa., 5;
 Rev. S. V. Nash, 55 cts; Mrs. Emma Bell,
 1,000. 13,687 14

DIRECT.

sent to Cot Plant, Mary F. Nichols, 20; from Students
 sent to Roggerville Swift Memorial, Pres Boardman,
 Maryville, Tenn., 5; Rev. P. M. Bartlett, D. D., 6.

116 25

Total receipts for January, 1892.....\$ 23,243 27
 Previously reported..... 85,937 75

Total receipts to date.....\$109,181 02
 Receipts during corresponding period last year 81,207 61

Balance.....\$ 27,973 41

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1892.

- ATLANTIC.—*South Florida*—Centre Hill, 5; Chuluota, 1; Rev. S. T. Wilson, 2 50. 8 50
- BALTIMORE.—*Baltimore*—Baltimore Bohemian, 6 67; —Aisquith Street sab-sch, 25; —Broadway sab-sch, (Y. P. Missy Socy, 8), 9; —S. Covenant, 4; —Light Street, 10. *New Castle*—Smyma, 15. *Washington City*—Falls Church, Ballston Branch, 750; Georgetown, West Street Juvenile Missy Socy, 30; Washington City, 1st, 72 41; —Western sab-sch Missy Socy, 30 13; —Westminster, 1 25. 334 71
- COLORADO.—*Boulder*—Rawlins (sab-sch, 10 15), 41 15. *Denver*—Central City 1st, Y. P. S. C. E., 5; Denver 1st Avenue, 18 02; Otis, 5. *Cunningham*—Grand Junction, 22; Pitkin, 12 50. *Pueblo*—Del Norte sab sch, 1 25; Huerfano Canon, 17; Las Animas, 9 25; Mesa, 131 00; Monument, 8 05; Palmer Lake, 1 65; Pueblo 1st, 17 13; Trinidad 1st, 30 75; Trinidad 2d, (sab-sch, 8), 8. 818 53
- ILLINOIS.—*Alton*—Collinsville, 47; East St. Louis sab-sch, 9 75; Ebenezer, 5. *Bloomington*—Chenoa, 6; Danville 1st, 51 87; Elm Grove, 5; El Paso add'l, 5; Gilman, 11 40; Rev. A. S. Wright, 5. *Cairo*—Cobden, 10 61; Flora, 6; Metropolis, 10; Mount View, 7 63. *Chicago*—Bloom, 52; Chicago 8th, 122 15; —Covenant, 200; —Holland (sab-sch, 3 50), 15; —Scotch sab-sch, 5; Evanston 1st, 133 20; Herscher, 11; Manteno add'l, 13; Oak Park, 1 25. *Freeport*—Belvidere 1st, 76 55; Freeport 1st, 200; —3d German, 13; Galena 1st, 26 64; —German, 8 40; Ridott German, 8 05; Winnebago 1st, 32. *Mattoon*—Pleasant Prairie, 10. *Ottawa*—Earlville, 20; Mendota, 79 08; Morris sab-sch Missy Band, 6 05. *Peoria*—Galesburg, 81 41; Knoxville, 31; Lewistown 1st (sab-sch, 59 31), 59 31; Peoria 1st, 43 39. *Rock River*—Aledo sab-sch, 9; Ashton, 27; Franklin Grove, 10; Fulton, 30; Morrison, 210 39; Princeton, 48 35; Spring Valley, 5 05. *Schuyler*—Augusta, 10; Bushnell, 7; Camp Creek (sab-sch, 7), 28; Carthage sab-sch, 10 43; Mount Sterling 1st sab-sch, 64 64. *Springfield*—Jacksonville, State Street, 54 60; Unity, 5 79. 1,951 50
- INDIANA.—*Crawfordsville*—Bethany, 100; Frankfort 1st, 15 66. *Fort Wayne*—Ligonier, 8 37. *Logansport*—Union sab-sch, 10 68. 184 71
- INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 5; Owawa, 5. *Chickasaw*—Guthrie, 5; Mrs. W. T. King, 10. *Choctaw*—Big Lick, 2 30; Caddo, 12; Mount Zion, 1 70. *Muscogee*—Achena, 2; Limestone, 2 50. 45 50
- IOWA.—*Cedar Rapids*—Atkins, 3; Cedar Rapids 3d sab-sch, 8 15; Central, 3; Clinton, 128 00; Linn Grove (sab-sch, 5), 11; Mechanicsville, 5. *Council Bluffs*—Brooks, 3; Clarinda, 87 22; Council Bluffs 1st sab-sch, 30 58; Morning Star, 11; Odaway, 1. Norwich, 6; Randolph, 3 80; Shelby (sab-sch B'day Box, 10 63), 25; Yorktown, 7 50. *Des Moines*—Chariton (sab-sch, 1 08), 84 31; Dallas Centre, 56; Des Moines Highland Park, 20; English 1st, 15 55; Newton sab-sch, 11 84. *Dubuque*—Dubuque German (sab-sch, 2 50), 5; Independence 1st, 101 21; West Union, Bethel, 23. *Fort Dodge*—Manning (sab-sch, 5; Junior Endeavor Socy, 1, 80), 18 50; Rolfe 2d sab-sch, 10 62. *Iowa*—Burlington 1st, 81 97; Fairfield, 58 28; Keokuk Westminster (sab-sch, 6 11), 79 61; Kossuth, 17 63; Martinsburg, 23 95; Mediapolis, 21; Montrose, 10; Mount Pleasant German L. M. S., 3; St. Peter's Evangelical, 10. *Iowa City*—Columbus Junction, 6 98. *Sioux City*—Larrabee East Cedar, 10; Lyon County German, 25; Union Township, 6; "The Missionary," 5; Sac City, 10. *Waterloo*—Clarksville, 16; La Porte City in Part, 25; Salem, 25; Toledo Mrs. Bull's sab-sch class, 2 20; Tranquility, 25; Union German, 12. 1,140 80
- KANSAS.—*Emporia*—Argonia, 8 51; Arkansas City 1st, 24 05; Belle Plaine (sab-sch Thanksgiving off'g, 5), 10; Geuda Spring, 5; Maple City, 5; Mayfield, 4 78; Mulvane, 10; Peotone, 2; White City, 5 63; Wichita Perkins, 15; —Lincoln Street, 9; Wilale, 5; Rev. R. Arthur, 6 25; Rev. W. F. Matthews, 10. *Highland*—Axtel, 22 50; Baileyville, 15; Washington, 14. *Larned*—Edwin, 3; Emerson, 2 50; Roxbury, 10; Spearville, 6; Syracuse, 5. *Neosho*—Columbus, 40; Garnett 1st, 12; Geneva, 2 70; Liberty, 50 cts; Ottawa 1st, 21 53. *Osborne*—Covert, 3; Crystal Plains, 2; Downs (sab-sch, 1 50; Mission Point, 1 35), 4 50; Hays City, 23 25; Fraire View, 3; Rose Valley, 4; Smith Centre, 5. *Solomons*—Bellevue, 5; Bennington L. S. Union, 10 90; Elsworth, 7; Glasco, 5 61; Mankato (sab-sch, 2 67), 25 98; Poheto, 6 30; Solomon City and sab-sch, 13 25. *Topeka*—Edgerton, 2 85; Fairmount, 65 cts; High Prairie, 95 cts; Kansas City Grand View Park, 20; —Western Highland, 17 61; Riley Centre German, 7; Topeka Westminster sab-sch, 2 57. 441 43
- KENTUCKY.—*Ebenezer*—Covington 1st, 291 12; Ebenezer, 18; Frankfort 1st in part, 51 97; Sharpshooter, 5 34. *Louisville*—Hopkinsville, 4 03; Louisville College Street, 103 77; —Warren Memorial, 138 45. *Transylvania*—Burkeville, 12. 873 43
- MICHIGAN.—*Detroit*—Detroit Central L. M. S., 25; —Westminster, 65. *Flint*—Argentine, 6 37; Fraser, 10; Lin-
- den sab-sch, 1 23; Mundy, 9; No Burns, 10; Port Austin, 4. *Grand Rapids*—Grand Rapids 1st, 40; —Westminster, 40 38; Heaperia, 8; Muir, 5 50. *Kalamazoo*—Painwell, 13. *Lansing*—Eckford, 8; Marshall, 10 29; Tekonsha, 10 60. *Monroe*—Coldwater and sab-sch, 23 05. *Petoskey*—Crooked Lake, 1; East Bay, 6 50; East Lake, 5 50; Elk Rapids (sab-sch, 1 69; L. A. Socy, 10), 27. *Saginaw*—Alma (sab-sch, 7 37), 34 55; Bay City 1st, 25 10; Grayling, 4; West Bay City Covenant, 5. 326 17
- MINNESOTA.—*Duluth*—McNair Memorial, 3. *Mankato*—Currie, 3; Cottonwood, 1 50; Fulda, 1 50; Shetek, 3 50; Worthington Westminster sab-sch Christmas off'g, 5 55. *St. Paul*—Delano, 10; Dundas, 2 32; Forest, 2 98; Greenleaf, 3; Harrison, 10; Maple Plain, 15; Minneapolis 1st, 202 98; —House of Faith, 10 21; —Swedish, 4 43; —Westminster sab-sch add'l, 10; St. Paul 9th, 15 93; —Arlington Hills, 35; —House of Hope sab-sch, 13 27; Spring Grove, 3; Warrendale, 6; White Bear (sab-sch, 1 25), 18 30. *Winona*—Chester, 7; Winona 1st sab-sch, 23 20. 413 67
- MISSOURI.—*Kansas City*—Jefferson City, 27 23; Kansas City 3d, 4 45; —5th, 74; —Hill Memorial (sab-sch, 3) 6; Rich Hill sab-sch, 22 25; Tipton, 7; Westfield, 3 20. *Ozark*—Buffalo, 4; Carthage, 30; Mount Vernon, 15; Neosho, 8; Ozark Prairie, 10; Salem, 6 05; Seneca, 3; Springfield 2d, 6 43; Westminster, 3. *Palmyra*—Hannibal 1st Day Spring Band, 10; Moberly, 13; Sullivan, 5. *Platte*—Albany, 3 50; Breckenridge, 15; Cameron (sab-sch, 4 30), 20; Craig, 16; Fairfax, 11; Hodge, 5; New York Settlement, 8; St. Joseph North, 7; Rev. Jas. Reed, 1 50. *St. Louis*—Cuba, 4; Ferguson, 15; St. Louis 1st, 50 91. 412 54
- NEBRASKA.—*Hastings*—Axtel, 2 50; Edgar, 15 12; Glenview German, 5 50; Hanover German, 5; Hastings German, 3; Holdrege, 22; Rusklin, 3 31; Rev. C. M. Sheldon and family, 8. *Kearney*—Buffalo Grove German, 5; Fullerton Golden Hour Circle, 6; North Platte 1st, 36 18; Rev. L. V. Nash, 3 35. *Nebraska City*—Alexandria, 8 90; Firth, 10; Little Salt, 1; Raymond, 2; Seward, 27 31; A Lady, 1. *Niobrara*—Hartington, 10; Ponca, 7; Rushville, 2; West Union, 5 75. *Omaha*—Black Bird Hills, 20; Fremont, 20 31; Marietta, 8; Omaha, Knox (sab-sch, 8 70), 15 70; —Westminster, 37 30; Silver Creek sab-sch, 1; Waterloo, 8 01. 300 34
- NEW JERSEY.—*Elizabeth*—Metuchen, 28 18; Roselle 1st, 46 21; Woodbridge 1st, 12. *Jersey City*—Jersey City Claremont (sab-sch, Willing Workers 1 24), 7 24. *Monmouth*—Farmingdale, 40; Freehold 1st, 20 30; Jacksonville, 4; Providence, 2; South Amboy, 2. *Morris and Orange*—Morristown South Street sab-sch Missy Socy, 175; Mount Olive, 18; New Providence, 10; Orange 1st sab-sch, 100; Rockaway, 97 50; Succasunna, 29 08. *Newark*—Bloomfield 1st, 52 73; Newark 1st, 213 21; —2d, 121 85; —Calvary, 20 35; —Park, 101 61; —Woodside, 27 70. *New Brunswick*—Dayton, 23 66; Ewing, 20 23; Lambertville, 90; Trenton 4th sab-sch, 25; —Prospect Street, 34. *Newton*—Harmony (sab-sch, 9), 53 14. *West Jersey*—Greenwich and sab-sch, 20 27; Janvier, 3 75; May's Landing (sab-sch, 5); 8; Salem 1st (sab-sch, 84 83), 134 83; Williamstown, 20; H. L. J., 125 00. 1696 62
- NEW MEXICO.—*Arizona*—Sacaton 1st Pima, 15; Rev. I. T. Whittemore, 12 50. *Santa Fe*—Raton 1st, 5; Santa Fe 1st, 6 40. 35 90
- NEW YORK.—*Albany*—Albany 2nd, 128 50; Albany 6th, 14; Ballston Spa 1st, 29 19; Charlton, 1; Galway, 16; Tribe's Hill, 10. *Binghamton*—North sab-sch, Xmas, off'g, 8; Cortland, 217 64. *Boston*—Boston St. Andrews, 10; Lawrence German, 20; Londale sab-sch, 5; Roxbury, 23; Somerville, 20. *Brooklyn*—Brooklyn 1st M. C., 35 09; —Bethany, 5 15; —Duryea, 118; —Lafayette Avenue add'l, 300; —Memorial, 285 00. *Buffalo*—Allegany sab-sch, 2; Buffalo North, 44 72; —Westminster, 144 87; Panama, 5 50. *Cayuga*—Genoa 2d, 2; Port Byron, 8. *Champlain*—Mineville, 10; Plattsburgh 1st sab-sch, 25. *Columbia*—Durham 1st, 6 50; Hudson, 300; Livingstonville, 3 15; Valatie, 20 32; Windham Centre, 39 30. *Genesee*—Portageville, 3 55. *Geneva*—Canandaigua, 35 80; Geneva North sab-sch, 50; Phelps, 26 73. *Hudson*—Circleville sab-sch, 13 75; Haverstraw Central and sab-sch, 41 75; Stony Point, 15 22. *Long Island*—Bridgehampton, 40; Cutchogue, 13; Matituck (Y. P. S. C. E.), 8; Middletown, 15 45. *Lyons*—Julius, 6. *Nassau*—Christian Hook Y. P. S. C. E., 5; Huntington 2d, 22 64; —Islip sab-sch, 6 25; A Pastor, 2 75. *New York*—New York 5th Avenue add'l, 310; —Brick Branch sab-sch, 43 54; —Madison Avenue, 334 01; —Madison Square, 3069 52; —Phillips, 355 27; —Zion German sab-sch, 5 10. *Niagara*—Albion (Int on Hart Legacy, 190), 187 50. *North River*—Highland Falls, 16; Little Britain, 9; Newburgh Union, 70; Rondout sab-sch, 15 96; Wappinger's Creek, 10. *Rochester*—Lima add'l, 1; Mount Morris (sab-sch, 15), 16 25; Pittsford, 2; Pittsford, 71 20; Rochester Brick, 100; —Central, 100; —Emmanuel,

7 46; Springwater, 5. *St. Laurence*—Gouverneur, 24 50; Hammond, 48; Le Ray, 57 60; Oswegatchie 2d sab-sch, 2 89; Ox Bow sab-sch, 18 30; Potsdam sab-sch, 15. *Steben*—Addison, 47 84; Arkport, 4 70; Canisteo, 67 20; Cuba, 14 Xmas off g, 14 31. *Syracuse*—Chittenango, 32 44; Fulton 1st sab-sch, 40; Oswego 1st, 35; Wampsville W. M. S., 5. *Troy*—Lansingburgh, Olivet, 32 88; Troy Liberty Street, 5; — Park, 28 17; Waterford sab-sch, 25. *Utica*—Boonville, 19 69; Oneida, 35 08; Redfield, 3; Vernon sab-sch, 11 97; — Centre sab-sch, 10 35. *Westchester*—Croton Falls 1st, a member, 2 50; New Haven 1st, a member, 20; Peekskill 2d, 77 03; Sing Sing, 108 50. 7,577 05

NORTH DAKOTA.—*Bismark*—Glencoe, Albert Barnes, 5. *Fargo*—Binghampton, 5; Fargo 1st, 16 20; La Moure, 11; Oakes (sab-sch, 9), 18 20; Sanborn, 2; Sheldon, 15. *Pembina*—Arvilla, 10; Glasston, 4 33; Park River, 15; St. Thomas, 8 15. 109 90

OHIO.—*Athens*—Beech Grove, 2 35; Deerfield, 7; Guysville, 4. *Bellefontaine*—Urbanas sab-sch, 6 64. *Chillicothe*—Belfast, 3 20; Greenfield 1st, 63 19; South Salem, 101 08. *Cincinnati*—Cincinnati 2d, a balance, 189 49; — 3d, 20; — Poplar Street, 17; Lebanon 1st, 88 20; Montgomery sab-sch, 22 45; Pleasant Ridge, 19; Wyoming, 380. *Cleveland*—Cleveland 1st, Mrs. Austin, 100; — 2d, 525; — Euclid Avenue (sab-sch, 60), 178 77; Guilford, 27 49; Northfield, 22; Orwell, 7. *Columbus*—Columbus Broad Street, 38. *Dayton*—Eaton, 14 08; New Carlisle, 10; Piqua, 50; Springfield 3d, 85 08; Troy 1st, 5. *Huron*—Rev. R. B. Moore, 10. *Lima*—Columbus Grove, 5; Enon Valley, 16; Findlay 1st, 51 75; Lelaps Harvest Home off g, 18 50; North Baltimore, 10; Rockport, R. Mahoning—Poland, 8 88; Vienna, 4. *Marion*—Berlin, 1; Mount Gilead sab-sch, 3 06. *Maumee*—Edgerton, 21 25; Lost Creek, 10; Tontogony, 3 30. *Portsmouth*—Portsmouth 1st, 15. *St. Clairsville*—Caldwell, 4; Concord, 10 53; Olive, 3; Powhatan, 2 14; St. Clairsville, 38. *Steuvenville*—East Liverpool 1st sab-sch, 45; East Springfield, 1; Hopedale (sab-sch, 3), 10; Steuvenville 1st, 35 68; Toronto, 13 97; Ulrichsville (sab-sch, 6), 11. *Zanesville*—Chandlersville, 15 55; Duncan's Falls, 13 15. 2250 21

OREGON.—*East Oregon*—Grass Valley, 9 25. *Portland*—Bethany German, 25; Oregon City, 30; Portland Calvary sab-sch thank off g, 10; — St. John's (sab-sch, 8), 30; Sellwood, 6. *South Oregon*—Bandon, 6; Fishtrap, 5 60; Medford, 30; Myrtle Point, 3 40; Roseburg, 10; Rev. M. A. Williams, "tithe," 10. *Willamette*—Marion, 4 85; Octara, 5 82; Pleasant Grove, 10 67. 176 59

PACIFIC.—*Benicia*—Kelseyville sab-sch, 2; Lakeport (sab-sch, 3), 20; Point Arena (Mrs. B. F. McClure, 5, Mrs. L. L. Archibald, 2 50), 7 50; Vallejo, 11 25. *Los Angeles*—Antelope Valley, 4 35; Azusa, 10; Banning, 4 50; Carpenteria, 7; Daggett Station, 30; Hueneme, 100; Los Angeles Grand View, 13 50; Monrovia, 6; Orange, 25; Pleasant Valley, 4; San Geronimo, 9 25; Santa Paula, 10; Rev. F. D. Seward, 8 10. *Oakland*—Oakland 2d sab-sch, 6. *San Jose*—Gilroy, 5; Milpitas, 10; Pleasanton, 6 05; Pleasant Valley, 12; San Leandro, 7 60. *Stockton*—Columbia, 5; Fowler Y. P. S. C. E., 5; Stockton, 32 40. 361 50

PENNSYLVANIA.—*Allegheny*—Bull Creek, 15; Pine Creek 2d, 8 39; Sharpesburgh, 36 55. *Blairsville*—Irwin sab-sch, 9 60; Jeannette (sab-sch, 5 30), 12; Livermore, 7 50; Murrysville, 33; Penn, 3; Turtle Creek, 8. *Butler*—North Washington sab-sch, 6. *Carlisle*—Gettysburgh, 65 25; Landisburgh, 8; Shippensburgh sab-sch, 20; Silver Spring (sab-sch, 10), 24. *Chester*—Chester 1st sab-schools, 20 68; Coatesville sab-sch, 15; Dilworthtown, 6 06; Fagg's Manor, 65; Media, 235; Rutledge Calvary, 10 31; Toughkenamon, 7; Unionville, 10. *Clarion*—Brookville, 34; Licking, 7; Oak Grove, 4; Oil City 2d, 4. *Erie*—Atlantic and sab-sch, 9 39; Corry 1st, 8; Franklin, 25 56; Fredonia, 4 13; Greenville sab-sch, 22; Pleasantville, 43; Salem, Mrs. David Reznor, 50; Stoneboro, 5; Sugar Creek Memorial, 8; Westminster, 2. *Huntingdon*—Altoona 1st, 61 25; Everett, 8; Lewistown sab-sch (infant class, 10), 110; Little Valley (W. M. S., 8), 21; Lost Creek, 30; Lower Tuscarora, 18; Mapleton, 7; Saxton, 6; Sinking Creek, 4 37; State College Y. P. S. C. E., 31 88; West Kishacoquillas, 100; Williamsburgh sab-sch, 30 31. *Kittanning*—Cherry Tree, 5 50; Kittanning 1st, 30; West Lebanon 1st sab-sch, 36 98. *Lackawanna*—Athens sab-sch, 10. *Lehigh*—Bangor, 7; Easton 1st, 200; Mahanoy City, 20; Mauch Chunk 1st, 40; Pottsville 1st, 74 10. *Northumberland*—Buffalo, 43; Lycoming, 33 56; Montoursville, 4; Muncy, 14; Washington, 37; Williamsport 2d, 33 15. *Philadelphia*—Philadelphia Cohocksink 2d Street Mission, 1 05; — Covenant sab-sch, 10; — Kensington 1st, 140; — Mantua 2d (sab-sch, teachers' asso'n, 50), 70; — Northminster, 300; — Olivet (sab-sch, 23 23), 33 49; — Tabernacle, 247 07. *Philadelphia North*—Bridesburg (sab-sch, 40), 50; Falls of Schuylkill sab-sch, 61; Frankford, 30 21; Germantown Wakefield, 52 23; Springfield, 8 50. *Pittsburgh*—Oakdale, 110; Pittsburgh 1st, 1,381 90; — 6th, 1; — East Liberty, 73; — Shady Side, 60. *Redstone*—Connellsville 1st sab-sch, 5 50; Laurel

Hill sab-sch, 170; Little Redstone, 7 36; Pleasant Unity, 9; Uniontown, 277 15. *Shenango*—Mount Pleasant, 31. *Washington*—Cove sab-sch, 10 09; Mount Prospect sab-sch, 15; Three Springs, 3; Wheeling 1st, 75. *Wellboro*—Wellsboro, 198 60. *Westminster*—Christiana, 6; Mount Joy (sab-sch, 2), 43; York Calvary, 53 47. *West Virginia*—Terra Alta, 10. 5,594 81

SOUTH DAKOTA.—*Aberdeen*—Andover, 1 50; Leola, 5. *Black Hills*—Bethel, 5; Elk Creek, 3; Laverne, 4; Hot Springs (sab-sch, 2), 12. *Central Dakota*—Flandreau 2d, 3; House of Hope, 2; Madison 15 70; Miller, 11 55. *South-east Dakota*—Bon Homme County German, 15; German Immanuel, 5; Hope Chapel, 15; Mitchell, 28. 136 75

TENNESSEE.—*Holston*—Beeth, 8. *Kingston*—Rockwood (sab-sch, 2 57), 5 57; Spring City, 3. *Union*—Centennial, 7 60; Mt. Tabor, 4; Rockford, 5; Unita, 2; Washington, 13. 43 17

TEXAS.—*Austin*—Austin 1st, add'l, 73 50. *North Texas*—Jacksboro, 8 10. *Trinity*—Dallas 2d (sab-sch, 11 50), 17 05. 98 65

UTAH.—*Montana*—Dillon (sab-sch, 6), 20; Granite, 20; Nelhart, 10 75; Phillipsburg, 8 20. *Utah*—Evanston, 5 75; Hyrum Emmanuel, 4 06; Salt Lake City 1st, 92. *Wood River*—Franklin Centennial, 15. 175 75

WASHINGTON.—*Olympia*—Ridgefield, 10; Tacoma 2d, 5; — 3d, 5; Toledo, 2; Vancouver sab-sch, 12; Woodland, 3. *Puget Sound*—Anacortes, 13; Seattle Calvary, 2; — Welsh, 3 30; Snohomish, 5; Sumner, 8 57. *Walla Walla*—Kamiah 1st, 8 50; Kendrick, 3; Moscow sab-sch Xmas evening, 6. 81 17

WISCONSIN.—*Chippewa*—Chippewa Falls 1st sab-sch, 10 40; Hartland, 3; Rice Lake, 13 50. *La Crosse*—Greenwood, 5. *Lake Superior*—Ironwood 1st, 2. *Madison*—Lodi, 7; Reedsburgh, 5. *Milwaukee*—Cambridge sab-sch, 2 30; Milwaukee Calvary, 69 60; — Holland sab-sch, 21 74; Waukesha sab-sch, 32 77. *Winnebago*—Little River, 2 50; Stiles, 8. 175 81

Woman's Executive Committee of Home Missions..... 28,564 83

Less amount refunded to Publication and Sabbath-school work from Aurora 1st Church, Ottawa Presbytery..... 20 00

Total from churches..... \$ 53,340 45

LEGACIES.

Legacy of Oscar F. Davis, dec'd, late of Omaha, Neb., add'l, 2,500; Nancy M. Losey, dec'd, late of Willoughby, O., 16 65; Mrs. Mira L. Mount, dec'd, late of Bordentown, N. J., 6; Mrs. Belinda Brockway, dec'd, late of Hartford, O., 100; G. G. Butterfield, dec'd, late of Forest Co., Pa., 200; Miss Susan M. Dixon, dec'd, late of Hanover, N. J., 3; Mrs. Elizabeth R. Edwards, dec'd late of Washington, D. C., 1,000; Mrs. Elizabeth Briant, dec'd, late of Indiana, 10 40; Mrs. A. C. C. Winsor, dec'd, late of Cooperstown, N. Y., 5,000; Chas. Wright, dec'd, 19; Allen Rowe, dec'd, late of Michigan, 199 60; Mrs. E. Spangler, dec'd, late of Edgerton, O., 124 12; Dr. Frazier, dec'd, late of Vandalia, Ill., 49; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., 105 45. 9,326 12

MISCELLANEOUS.

Mrs. Jane Ten Eyck, 5; Rev. Elias Riggs, D. D., Constantinople, Turkey, 30; A friend in Wayne County, 10; "A friend," 250; Harriet Julian Huey, Philad'a, Pa., 50; "N.", 200; R. M. Sandford, East Aurora, N. Y., 10; Dr. W. R. Farley, West-hien, China, 5; Mr. and Mrs. David F. Dobie and daughter, 5; "A friend of Home Missions in Washington County," 30; "A friend," New York, 2; Georgiana Willard, Auburn, N. Y., 3,000; Caroline Willard, 3,000; Miss E. M. E., 10; Wm. Adriaance, Poughkeepsie, N. Y., 10; Rev. R. Taylor, D. D., Beverly, N. J., 50; J. D. Thompson, E. Los Angeles, Cal., 1,500; Anonymous, Colorado Springs, Colo., 2; A. Root Ingersoll, Ont., 5; Mrs. E. Bronson, Aspinwall, Pa., 1; "Friend," Ackley, Iowa, 20; Rev. W. N. Geddes, 10; Friend, Kingsville, Ohio, 15; The Misses Stokes, N. Y., 50; W. M. Wilson, Caseville, 4; "Cash," 500; Rev. Wm. Drummond, Wis., 50 cts; "H. A. J.," 10; "A friend," 10; Mrs. Henry J. Biddle, Philad'a, Pa., 100; Rev. P. D. Cowan, 5; Miss Minnie D. Say, dec'd, 25; F. S. Fluke, Winnebago City, Minn., 28; "J. C. A.," Washington D. C., 5; Simon Reed, Lake Forest, Ill.,

10,000; "M. G. M.," 10; Brooks Sayre, Summit, N. J., 5; C. L. Anderson, Dracut, Mass., 5; Rev. J. C. Mechlin, Salinas, Persia, 11 25; Rev. N. L. Lord, Rochester, Ind., 5; Rev. W. H. Robinson, Chila, South America, 25; Isabelle McQueen, Schenectady, N. Y., 5; "M. S. H.," Fort Scott, Kans., 2 50; "Hartleton, Pa., 23; A widow's mite, La Grange, N. Y., 5; "Cash," 6 25; Rev. L. L. Radcliffe, Meadville, Pa., 5; Mrs. M. A. Nicholl, Millerboro, Neb., 1 75; Elizabeth A. Cummins, Bellaire, O., 12 50; "C.," Penna., 14; "Friend," Ackley, Iowa, 171 43; Rev. E. Thompson and wife, Taylorville, Ill., 5; "A friend," 20; Rev. D. E. Flinks, 10; J. H. Conant, Chester, Ill., 10;

Interest on John C. Green fund, 40; Interest on permanent fund, 70..... 19,302 18

Total received for Home Missions, January, 1892..... \$ 82,058 75
Total received for Home Missions from April 1, 1891..... 548,779 93
Amount received during same period last year. 467,533 69

NOTE.—In March No. CHURCH AT HOME AND ABROAD—for Detroit—White Lake (sab-sch, Thanksgiving offering, 12 25) 20 25, read as all from Sabbath-school.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

ATLANTIC.—*South Florida*—Orange Bend sab-sch, 2 35
NEW YORK.—*Niagara*—Albion, 15 75
OREGON.—*Willamette*—Pleasant Grove, 3 88; Marion, 1 94; Octorara, 2 91.
PENNSYLVANIA.—*Shenango*—Rev. D. C. Reed, New Castle, Pa., 100 00
Total from churches..... \$126 83

MISCELLANEOUS.

"A friend," Ackley, Iowa..... 50 00

Total received for the debt, January, 1892..... \$ 175 83
Total received for the debt, from July 1, 1891... 11,621 20

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, JANUARY, 1892.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 10; Piney Creek, 6. *New Castle*—Green Hill, 4. *Washington City*—Washington City 1st, 5 21.
COLORADO.—*Pueblo*—Pueblo 1st, 0 57
ILLINOIS.—*Rock River*—Aledo sab-sch, 30 cts. *Springfield*—Unity, 19 cts.
IOWA.—*Cedar Rapids*—Mechanicsville, 3. *Council Bluffs*—Villisca, 1; Pilot Grove, 1. *Iowa*—Scott, 6; Keokuk Westminster, 1 43. *Burlington* 1st, 2 07.
KANSAS.—*Larned*—Hutchinson 1st, 15 00
MICHIGAN.—*Detroit*—Detroit Westminster, 2. *Grand Rapids*—Grand Haven 1st, 10. *Monroe*—Coldwater, 2. 14 00
MINNESOTA.—*St. Paul*—Minneapolis 1st, 5 00

MISSOURI.—*Ozark*—Greenfield Ebenezer, 4. *Platte*—Cameron, 1. 5 00
OREGON.—*Willamette*—Pleasant Grove, 1; Marion, 1; Octorara, 1. 3 00
PACIFIC.—*Los Angeles*—Azusa, 2; Monrovia, 20 cts. 2 20
TEXAS.—*Trinity*—Dallas 2d, 0 18

Total received for Sustentation, January, 1892. \$ 85 75
Total received for Sustentation from April 1, 1891..... 1,317 49
Amount received during same period last year, 1,633 99

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JANUARY, 1892.

ALBANY.—Albany 6th, 3; Galway, 15. *Binghamton*—Afton, 15; Marathon, 6 15. *Brooklyn*—Brooklyn Duryea, 25. *Buffalo*—Buffalo Westminster, 20 67. *Cayuga*—Fairhaven 1st, 2; Scipio, 1 38; Scipioville, 3 25; Genoa 3d, 3. *Champlain*—Mineville Christ's Helpers, 10. *Chemung*—Burdett, 1 96. *Columbia*—Ashland, 7 37; Valatie, 4 40; Hudson, 35. *Geneva*—Canoga, 3; Canandaigua, 6 60. *Hudson*—Cochecton, 4 50. *Long Island*—Matituck, 6. *Lions*—Wolcott 1st, 7 72. *New York*—New York Fourth Afternoon sab-sch, 35; Westminster of West 23d Street Mission Band, 14 50. *Niagara*—Albion, 13 50; Wilson, 4 75. *Rochester*—Rochester Emmanuel, 6 23. *Steuben*—Arkport, 16 cts; Addison, 11 91. *Syracuse*—Janesville, 2 61; Syracuse 4th, 55 25; Wampsville, 2 87; Lenox, 5 27.

Troy—Bay Road, 7; Troy Liberty Street, 5; Woman's Executive Committee of Home Missions, 40.

Total received from churches..... \$376 99

MISCELLANEOUS.

"A Friend"..... 26 00

Total received for New York Synodical Aid Fund, January, 1892..... \$ 414 99
Total received for New York Synodical Aid Fund from April 1, 1891..... 7,537 80
Amount received during same period last year, 7,619 39

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1892.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial (sab-sch, 22 97), 231 21; — Covenant, 2. *Washington City*—Washington City 1st, 13 73; — 4th, add'l, 1; — Western, 50 58; — Westminster, 25. 323 52
COLORADO.—*Boulder*—Berthoud 1st, 5 40; Rawlins, 10 35. *Denver*—Otis, 2. *Pueblo*—Del Norte, 5; Pueblo 1st, 5 14. 27 89
ILLINOIS.—*Bloomington*—Danville 1st, 17 53. *Chicago*—Austin, 7 17; Chicago 1st, 76 84; — 41st Street, 104 84; Evanston 1st, 33 30. *Freeport*—Belvidere 1st, 21 21; Freeport 1st, 25; — 3d German, 4; Galena German, 2. *Mattoon*—Edgar, 5; Prairie Bird, 2; Tower Hill, 6; Vandalia, 9. *Peoria*—Knoxville, 10 22; Lewistown 1st, 30. *Rock River*—Aledo sab-sch, 2 70; Sterling 1st, 73 49. *Schuyler*—New Salem, 2 80; Plymouth, 2 57. *Springfield*—Jacksonville State Street, 63; Unity, 1 74. 503 91
INDIANA.—*Indianapolis*—Franklin 1st, 20; Greenwood, 6 35. *Logansport*—Goodland, 3. *Vincennes*—Evansville Walnut Street, 45; Princeton, 10. *White Water*—Rushville 1st, 9. 93 35
INDIAN TERRITORY.—*Choctaw*—Bethel, 1 50. *Muscogee*—Nuyaka, 4 60. 6 10
IOWA.—*Council Bluffs*—Pilot Grove, 2; Villisca, 8. *Dubuque*—Bethel, 10 93; Franklinville, 5. *Fort Dodge*—Dana, 5. *Iowa*—Burlington 1st, 24 04; Keokuk Westminster, 26 90; Union, 21 69. *Iowa City*—Columbus Central, 6; Keota, 5; Summit, 5. 119 76

KANSAS.—*Emporia*—Big Creek, 2; Burlington, 7; Peotone, 2. *Highland*—Highland, 6. *Larned*—Spearville, 2 20. *Neosho*—Garnett 1st, 2 90. *Osborne*—Hill City 1st, 3. 25 10

KENTUCKY.—*Ebenezer*—Covington 1st, 119 38; Flemingsburg, 10 40; Frankfort 1st, 30 97. 160 75

MICHIGAN.—*Detroit*—Detroit Westminster, 18. *Lansing*—Lansing Franklin Avenue, 8. *Monroe*—Coldwater, 3 35. *Saginaw*—Calkinsville, 1; Mount Pleasant, 9. 39 35
MINNESOTA.—*St. Paul*—Minneapolis 1st, 8 05; — Highland Park, 13 21; St. Paul Dayton Avenue, 40; — House of Hope (9 11 from sab-sch), 137 44; Stillwater 1st, 7. 268 70

MISSOURI.—*Kansas City*—Tipton 1st, 5. *Palmyra*—Kirkville, 10 30. *Platte*—Hopkins, 7. *St. Louis*—Ferguson, 17; Kirkwood, 43; St. Louis 1st, 35 73. 118 08

NEBRASKA.—*Hastings*—Hastings 1st German, 2. *Nebraska City*—Palmyra, 6 20; Plattsmouth German and sab-sch, 2. *Niobrara*—Emerson, 7; Pender, 19 20; West Union, 4 35. *Omaha*—Black Bird Hills, 9. 49 75

NEW JERSEY.—*Elizabeth*—Roselle 1st, 13 41; Woodbridge 1st, 11. *Jersey City*—Jersey City Claremont, 5; Passaic 1st sab-sch, 4 67. *Monmouth*—Asbury Park, 10 33; Farmingdale, 10. *Morris and Orange*—Myersville German, 5; Orange 1st, 400; — Central, 405. *Newark*—Newark 2d, 39 42; — Calvary, 5 04; — Park, 24 32. *New Brunswick*—Dayton, 6 37; Flemington, 95 94; Trenton

Prospect Street, 35. *West Jersey*—Greenwich, 5 48; May's Landing, 5; Williamstown, 10. 1,091 50
New York—*Albany*—Albany 2d, 171; — 3d, add'l, 5; Ballston Centre, 7; Broadalbin, 2 93; Galway, 6; Schenectady East Avenue, 9 44; Tribe's Hill, 4; West Milton, 1. *Binghamton*—Afton, 6; Nineveh, 19. *Boston*—Antrim, 12 50; Portland 1st, 7. *Brooklyn*—Brooklyn Memorial, 57 80. *Buffalo*—Buffalo Westminster, 44 78; Olean 1st, 26. *Champaign*—Keeseville, 13 16; Mineville (Christ's Helpers), 5; Peru Cong'l, 1 88. *Columbia*—Hudson, 85. *Geneva*—Canandaigua, 16 81. *Hudson*—Haverstraw Central, 25; Otisville, 5. *Long Island*—East Hampton, 36; Mattituck, 5; Southold, 17 50. *Nassau*—Far Rockaway, 10. *New York*—New York 5th Avenue, add'l, 45; — 13th Street, 43; — Adams Memorial, 5; — Central, 815 36; — Harlem, add'l, 16 20. *Niagara*—Albion 1st, 18. *North River*—Amenia, 20; Highland Falls, 14; Pleasant Valley, 10. *Otsego*—Cooperstown, 33; Oneonta 1st, 29 50. *Rochester*—Rochester Emanuel, 7 46; Sweden 1st, 8. *Steuben*—Arkport, 1 41. *Syracuse*—Fulton 1st sab-sch, 20; Syracuse 1st, 35 41. *Troy*—Lansingburgh Olivet, 4 50; Warrensburg, add'l, 5. *Utica*—Clinton, 62 37; Oneida, 16 68. *Westchester*—Sing Sing, 31 50; White Plains, 43 19. 1,814 38
OHIO.—*Bellevue*—Urbana 1st sab-sch, 3 35. *Chillicothe*—Belfast, 3 75. *Cincinnati*—Cincinnati 1st, 27 08; — 2d, 118 48; — Poplar Street, 4; Wyoming, 125. *Cleveland*—Cleveland 2d, 100; — Euclid Avenue, 35 93; Orwell, 3. *Columbus*—Columbus Broad Street, 7 75. *Dayton*—Franklin, 5. *Lima*—Bluffton, 3 79. *Mahoning*—Coitsville, 2 71; Lowell, 2 53. *Marion*—Berlin, 4 75. *Maumee*—Antwerp 1st, 5; Toledo 1st German, 3; — Westminster, 43 05. *Portsmouth*—Portsmouth 1st, 10; — 2d, 18 26; Ripley, 15. *St. Clairsville*—Powhatan, 1 45; St. Clairsville, 18. *Steubenville*—East Springfield, 5 25; Hopedale, 4; Toronto, 11 32. *Zanesville*—Oakfield, 1 90; Renville, 2 35. 585 70
OREGON.—*Portland*—Mizpah, 3. *Willamette*—Eugene, 8; Marion, 2; Octorara, 9; Pleasant Grove, 3. 18 00
PACIFIC.—*Los Angeles*—Alhambra, 5; Anaheim, 6; Hueneme, 25; Los Angeles 3d, 9; Monrovia, 1 80; National City 1st, 11 75; Pasadena 1st, 50 55; San Fernando, 5. *Sacramento*—Carson City, 5; Roseville, 2. *San Jose*—San Leandro, 3 60. *Stockton*—Fowler 1st, 5. 139 70
PENNSYLVANIA.—*Allegheny*—Allegheny Central, 14 89; Natrona, 5; Sewickly, 46 25; Sharpsburg, 21 40. *Blairsville*—Black Lick, 4; Braddock 1st, 38 07; Jeannette, 5; Murrysville, 9. *Butler*—Allegheny, 2; New Salem, 3 60. *Carlisle*—Burnt Cabins, 2; Dauphin, 2; Harrisburgh Market Square (Macedonian Band), 75; — Pine Street, add'l, 4 40; Landisburgh, 7; Lebanon 4th Street, 19 33; Lower Marsh Creek, 4 35; Lower Path Valley, 12; Upper Path Valley, 8. *Chester*—Chester 1st (15 68 from sab-sch), 25 68; Coatesville sab-sch, 10; Fagg's Manor, 29; Upper Octorara, 40. *Clarion*—Licking, 6; Mayesville, 1 52; Oil City 2d, 7 42. *Erie*—Erie 1st, 82 86; Fairfield, 3; Sugar Creek Memorial, 2; Westminster, 4. *Huntingdon*—Alexandria, 32; Lewistown sab-sch, 50; Mapleton, 4; Mount Union, 15 01; Penfield, 5; Williamsburgh sab-sch, 5 93; Winterburn, 2. *Kittanning*—Cherry Tree, 2. *Lackawanna*—Ararat, 1; Athens, 25; Barclay, 1; Brooklyn, 5; Gibson, 1; Wyandling 1st, 8; — 2d, 4 50. *Lehigh*—Allen Township, 10; Easton 1st, 94; Mauch Chunk 1st, 23 58. *Northumberland*—Williamsport 2d, 14 55. *Parkersburg*—Terra Alta, 10. *Philadelphia*—Covenant sab-sch, 10; — Kensington 1st, 28 50; Philadelphia 9th, 60. *Philadelphia North*—Bridgesburg, 10; Chestnut Hill 1st, Infant Class of sab-sch, 25; Frankford, 12 44; Neshaminy of Warminster, 5 88. *Pittsburgh*—Bethany, 14; Crafton, 13; Middletown, 18; Oakdale, 21 80; Pittsburgh East Liberty, 36; — Shady Side, 30. *Redstone*—Rehoboth, 3. *Wellsboro*—Wellsboro, 4 67. *Westminster*—Pine Grove (7 from sab-sch), 24. 1,124 01
TENNESSEE.—*Union*—Rockford, 2 00.
TEXAS.—*North Texas*—Jacksboro, 6. *Trinity*—Dallas 2d, 1 06; Terrell, 5 15. 12 81

UTAH.—*Montana*—Bozeman (7 25 from sab-sch), 60 19; Helena 1st, 49. *Utah*—Hyrum Emmanuel, 15 cts. 109 34
WASHINGTON.—*Spokane*—Rathdrum 1st, 4. *Walla Walla*—Kamiah, 2. 6 00
WISCONSIN.—*Chippewa*—Hudson sab-sch, 10. *La Crosse*—Neillsville, 1. *Lake Superior*—Florence L. M. S., 5; Negaunee, 30. *Madison*—Portage 1st, 6 75. *Winnebago*—Westfield 1st, 3 70. 55 45
 From the churches..... 6,685 15

FROM INDIVIDUALS.

Rev. W. C. Cattell, D. D., Philadelphia, 50; Mr. and Mrs. G. W. Skey and Mrs. M. Skey, San Francisco, Cal., 5; "A Friend, New Castle, Del.," 10; "Philander," Cal., 100; "N.," Pa., 200; "From a Friend," per Walter M. Aikman, New York, 200; Mrs. John Kidd, Bloomington, Ill., 3; Rev. J. L. Hawkins, Melrose, Kansas, 15; "M. S. H.," Fort Scott, Kansas, 2 50; Mary L. Springer, Hillsboro, Ohio, 5; "From a Friend," Wyandling, Pa., 5; Rev. H. H. Benson, Wauwatosa, Wis., 2; "F. and F.," Allentown, Pa., 5; "Caah," Philadelphia, Pa., 1; Rev. R. B. Moore, Vine-land, N. J., 10; Miss Hattie S. Swezey, Amityville, N. Y., 8; Miss Janet Sanderson, Monson, Mass., 1; Independent Congregational Church of East Bloomfield, N. Y., 5; Mrs. E. Burghardt, Washington, D. C., 5; Mrs. Jane Page, Philadelphia, Pa., 50; E. S. Abel, New York, 500; Mrs. Mary D. Biddle, Philadelphia, 100; Anonymous, Plattsburgh, New York, 10; J. W. Quay, Lyons, Kansas, 5; Rev. J. L. Lord, Lansingburgh, Mich., 2; Rev. J. B. North, Medicine Lodge, Kansas, 6; Mrs. Mary Mandeville, Masonville, New York, 1; Mrs. Harriet L. Taylor, Monroe, Mich., 10; Fargo Presbytery, "Minister's tithe," 4 41; Parkersburg Presbytery, Minister's tithe, 4 41; Athens Presbytery, Minister's tithe, 4 42, all being per Rev. Quillim L. Young; Margaret G. Muse, Sterling, Kansas, 5; Maria L. Roberts, Brooklyn, N. Y., 100; Rev. and Mrs. M. A. Williams, Medford, Oregon, 5; Rev. W. H. Robinson, Chile, S. A., 10; Rev. W. J. McKee, Shanghai, China, 10; Rev. L. L. Radcliffe, Meadville, Pa., 5; "H. L. J.," 15; Miss A. J. Stinson, Norristown, Pa., 60; Rev. H. T. Scholl, "Happy New Year's Gift," 2; "C. Penna.," 6; "A Friend," 10; Rev. L. V. Nash, 7 50; John Kendig, Philadelphia, 20. 1,580 24
 Interest from Permanent Fund..... 8,415 69
 Interest from Latta Fund (Synod of Ohio)..... 41 07

For Current Fund..... \$16,723 75

PERMANENT FUND.

(Interest only used.)

Legacy of Adelaide C. Montmollin, Philadelphia, 1,000; Legacy of Mrs. Elizabeth R. Edwards, Washington, D. C., 500; Legacy of Mrs. Ann I. Laughlin, Pittsburgh, Pa., 500; Legacy of Thomas Carrick, Philadelphia, 100; Legacy of Mrs. Lavinia H. Barry, Hillsboro, Ohio, 500; Donation of Detroit First Church, balance of Centenary Fund subscription, 25. 2,625 00

Total receipts for January, 1892..... \$ 19,348 75
 Total for Current Fund since April 1, 1891..... 122,528 01

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1892.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 4; — Brown Memorial sab-sch, 34 52; — Covenant, 3; — Light Street, 4 53; Zion sab-sch, 5. *Washington City*—Washington City 1st, 6 50; — Western, 28 58; — Westminster, 10. 96 23
COLORADO.—*Pueblo*—Del Norte sab-sch, 16 cts; Mesa, 82; Pueblo, 1 71. 83 87
COLUMBIA.—*Walla Walla*—Kamiah, 1 50. *Oregon*—Eugene City, 5; Gervais sab-sch, 4 50. 11 00
ILLINOIS.—*Bloomington*—Danville, 6 95; Mackinaw sab-sch, 2 50. *Chicago*—Evanston, 11 10; Lake Forest, 106 27. *Freeport*—Belvidere, 44 27; Freeport 1st, 25; Galena 1st, 9 36; Galena German, 2 50. *Mattoon*—Tower Hill, "Stella Sexton Fund," 5. *Ottawa*—Aurora, 20. *Peoria*—Lewis-

town, 30; Peoria 2d, 67 16. *Rock River*—Aledo sab-sch, 90 cts. *Schuyler*—Augusta, 13 60; Wythe, 5. *Springfield*—Unity, 58 cts. 249 19

INDIANA.—*Indianapolis*—Franklin, 8. *New Albany*—Bedford sab-sch, 10; Bethel sab-sch, 2 60; Charleston sab-sch, 10; Hanover sab-sch, 3 16; Seymour sab-sch, 7. *White Water*—Rising Sun sab-sch, 7. 47 65

INDIAN TERRITORY.—*Choctaw*—Bethel, 1 25; Pine Ridge, 1 75. 3 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st sab-sch, 15 64. *Fort Dodge*—Bancroft sab-sch, 10; Battle Creek sab-sch, 5 75. *Iowa*—Burlington 1st, 8 01; Keokuk Westminster, 4 80. 43 70

KANSAS.—*Emporia*—Mount Vernon, 3; Oxford, 5.

Larned—Hutchinson, 15; Spearville, 1 20. **Solomon**—Plum Creek sab-sch, 4; Salina sab-sch, 10 46. 88 66
KENTUCKY—*Transylvania*—Lancaster, 5 35; Richmond, 10. 45 35
MICHIGAN—*Detroit*—Detroit Central, 10; — Westminster, 6; Milford sab-sch, 8 03; Plymouth 2d, 3 80. **Lansing**—Hastings sab-sch, 5. **Monroe**—Coldwater (sab-sch, 13 91), 16 16. 48 99
MINNESOTA—*St. Paul*—Minneapolis 1st, 23 36. **Winona**—Claremont sab-sch, 20. 43 36
MISSOURI—*St. Louis*—Nazareth German, 3; St. Louis 1st, 29 94; Zion German, 2. 84 94
NEBRASKA—*Kearney*—Buffalo Grove German, 3. **Nebraska City**—Beatrice sab-sch, 3 50. 6 50
NEW JERSEY—*Elizabeth*—Elizabeth 1st, 30 65; Rahway 2d, 25; Roselle, 4 47. **Jersey City**—Jersey City Claremont, 3; Paterson 1st sab-sch, 31 46. **Monmouth**—Asbury Park, 9 58; Barnegat sab-sch, 1 12; Hightstown (sab-sch, 7 25), 19. **Morris and Orange**—Morristown 1st, 30. **Newark**—Newark 2d, 6 99; — Calvary, 3 68; — Park, 7 37. **New Brunswick**—Alexandria 1st, 5; Bound Brook, 20; Dayton, 2 29. **Newton**—Newton, 25; Washington sab-sch, 50 72. **West Jersey**—Greenwich, 5 06; Salem sab-sch, 4 14. 284 58
NEW YORK—*Albany*—Albany 2d, 27 50; Princetown, 9. **Brooklyn**—Brooklyn Memorial, 27 50. **Buffalo**—Allegany sab-sch, 1 50; Buffalo Westminster, 20 67; Olean, 6. **Cayuga**—Aurora sab-sch, 15 62. **Champplain**—Keeseville, 7. **Columbia**—Catskill, 27 11; Spencertown sab-sch, 2 32; Valatie, 5 06. **Hudson**—Florida sab-sch, 50. **Long Island**—Mattituck, 3; Southampton, 27 47; Water Mill sab-sch, 51 31. **Nassau**—Newtown sab-sch, 9 49. **New York**—New York Adams Memorial, 5. **Niagara**—Albion, 4 50; Wilson sab-sch, 3. **Rochester**—Mount Morris sab-sch, 15; Rochester Brick, 125; — Emmanuel, 6 22. **St. Lawrence**—Sackett's Harbor, 3; Watertown Stone Street sab-sch, 6 39. **Steuben**—Ariport, 47 cts; Corning sab-sch, 40. **Syracuse**—Syracuse 4th, 28 32. **Troy**—Middle Granville sab-sch, 4 44. **Utica**—Oneida, 8 24. 534 28
NORTH DAKOTA—*Bismarck*—Steele sab-sch, 1 30. **Fargo**—Wheatland sab-sch, 3 79. **Pembina**—Grafton sab-sch, 2. 7 09
OHIO—*Bellefontaine*—Spring Hills sab-sch, 8 69; Urbana sab-sch, 59 54. **Cincinnati**—Cincinnati 2d, 52 76; — Central, 18 90; — Poplar Street, 2; Wyoming, 25. **Cleveland**—Cleveland 2d, 35; — Euclid Avenue, 11 98. **Columbus**—Columbus Broad Street, 17 30. **Maumee**—Highland, 1 30; Toledo 1st German, 2. **Portsmouth**—Portsmouth 2d, 18 77. **St. Clairsville**—Concord, 8 21; St. Clairsville, 4; West Brooklyn, 2. **Steubenville**—East Springfield, 1; Hopedale (sab-sch, 3), 6; New Harrisburg, 5. 274 26
PACIFIC—*Los Angeles*—Monrovia, 60 cts. **San Jose**—Gilroy, 6; San Leandro, 3 60. 10 20
PENNSYLVANIA—*Allegheny*—Leetsdale sab-sch, 65 78; Sharpsburg, 16 97. **Blairsville**—Murrysville, 3. **Butler**—Amity, 2; Harlensburgh sab-sch, 10. **Carlisle**—Landisburgh, 1. **Chester**—West Grove, 14 29. **Clarion**—Tionesta, 2. **Erie**—Greenville sab-sch, 54; Sugar Creek Memorial, 3; Westminster, 5. **Huntingdon**—Mapleton, 8; Moshannon and Snow Shoe sab-sch, 38 cts; Spruce Creek

sab-sch, 28 15; Williamsburgh sab-sch, 4 23. **Kittanning**—Cherry Tree, 1; Mechanicsburgh sab-sch, 8 05. **Lackawanna**—Wyalusing 1st, 3. **Lehigh**—Easton 1st, 34; Hazleton sab-sch, 50; Mauch Chunk, 12 15; Mountain, 4. **Northumberland**—Williamsport 2d, 3 75. **Philadelphia Central**—Philadelphia Arch Street sab-sch, 20; — Cobock-sink sab-sch, 12; — Kensington 1st, 273 47; — Female Bible Class, 44 35. **Philadelphia North**—Bridgesburgh, 5; Falls of Schuylkill Bible Class, 15; Frankford, 12 44; Lang-horne, 7 82. **Pittsburgh**—Pittsburgh East Liberty, 11. **Shenango**—Neshannock, 11 17; Westfield sab-sch, 10. **Washington**—Mount Prospect sab-sch, 13 51; Three Springs, 2. **Wellboro**—Wellboro, 1 56. **West Virginia**—Terra Alta, 10. 775 05
TEXAS—*Trinity*—Dallas 2d, 0 56
WISCONSIN—*Lake Superior*—Iron River, 2. **Milwaukee**—Racine sab-sch, 25 37. 27 37
Total from Churches, January, 1892.....\$ 1,827 52
Total from Sabbath-schools, January, 1892..... 911 30

Total from Churches and Sabbath-schools, January, 1892..... 2,738 82

MISCELLANEOUS.

"A Friend," Penna., 2; Interest Trustees, 30; Interest Trustees, 1 14; T. W. Synnot, Philadelphia, 200; From Trustees, 19; Gilmore sab-sch, Nebraska, 1; Miss H. S. Swezey, Amityville, N. Y., 3; Edwin M. Ellis, Montana, 5; D. N. Good, Iowa, 5; Orange Bend C. E. Florida, 2; Mr. Swain, Anthony, Florida, 5; Lake Howell sab-sch, Florida, 2 75; Valentine M. E. sab-sch, Nebraska, 3; E. F. Knickerbocker, Nebraska, 25 cts; Devil's Lake sab-sch, N. Dakota, 3 60; Joseph Brown, Wisconsin, 4 80; Wm. Davis, Ok. Ter., 1 54; David Brown, N. C., 1 70; Lake Jewett sab-sch, Minn., 10 60; Lake sab-sch, South Dakota, 5; W. H. Long, N. C., 1 08; Miles City sab-sch, South Dakota, 3 10; Brasher sab-sch, South Dakota, 2 90; H. B. Wilson, Georgia, 1 88; "Cash," 25; "A Friend," 300; Rev. H. T. Scholl, New Year Gift, 1; "C." Penna., 1; "A Friend," 5; Rev. L. V. Nash, Nebraska, 33 cts; "A Minister's Tithe," Fargo Presbytery, 1 47; "A Minister's Tithe," Athens Presbytery, 1 47; "A Minister's Tithe," Parkersburg Presbytery, 1 47; Rev. W. J. McKee, China, 10; Miss A. J. Stinson, 10; Rev. S. V. Tait, Anadarko, Indian, Ter., 71 cts..... 673 79

Total Receipts, January, 1892.....\$ 3,411 61
Amount previously acknowledged..... 81,063 70

Total contributions since April 1st, 1892.....\$ 84,475 31

C. T. McMULLIN, Treasurer.
 1334 Chestnut Street, Philadelphia, Pa.

DONATIONS OF CLOTHING AND OTHER ARTICLES TO THE NEEDY IN THE SOUTH AND WEST.

Ladies' Missionary Society, Castile, N. Y., 40; 1st church S. S., Marshall, Mich., 26; S. S. of Elkton, Md., 15; Y. P. S. C. E., Durham 1st church, 22 50; Young Ladies' H. M. Society of Mattoon church, 25; Allentown 1st church and Ladies' Aid Society, 150; Rochester, Calvary S. S., 50; Ladies' Missionary Society of Hastings 1st church, 12; Young People's Missionary Society of Bloomington 2d church, 25; Galena, 1st S. S., 15; Woman's Missionary Society of Pemberville, Ohio, 25; Pine Island, N. Y., 40; Ladies' Missionary Society of Ontario church, 16 90; Woman's H. and F. Missionary Society, Humboldt, Kan., 25; Princeton, Kansas, 35; Carondelet S. S., St. Louis, Mo., 70; Woman's Missionary Society of Marine City 1st church, 20; Ladies' Aid Society of Scio church, 30; Woman's H. and F. Missionary Society of St. Paul 1st church, 20; Salem, N. J., 76; Y. P. S. C. E. of Assumption church, 25; Home Missionary Society, Bryan, Ohio, 20; Y. P. S. C. E., S. S. and Home Missionary Society of Terre Haute, Ind., 13; Y. P. S. C. E. of Warrensburg 1st church, 25; Woman's

H. and F. Missionary Society, Bancroft, Iowa, 13 90; S. S. Butler, Mo., 8; S. S. of Ronouct church, 60; Ladies' Missionary Society and S. S. Lebanon, Pa., 25; Y. P. S. C. E. of Mt. Holly church, 20; Union S. S. of Oxford church, 25; Athens church and "Willing Workers," 30; St. Paul, Dayton Avenue S. S., 140; S. S. of Washington, N. J., 100; S. S. of Huguenot Memorial church, 25; The Wm. Greenough Home Mission Band, Cobocksink church, 75; 1st church S. S. Bement, Ill., 25; Dunbar, Pa., 50; Woman's Home and Foreign Missionary Society of Zanesville 1st church, 37 40; Norrington and Lower Providence church, 15; Ladies' Missionary Society of Goodwill church, 65; Woman's Missionary Society, Oneonta, N. Y., 80; Spring Street S. S., New York City, 25; Minneapolis, Kan., S. S., 40; Young Ladies' Society, Lyons, N. Y., 66 10; Beatrice, Neb., 60; Woman's H. and F. Missionary Society of Philadelphia North church, 36; Pittsburgh, 8d church S. S., 54 95; Du Page Missionary Society, E. Wheatland, Ill., 30.

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Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

MAY, 1892.

CONDITIONED GIFTS TO THE CHURCH.— Other letters concerning the generous offer of \$100,000 for foreign missions, came too late for use in our April number.

One is from a pastor, who says:

I will be one of one thousand persons to give \$2 per year to make up the \$2,000, for the generous couple who make the kind offer. Or, one of 400 persons to give each \$5 per year, or I will give \$3 or \$4 per year as one of the corresponding number to make up the \$2,000. Cannot this generous gift of \$100,000 be thus secured and the annuity of \$2,000, as a *special gift*, and in this way make it a clear case for the Board to accept the gift without any loss from the treasury?

An Elder writes:

It seems to me that to persons having attained that condition of consecration no other act of their lives can bring into the home such perpetual joy and peace and thanksgiving, as the thought that they have so much to give, and that *they have given it*.

Another Elder writes, advising against the proposed gift, on the ground that, although the children of the aged couple are *now* not dependent upon their parents it cannot be certain that they or their

children may not at some future time become so. In that case, he says:

They would have to proclaim to their own offspring that they can do nothing for them, for everything which they once possessed has been "consecrated to the Lord."

This is a case of "Corban" of which our Lord speaks so severely in one of his utterances in the New Testament. If, however, they have made a will leaving their property, or any parts thereof, to the Board it can easily be cancelled or destroyed if circumstances should so change as to make the gift unadvisable or unwise.

I would say therefore to the aged couple *don't do it*, for the course contemplated is unchristian.

We cannot agree with our brother in this application of our Lord's instruction concerning "*Corban*."

It seems to us quite possible that adult children, already possessing a competency, may wisely be glad to have their parents make such a disposal of the residue of their estate—good provision for their own comfort while they live, and an imperishable investment of what they will not thus need.

Mr. H. B. Cragin of Chicago, heartily

approves the generous proposal and desires to encourage it. He writes: I sincerely trust that by the earliest mail practicable, after the Board shall have received a definite proposal from these Christian friends, they will notify them of their acceptance of the proposed gift, pledging themselves to carry out both of the conditions specified. It does seem to me that any other course would reflect upon the faith of the officers of the Missionary Board. Suppose that Mueller, in his orphanage work, or even the late Mr. Spurgeon, in his charitable enterprises, whenever they had received any large gifts, had laid a considerable portion to one side, to insure against being in want later on,—is it probable that the Lord would so have prospered their work? The fact is well known that with both of these parties,

when large bequests were received, they regarded it as an indication that the Lord wanted them to enlarge their borders. It occurs to me that it may be more satisfactory to the officers of the Board of Foreign Missions, and perhaps quite as acceptable to the proposed donors, if the \$2,000 per annum should be pledged by different parties throughout the country, said amount to be sent, of course, through the Board. My means are comparatively limited, and I am also on a salary, but will gladly be one of ten to pledge this amount, in addition to the sum heretofore given annually to the Missionary Board. If the donors should outlive any one of the ten, doubtless others would be raised up to take their places. I should hope there would be no difficulty whatever, in having such pledges promptly made.

MILK AND MONEY.

“Not a bundle of goads or whips is it intended that this magazine shall be, but a basket of food.” These words were printed on the first page of the CHURCH AT HOME AND ABROAD which its editor ever wrote. They were written in the belief that information concerning our Church’s vast and various work at home and abroad, with instructive elucidation of the principles which should regulate that work, and illustration of the best methods of accomplishing it, will be most effective for the purposes for which this magazine exists, if simply and clearly presented to its readers without much of exhortation and without anything of invective.

In this abstract view it is believed that there is general concurrence; yet it is not

always easy to present the needs and claims of our Church’s work and to urge the generous giving which is necessary to provide for it, without appeals the urgency of which is liable to prompt language that sounds censorious rather than persuasive.

One of our best friends has seen some paragraphs in our pages the reading of which sounds a little too much like the snap of the whip-lash. He lately found in a newspaper some quaint stanzas, the writer of which has sought to help those whose earnestness is liable to betray them into a harshness which defeats their well-meant efforts. At his suggestion we give them to our readers, and mean to keep the lesson of them in memory in all our own writing; for we are fully persuaded that the people who take and read the CHURCH

AT HOME AND ABROAD are disposed to be affected by any scolding which might by mistake find its way into it.
 all the reliable information it can give The verses referred to were taken from them, and are not likely to be favorably *Zion's Herald*, and are as follows:

ON TAKING THE COLLECTION.

REV. J. HOUGH.

I was taking my collection for the foreign mission work ;
 And believing it the practice on the part of some to shirk
 From the clearest Christian duty—leaving others to sustain
 The sublimest work of ages—in my preaching I was plain,
 Rather personal in places, and, as people sometimes say,
 Struck out squarely from the shoulder, in the good old-fashioned way.
 There were restlessness and motion, quite unusual in the pews ;
 Women rearranged their bonnets, men had trouble with their shoes.

In the gallery all around me there was one continual stir,
 And a large amount of coughing for that season of the year.
 This but acted as a challenge on a nature such as mine,
 So I rose to the occasion, hewing closer to the line.
 Uncle Ben, as was his custom, gave the sermon earnest heed,
 But his face wore some expressions that were difficult to read.
 I discoursed upon the subject, argued, scolded for an hour,
 And pronounced a peroration of considerable power.

The collection was my first one, and I naturally believed
 It would reach a handsome figure: I was thoroughly deceived.
 When the ushers gave the total, they both said, with solemn face,
 It was far the smallest offering ever taken in that place.
 Full of weariness, reflecting on the selfishness of men,
 I went early Monday morning to talk with uncle Ben.
 He was milking, and I asked him what the bottom reason was
 That the people gave so little to the foreign mission cause.

"Try your hand at milking, parson," Uncle Ben said, with a smile.
 "Take this Jersey;" and I sat down, pleased enough to make a trial,
 Going at the business roughly, like a novice, pull, tug, pound,
 And that heifer in a moment laid me flat out on the ground.
 "Whoa, there, Bessie? Jump up, parson, aint hurt much? I'll brush your coat.
 Here's your hat," he said. I swallowed something rising in my throat.
 Then he sat beside that Jersey, humming some old-fashioned air,
 Milking, humming, and the creature stood and never stirred a hair.
 "Well," I said, regaining slowly calmness and a sweeter mood,

"Who would dream, to see that heifer, she would ever act so rude?"
 Uncle Ben looked up and whispered: "It's a curious kind of trick,
 How to get the milk out from her, and not have the creature kick.
 Learn the lesson, parson, clearly; learn it here and learn it now—
 You must touch a congregation gently, as I touch this cow.
 Lay your hand upon the people with a stroke as soft as silk,
 And you'll fill the plates with money as I fill this pail with milk."

A LABOR OF LOVE.—Rev. E. Scott has for eleven years published in Canada *The Maritime Presbyterian*, his object being the diffusion of missionary intelligence, and the profits of that magazine have been given to the Foreign Mission Fund. Now he has been appointed by the General Assembly to take charge of the *Presbyterian Record* and the soul of the smaller publication passes into the editorial body of its official senior. We congratulate Mr. Scott on his past record, that while a faithful pastor he sent forth 20,000,000 pages of good reading, and we wish him the best of success in making a new *Record*.

THE INTERNATIONAL MISSIONARY UNION is an association composed of returned missionaries of all evangelical churches.

The ninth annual meeting of the Union will be held at Clifton Springs, N. Y., June 8-15, 1892.

All persons, either men or women, who are, or have been, Foreign Missionaries in any field or of any Evangelical society constitute the only membership of the Union, and will be entertained without cost during the week. Provision cannot be made for the children of Missionaries. Missionary candidates under actual appointment will, as far as practicable, be hospitably entertained. Board in private houses can be obtained by other persons attending, at from \$6 to \$8 per week.

The Clifton Springs Sanitarium has become so widely known as a missionary center, and so many hundreds of missionaries out of health have been gratuitously treated by its medical faculty, while its noble founder, Dr. Henry Foster, has for thirty years made it a Home for missionaries, that it is a place of special attraction for

the holding of this annual assembly. The splendid and commodious Tabernacle, which Dr. Foster has erected for the annual meetings of the Union, affords the most elegant and comfortable of hall-accommodation. For other information address the Secretary, Rev. Wm. H. Belden, Bristol, Conn.

COMENIUS—The three hundredth anniversary of the birth of "that incomparable Moravian" has not been allowed to pass without extensive commemoration of his great work for Christian education and Gospel truth. It was to be expected that our Dr. Cattell, who has shown his appreciation of the Reformed Church of Bohemia and Moravia, not only in our pages (Oct. 1890) but by much labor of love, would take part in such commemoration. We gladly welcome his instructive and interesting article (page 402) and are sure that many of our readers will join us in thanking him for it.

LAW AND ORDER.—There is no other so effective conservator of these as a reverently kept Sabbath. It is a marvellous anomaly that so large a part of the daily press, vaunting itself as the great defender of popular rights and liberty and of the laws which protect them, do now defiantly and ostentatiously violate the laws of our Christian Commonwealths in respect to the day of rest. The Law and Order League of Pittsburgh, Pa., is nobly resisting this grievous wrong. Believing that the gentlemen who are making money by this disobedience to human and divine law, have intelligence and conscience, needing

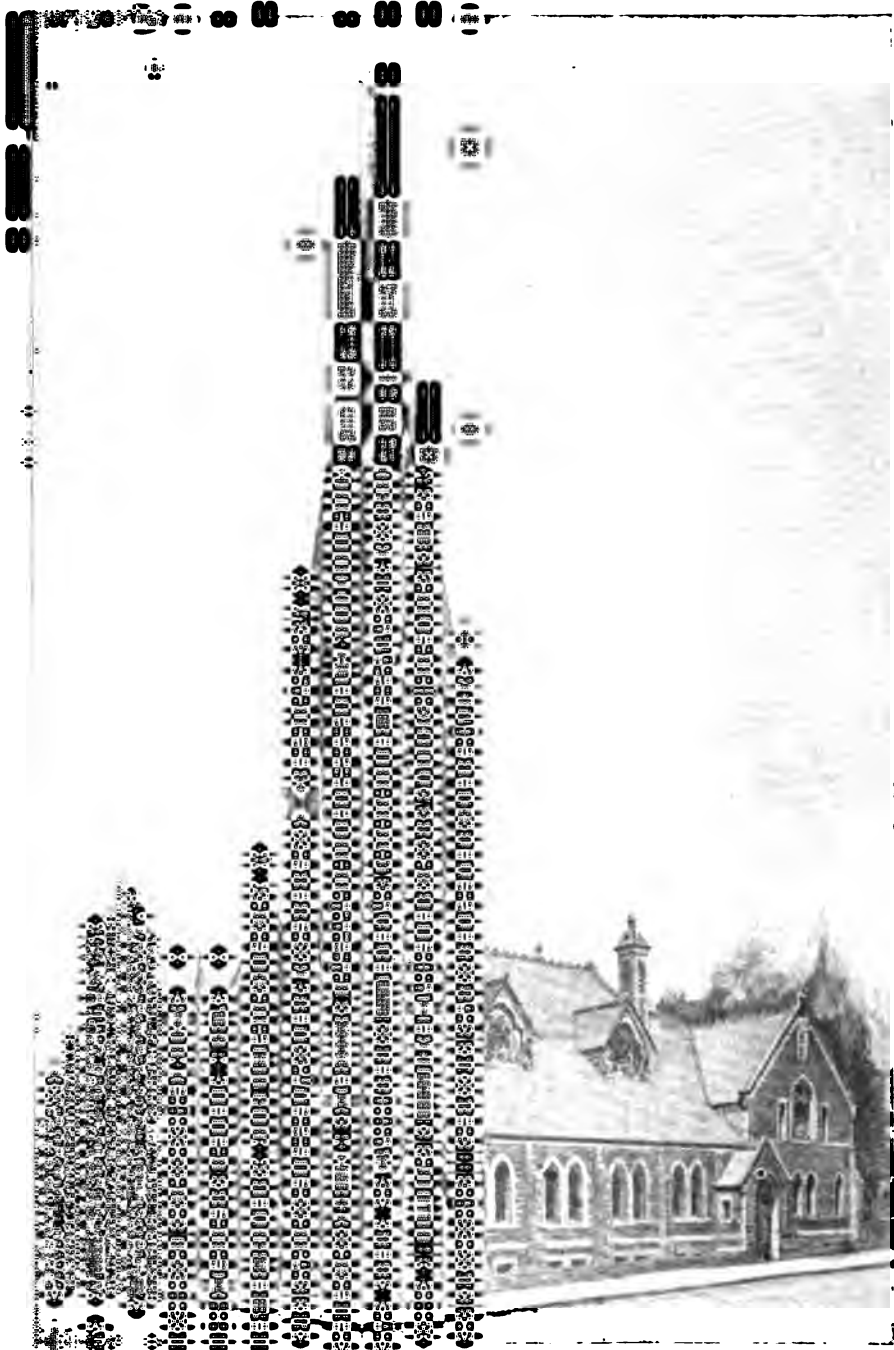
only to be awakened, the League has addressed to them the following frank and faithful communication.

GENTLEMEN: The public announcement of your determination to continue the sale of newspapers on the Sabbath, regardless of law and in defiance of the decision of the Court, will occasion deep regret in the minds of thoughtful and law-respecting citizens. The question is not one of opinion. The issue involves the supremacy of law which is fundamental to the very existence of society.

You have condemned the socialists of Chicago for their contempt of law; the saloon keepers of Cincinnati for their bold and reckless defiance of the Sunday law; and quite recently you condemned certain lawless acts in connection with local strikes. Thou therefore that preachest that men should not violate the law, dost thou violate the law? It is freely admitted that your offence is much less flagrant than the cases cited, but in respect to law you have brought yourselves down to the same level, namely, that of defiant law-breakers. Wherein does your course differ from the lawless liquor-sellers of Cincinnati? They openly defied the Sunday law because it interfered with their gains. Sunday was their best day. Why are you now openly defying the Sunday law? Does candor not compel you to admit that it is for the very same reason, Sunday is your best day financially? How long would you continue to serve the dear public with the Sunday newspaper if this incentive were taken away? Have not the grocer, the butcher, the confectioner, the clothier, an equal right to serve the public for a consideration? These lines are certainly as innocent and "necessary" as the Sunday newspaper. If greed of gain is to be the test, the Sabbath "must go."

Mark this surprising contrast: Here in Pittsburgh a large number of saloon-keepers have been prosecuted for violation of the Sunday law; also many other persons in various lines of traffic. To their honor be it said all classes submitted to the decision of Court and bowed to the supremacy of law. No, not all—there is one exception. The saloon-keepers? No. What class then? The publishers of the Sunday newspapers. It remained for them to set the example of open defiance of law. We entreat you not to prostitute your influence to so base a purpose. Remember that lawlessness is contagious. Pittsburgh had a lesson in that line in 1877 which will not be forgotten for a generation. You are sowing the wind; you may "reap the whirlwind." If you deliberately disregard one law because it interferes with your interests, other classes may pursue the same course respecting other laws that clash with their interests, and the result may be a repetition of the scenes here in 1877 and last year in the coke region, the cost of which we are helping to pay to-day.

We beg you to reconsider your determination. You cannot afford to defy the law. For however widely the people of Pennsylvania may differ in minor matters, they are overwhelmingly in favor of "obedience to law". You threaten to have the Sunday law wiped from the statute book by the next Legislature? With what grace can you go before the Legislature and demand the repeal of this law while you occupy the attitude of law-breakers? Will the representatives of the people not regard your lawless action as a threat, as virtually saying, "We won't obey the Sunday law. You might as well blot it out." Will the Legislature not resent such a threat, and reply in effect, Go and first learn "obedience to law?"



ST. JOHN'S LUTHERAN CHURCH, PORTLAND, OREGON.

THE PRESBYTERIAN CHURCH IN OREGON.

REV W. S. HOLT.

The Presbyterian Church has been at work in Oregon since 1846. That year, Rev. Lewis Thompson, of Kentucky, a graduate of Princeton Seminary, a member of the Presbytery of Missouri, crossed the plains, "and was the first Presbyterian minister to hold up the Cross among the American settlers in Oregon. On the 19th day of September, 1846, at the house of Wm. H. Gray, on Clatsop Plains," he organized the first Presbyterian church on the Pacific Coast. Its charter members were "Alva Condit, a ruling elder from Missouri and Ruth Condit, his wife, W. H. Gray and Mary H. Gray, his wife, four in all." The church still lives, and is ministered to by Rev. W. S. Sayres.

In 1851, the Board of Domestic Missions reported to the General Assembly:—

Two missionaries were sent out to Oregon Territory this Spring, the Rev. Edward R. Geary and the Rev. Robert Robe, the former by the Isthmus and the latter by the overland route. These, should they arrive safely, with the Rev. Lewis Thompson, who is already there, will be a sufficient number to constitute the Presbytery of Oregon.

At the same meeting, the Assembly ordered and constituted the Presbytery of Oregon, detaching Revs. Thompson, Geary and Robe from the Presbytery to which they belonged, and further ordering, "when formed the said Presbytery be attached to the Synod of New York, and the Presbytery be called the Presbytery of Oregon."

Mr. Geary reached Oregon April 5th, 1851. He was welcomed by Mr. Thompson, and located at La Fayette. In October, 1851, Mr. Robe, a classmate of Hon. J. G. Blaine, arrived by the overland fast cattle train. In obedience to the General Assembly's order, these three "Domestic Missionaries" met at the residence of Rev.

E. R. Geary, at La Fayette, Nov. 19th, 1851, and organized the Presbytery of Oregon. "Mr. Geary acted as Moderator and offered the constituting prayer, after which Mr. Thompson was formally elected Moderator, Mr. Geary Stated Clerk, Mr. Robe Temporary Clerk. As yet there was but the one church, at Clatsop Plains, within the bounds of Presbytery." After the meeting, Mr. Robe entered upon work in "Linn County, where he soon organized the Church of Diamond Hills." During the winter he established regular services at Eugene where the church was organized May 5th, 1855, with five members.

In 1852, Mr. Robe went to San Francisco and assisted in the organization of the Synod of the Pacific "consisting of the Presbyteries of California, Oregon and Stockton." What empires in area this Synod swayed!

October 1, 1853, the Presbytery of Oregon held its second meeting in Portland. "All the ministers were present and Mr. A. Condit, ruling elder from Clatsop Church." Two new ministers were received. Rev. J. Hanna, Presbytery of Wooster, who had been in Oregon one year, preaching at Corvallis, where he organized a church of five members, and Rev. John L. Yantis, D.D., Presbytery of Missouri, who had been preaching in Linn County. Presbytery appointed Dr. Yantis to begin work in Portland in connection with Linn County, *eighty miles distant*. Twice each month, Dr. Yantis made this trip, and organized the Church of Calipooia and also of Portland, the latter with twelve members.

In May 1854, Presbytery learned that Rev. Geo. F. Whitworth was located at Olympia in Washington Territory and recommended him for aid to the Board of Domestic Missions. Thus Washington

became a part of the Presbytery of Oregon and continued to be until the Presbytery of Puget Sound was formed, apparently in 1858, although it was not enrolled by General Assembly until some years later. After ten years of work, such were the difficulties attending it, but ten churches were enrolled. In 1871, there was but one new church, viz, the one in Albany, while Calipooia and Diamond Hills were extinct. During the next ten years, nineteen new churches were enrolled. One of these was in Lewiston, Idaho, while others were in Eastern Oregon and Washington.

In 1876, the Synod of the Columbia was erected, embracing Oregon and Washington, and having three Presbyteries. Since 1881, the growth has been rapid in the entire Synod. Where there was but one Synod there are now two, and the three Presbyteries have multiplied until the Synod of Oregon contains four and the Synod of Washington five. Of the three ministers who constituted the Presbytery of Oregon in 1851, Father Robe, as we delight to call him, is still with us, and ministers to two churches near the place where he organized his first church forty years ago. If God spares his life, he will have the opportunity of witnessing the First sessions of the General Assembly on the Pacific Coast, and within the bounds of that first Presbytery.

Where he then saw three ministers and a feeble church of four members, at the last meeting of the Assembly there were 182 churches, 156 ministers and 9206 members and many more to follow.

PORTLAND.

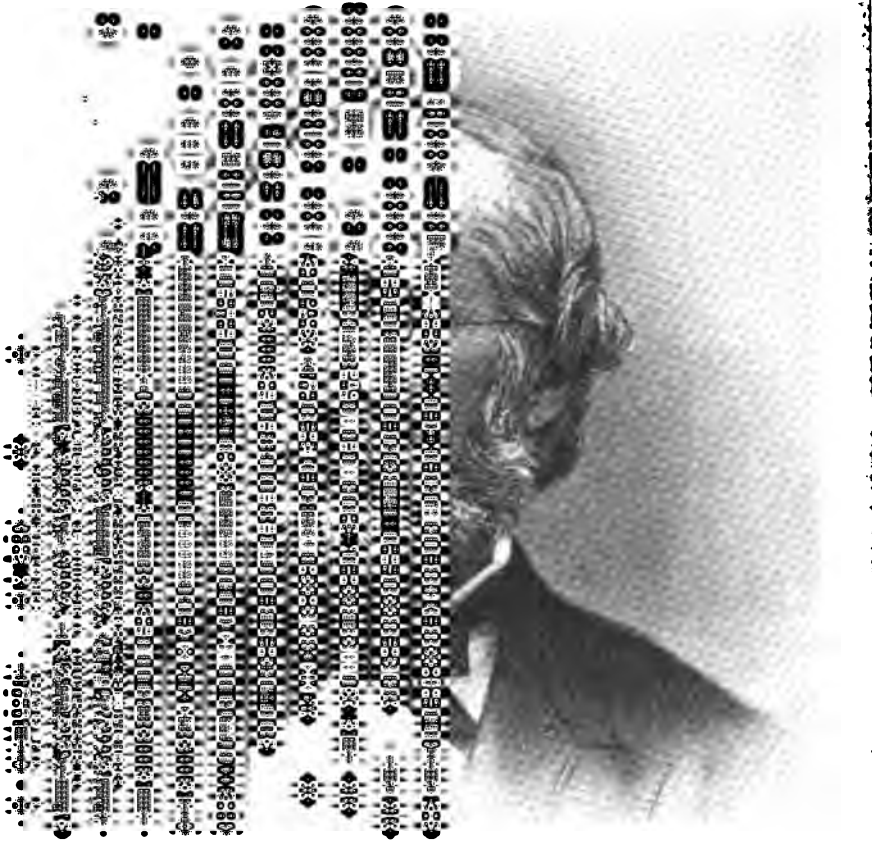
In Portland itself, the following progress is noted. January 1st, 1854, the first church was organized with twelve members, by Dr. Yantis, who supplied it twice each month. Not long after, Dr. Yantis was called to the Presidency of an Eastern College and withdrew. The

church was not cared for and "it soon fell into decay." It was reorganized August 3rd, 1860, with seventeen members by Rev. P. S. Caffrey. Under Mr. Caffrey's leadership, the church entered upon a career of usefulness which has continued without abatement to the present time. Mr. Caffrey retired from the church January 1st, 1867.

Rev. Aaron L. Lindsley, D.D. L.L. D., was installed the first pastor of the church April 25, 1869, and continued the relation until 1887, when he retired to accept the Chair of Practical Theology in the San Francisco Theological Seminary. Dr. Lindsley was a broad man, and saw how important this entire region must become in the near future. He was interested in everything which would promote the real prosperity of the country, and he gave active counsel and aid to every enterprise. He began mission work in Alaska; he extended his sympathy and help to the Indians; he was interested in carrying the Gospel to the Chinese who live here; and he was full of enthusiasm in the cause of Home Missions. His own interest was communicated to the church to which he ministered and it became and continues to be, a mother of churches, the fosterer of missions, and the warm helper of all good causes. It has become the most important church of our denomination west of Minneapolis and north of San Francisco.

For fourteen years after the coming of Dr. Lindsley, the First Church was the sole representative of Presbyterianism in the city. On Feb. 19, 1882, the first colony was sent out and fifty members were dismissed to organize Calvary Presbyterian Church. Rev. E. T. Lee, a student in Union Theological Seminary was invited to become stated supply. He accepted and began his ministry July 13. He was installed pastor in October, and remained with the church until July, 1886, when he resigned, leaving the church with 178

In September 17, 1882, a third church organized with twenty four members, the East Side, under the care of Rev.



O. Ghormley, who is its first and only pastor. It now numbers 128 members.

On May 4, 1884, another church was organized with twenty-eight members, under the care of Rev. W. O. Forbes, who continues with it to this day. His church has 125 members and the Sunday School 428. The Sunday School is the second in size in the State.

On November 16, 1884, the fifth church, St. John's, was organized with twenty eight members, in connection with the labors of Rev. R. J. Laughlan, of blessed memory. He remained with it until 1887, when failing health compelled him to retire. Rev. J. V. Milligan became supply in 1887, and pastor April 29, 1888, and is still with the church, now grown to 118 members. On December 23, 1885, a sixth church was formed with 32 members in a south suburb. Rev. G. A. McKinley is in charge; the membership is 49. On September 12, 1886, the seventh church in number was organized, with seventeen members, and placed under the care of Rev. Thomas Boyd, who is still its efficient minister; membership 102. June 5, 1887, Mizpah Church was organized with twenty nine members from a mission of the First East Side church. Pastor Ghormley cared for it until his own church demanded all his time. Rev. C. R. Shields was installed pastor 1890; membership eighty.

In addition to these eight organized churches, there are six missions, including one to the Chinese. All are in a flourishing condition.

To all of these local enterprises, the old First has lent a helping hand, and given hearty encouragement and assistance. In the meantime, her own prosperity has kept pace with the growth of the city. Her church home was located on Third and Washington Streets in a building dedicated May 22, 1864. The seating capacity was 400 people, but as business crowded that part of the city, a lot 100 by 200 feet was purchased further west, on Alder

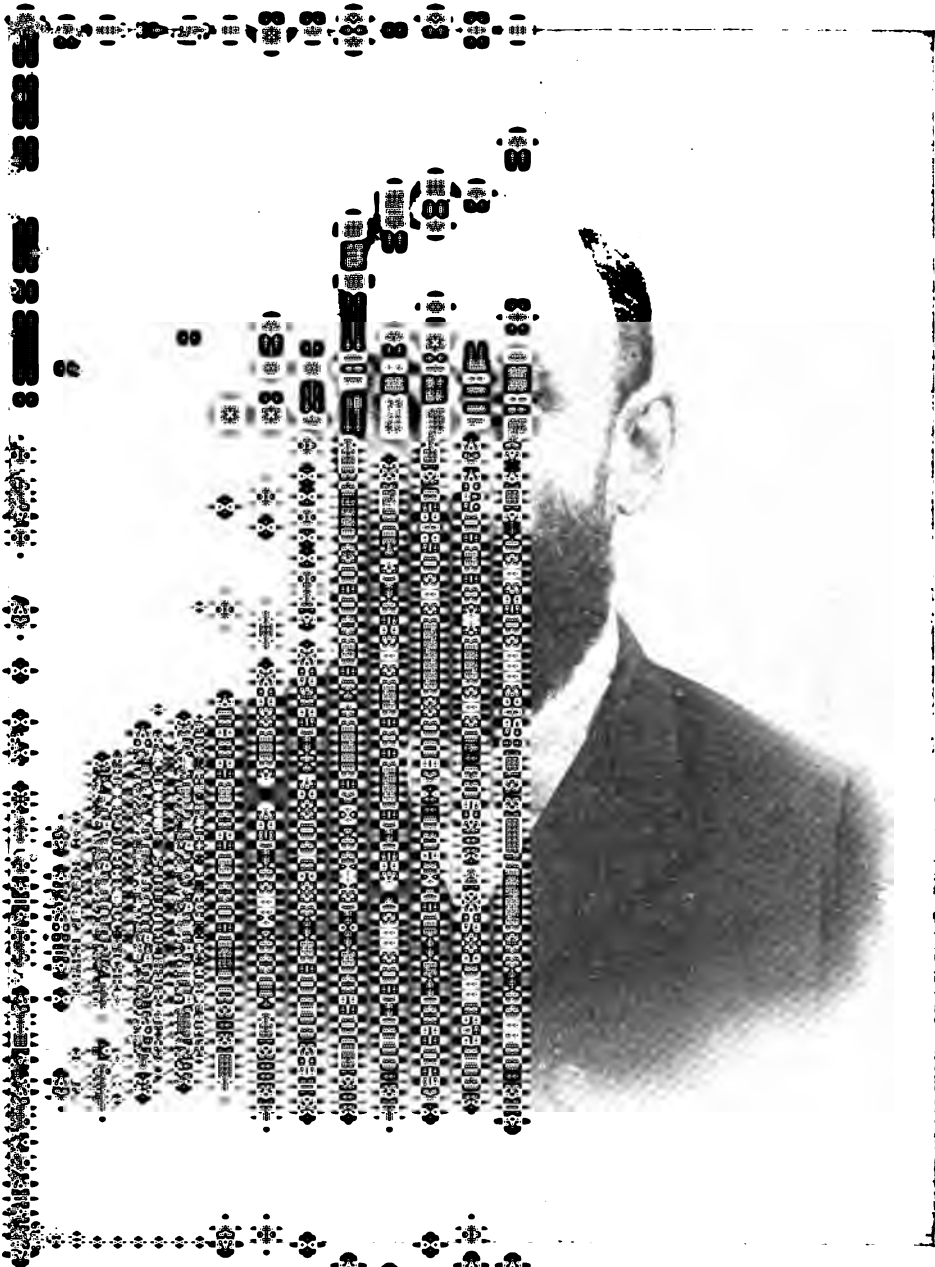
Street, between Tenth and Eleventh. There was a fine dwelling on the lot, which is now used for the parsonage. On the southwest corner of the lot was erected the beautiful structure shown in our cut. It is the handsomest church building of any denomination in the entire northwest, and has a seating capacity of more than 1300, with a chapel seating 500, parlors and other convenient rooms.

Rev. A. J. Brown, D. D., was installed on May 9, 1888. He found a church of 301 members. Since he came, the new building has been erected and occupied and the work has been pushed with the energy, force and wisdom for which the pastor is so well known. The membership has grown to more than 700. During the present pastorate of four years, there has been a net gain of more than 400 members. The actual additions are four hundred and eighty-six.

The Sunday School has grown. The church has been compelled to add 500 sittings to the original number, putting in a steel gallery on the three sides of the audience room.

During the three years of Dr. Brown's pastorate, for which reports have been issued, the Church has raised \$241,591.00. Of this \$135,000.00 has been devoted to the general work of the Presbyterian Church, while \$21,867.00 represents the contributions to Home Missions.

To this magnificent church, the General Assembly will have a royal welcome. Will the Commissioners, who enter its wide open doors remember, as they see the evidence of its prosperity, that this church during the first four years of its life was "a nursling of the Board of Home Missions, that admirable mother of such robust offspring all over our land," and that the Board says it has never had a finer field open to it than Oregon presents, nor a more consecrated body of men under its direction?



N, D. D.

any books or back numbers of maga-
zines on missions. Address, James Wal-
ter, Macalester, Ramsey Co., Minn.

THE HOPEFUL TREND OF RELIGIOUS THOUGHT IN INDIA.

REV. REESE THACKWELL.

That there is at this time a great spiritual awakening in India, amounting to what might prove to be a crisis, not only in the lives of individuals, but in the national life of the people is indicated by the general unrest of the people and the form it takes in letters to the papers. It has attracted the notice of the *Pioneer*, the leading secular paper in the country, the organ of the Government Service and which in times past had always been known for its inimical attitude towards missionaries and their work, and for its skeptical tone on all questions of supernatural religion. Of late the tone of this paper has changed for the better, and it has said some kind and appreciative things about the Christian work going on in the country. The editor has observed some aspects of the awakening referred to above, but has mistaken the symptoms. He calls it a "revival of Hinduism," whereas that particular phase of it that has come under his notice is a strenuous effort on the part of the most zealous section of Hinduism, the Aryas, to resist the growing conviction in the minds of thousands that Hinduism is doomed, and that Christianity is to be the religion of the future. There are signs all over the country that at least the educated portion of the people are beginning to realize this, and in some places where the Aryas had been violently and often, scurrilously aggressive, they are now on the defensive and apologetic, as though they were themselves getting to be ashamed of the crudities and puerilities now shown to be in their sacred books. They try to show that these books are not understood, and they give their own interpretation, which however is not received by the "orthodox" of the people, and of which some of their own adherents are in doubt. My impression is that the Aryas

will not be able effectually to resist what seems to be a breath of the very spirit of God passing over the land.

A remarkable letter appeared lately in the *True Light*, (a paper which has done good and which I exceedingly regret to see is to be discontinued) of a Hindu preacher on the future of the Hindu religion. He calls himself "a priest and preacher of the Hindu religion," and tells us that his "aim and object is to diffuse the truths of religion among the educated natives of India." He signs himself "Swanu Ram Soonder, B. A., Late Vice-President of the Benares Hindu Shashtric Club," and he immediately proceeds to give the following information. "In the columns of a widely circulated vernacular paper in Madras conducted by a Brahman of a renowned priestly family the editor says of the Hindu religion. "We entertain no more any hope for that religion, which we consider dearer to us than our life. Hinduism is now on its deathbed, and unfortunately there is no drug which can safely be administered unto it for its recovery.

* * * There are native Christians, now-a-days, who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity, and should these gentlemen really become first Christians and then its preachers, *they will give the last death-blow to Mother Hinduism*, because these men are such as will never turn their back from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last; alas! *there is no one to rise from the downy bed of lethargy and save this last treasure of the fallen Hindus.* Echo says, 'there is none.' * * *

what we regret more is the fact that the native Christians, who were once Hindus like us and ate salt in our family, now come forward with deadly weapon and attack their weak old mother (Hinduism). * * * This terrible crusade is now carried on by the native Christians with a tenacity of purpose and devotion that defy failure."—The translation and underlining are the Swamū's.

The Swamū (spiritual preceptor) then goes on to tell us very graphically what he himself thinks of the situation. "Indeed Hinduism is now in a most critical position. Its vitality is decaying and the community itself is now just like a man whose one leg is on one ship and his other leg on another ship. Internal and external influences of a fearful nature and of heterogeneous sorts are now at work to disturb the equanimity of Hinduism. * * * Under a benignant civilized and very powerful foreign government, in the teeth of a scientific age, under the potent and liberal influence of Western education, and moreover before the vigorous and constant attacks of Christianity and many of its offshoots, the better days of Hinduism have become a matter of the past. With all its faults and fallacies I loved and liked Hinduism very much, but now I am quite sure that an educated and right thinking native of India cannot conscientiously follow Hinduism. * * Hypocrisy reigns supreme in the Hindu community, and priest-craft and blackmail are the only offensive and defensive weapons of the many modern Brahman leaders of my co-religionists."

The Swamū is of opinion that the reform of Hinduism is impossible, the decay has gone too far for that. He says the reformers themselves are not Hindus, more than native Christian converts are. He says the last three census reports show that Hinduism has lost many crores (a crore is ten millions) of its followers dur-

ing the last twenty-two years, and if it goes on loosing as at present as no non-Hindu can be a Hindu it will gradually die out. The reason he gives for this, apart from the aggressive efforts of Christian workers, is that Hinduism is a religion which has failed to satisfy the cravings of the soul of the educated natives of India."

The Swamū tells us that he himself is not far from Christ, and that the time is not far distant when he will become his follower. He gives quite a long list of Hindu educated preachers in the different parts of India who have almost ceased to preach "the decaying, almost dead Hinduism to the people."

Of the "offshoots" of Christianity mentioned by the Swamū, I suppose he particularly meant Brahmoism, and certainly that school of religious thought holds (with much that is mystical and erroneous) very much of precious Christian truth. In an address delivered by Bábū P. C. Mozoomdar at the anniversary meeting of the Brahmo Samaj, held in the Town Hall, Calcutta, a short time ago, he used language which one would suppose none but a true Christian could use. "The Brahmo Samaj has suffered in popularity by venturing often to lay before the country its views of Jesus Christ. But it has not heeded remonstrances on the subject, because its proceedings have not been the preaching of mere opinions, but utterances of the deepest conviction, of loving relationship, and personal communion with Christ as a quickening spirit in the all-encompassing spirit of God. The result of this has been that, at the sacrifice of its own popularity, the Brahmo Samaj has popularized the teachings, the life and the death of the Messiah, till the name of Jesus Christ is an honored name generally in the country. and a sweet household word in every Brahmo family."

If this is true, then it cannot but be

that the expectations formed of Brahmoism at the first that it would prove to be a stepping stone to christianity, will be realized. What further does Mozoomdar say? "In order that He (Christ) may fulfill His office in us, it is essential that He should be accepted in life, in spirit, and in character, that we recognize His personal relations, and realize His true place in the great edifice of humanity. The doctrine of the incarnation is the central line that divides what is called natural from revealed religion. This supreme truth dawns upon us either as an awful experience or as an historical fact. When these two coalesce they make the objective reality of Revelation. * * * The whole mind of the Father is manifested in the Son as inheriting the grace and truth of God. "The word was made flesh and dwelt among us, and we beheld his glory full of grace and truth." Mr.

Mozomdar claims that Brahmoism reconciles the essence of Hinduism with the spirit of christianity. I certainly think there is more of christianity in Brahmoism than in Unitarianism; but I observe in the effort to reconcile Hinduism with Christianity only the confession on the part of those who attempt it, that if it be not reconciled, it is doomed, and must be eclipsed by the increasing power of christianity now spreading over the land.

On the 6th inst. (present date 3d Feb'y) the planets Jupiter and Venus will be in conjunction (though 480 millions of miles apart.) Jupiter is very much larger than Venus, but such is the superior beauty and brilliancy of the planet nearest the earth that the other will be completely hidden. Is this an emblem of the victory of the religion of Christ—the religion of love over that of the heathen gods?

SYNODICAL SUSTENTATION IN PENNSYLVANIA.

WILLIAM P. WHITE, D. D.

[The following is part of an address to the Presbyterian ministers of Philadelphia at one of the weekly meetings of their Association. The writer kindly permits us to give this extract to our readers. Although the closing paragraphs are an appeal to the churches of one Presbytery, they illustrate, all the more vividly for their concrete form, a condition of things which deserves careful study and calls for generous action in all our older states and large cities.—ED.]

The Synod of Philadelphia in 1880, appointed a Committee, of which the writer was chairman, to consider the propriety of inaugurating a plan of Synodical Sustentation. Many who doubted the adapt-

ability of Sustentation to the entire country felt that it might succeed if limited to the older and more settled portions.

The movement inaugurated in the Synod of Philadelphia was transferred to the Synod of Pennsylvania. After four years of careful deliberation and earnest discussion, the Synod in 1886, adopted, in essential features, the plan now in somewhat successful operation.

It fixes the minimum salary at \$800, and the maximum at \$1200. It requires the church asking help to raise at least half the amount and to contribute, on an average, at least \$5 per member.

It encourages the formation of the pas-

toral relation and the grouping, as far as possible, of two or more weak churches into one charge. It has connected with it a supplementary scheme for bringing together unemployed ministers and vacant churches and for the establishment and nurture of mission stations.

It is operated by a committee consisting of one appointed by each of the home presbyteries. This Committee meets annually just preceeding the sessions of the Synod, and makes its report to that body, of the year's work. An executive committee of five holds two or more intermediate meetings. All applications for aid are acted upon by either of these committees. No salaries are paid to the committee. The expense is limited to stationery, postage and clerk hire.

The plan has worked smoothly from the beginning and is, we believe, growing in favor. It has to a great extent disarmed prejudice, and we find none speaking against it, though there are those who would like it called by a different name.

There was contributed to it the first year, \$1,000; the second year, \$6,359; the third year, \$10,478; the fourth year, \$14,076, and the fifth year, \$17,243.

A debt of \$4,000 was incurred the last year, and, to meet this and the applications for aid, the Synod recommended that the churches raise this year, \$27,000. There are being helped to a competent support of their ministers over 120 charges.

Previous to the inauguration of the Synodical Sustentation scheme the Board of Home Missions paid to the mission churches of the Synod \$16,572. It received in contributions \$87,000. Last year its report shows that it paid to Presbyteries of this Synod \$8,924 and received in contributions \$104,717. The Board of Home Missions hence gained in its treasury in this Synod last year, over the year preceeding the organization of Synodical

Sustentation, \$25,348. It has been relieved of the care and support of many of our churches and has been given larger contributions for pushing its distinctive work in the regions beyond.

What is needed to make Synodical Sustentation entirely successful, to free the Synod from all need of aid from the General Assembly's Board and to assure all its working ministers a competent support, is slightly increased contributions from all its churches. To gain these it only needs that the distinctive work it is doing be as well presented and as clearly made known by pastors and sessions as is done for the Board of Home Missions.

What the Synod asks for this year is \$27,000. This is only an average of fifteen cents per communicant.

Let only the 250 churches in the Synod having over 250 members average \$100 apiece to this cause, and it will enable the Synod's Committee to give to the 340 churches having not more than forty-five members sufficient aid to ensure a competent support to their ministers. The Synod this year asks for \$6,000 from the churches of the Presbytery of Philadelphia. It is but an average of twenty cents per communicant; only one tenth of what was reported from their churches last year for Home Missions. A small sum indeed is this for 72 churches with a communicant roll of 30,000, to give to a most worthy cause.

The appeal is made in behalf of churches not so favorably situated as those in the city. A few years ago some of them were strong in numbers and financial ability. But they have become weakened through the rush of their members to the cities and towns. They have been obliged to cut down their pastor's salary until it is no longer sufficient to support him. You have among your members some whose fathers and mothers were reared in those old country churches. Ask them for lib-

eral gifts to sustain there still the preaching of the word by an educated ministry of their own faith. Remind them of what they owe to the old church homestead. Tell of the ministers and noted Christian laymen that have gone forth in the past from these rural parishes, and how we depend upon them still as the sources of sup-

ply of consecrated, vigorous youth for the ministry of the Church. Surely such an appeal will be heeded by them, and they will say through their offerings to Synodical Sustentation, "These old weak churches, struggling in many cases for an existence, shall not die but live and declare the works of the Lord."

JOHN AMOS COMENIUS.

WILLIAM C. CATTELL, D. D.

Of the early life of Comenius little is known beyond the fact that he was born of humble parentage March 28, 1592, in a little Moravian village near the present town of Ungarisch-Brod, and that he finished his theological studies at Heidelberg before he had reached his twenty-second year. Too young to be ordained to the sacred office upon which his heart was set, he took charge of a school near Olmutz, and there began a career as an educator which has made his name a household word among all teachers and all students of the history and methods of education. Even during his lifetime his fame extended far beyond the bounds of his native land. He was entrusted with the reorganization of the school system in Sweden; and was invited by parliament to render the same service to the schools of England. His counsel and co-operation were sought by leading educators in Denmark, Holland and France: and overtures were made to him to come to America and accept the presidency of Harvard College, but, as Cotton Mather says in his *History of Harvard College*, "The solicitations of the Swedish Ambassador diverting him another way, that Incomparable Moravian became not an American." His education-

al works were translated during his lifetime into all the principal languages of Europe, including the Turkish; also, into Arabic and Persian. It is now everywhere recognized that he not only laid the foundation upon which Pestolozzi and Froebel built, but that he first infused into education the spirit and methods of the present century.*

It is not surprising therefore that this year, in which occurs the three hundredth anniversary of the birth of Comenius, eminent teachers and educators all over this country, as well as in Europe, are discussing his life and character and work in their *Reviews* and other publications, as well as in their conventions held to promote the interests of education.

But among Christian people the interest in Comenius extends beyond the great work he wrought for the schools. His unique historical position as the last

* In an article by the editors of the *Educational Review*, March, 1892, S. S. Laurie, Professor of the Institutes and History of Education in the University of Edinburgh, says in this same Number, "The whole German system from the infant school to the University is now organized, unconsciously doubtless, in accordance with his plans." R. H. Quick, in his "Educational Reformers" says, "He struck the key-note of the Science of Education."

bishop or chief pastor of the Bohemian Brethren, his godly life and his fidelity to Gospel truth during those years so dark and terrible for the Church he loved so well, his own unexampled trials and persecutions when—first from his hiding place among the mountains of Bohemia and afterwards during the privations and wanderings of his homeless exile for forty years—he watched with prayerful interest over his scattered flocks and wrought for their spiritual welfare with unflagging energy and with apostolic zeal:—it is this which stirs our hearts, and which on the 28th of last March, the three hundredth anniversary of his birth, brought together many christian people of this country to unite with our Bohemian and Moravian Brethren in honoring, by appropriate services, the memory of this great and good man.

With these children of the “martyr church” who have come to our shores, as well as with those who remain in the Fatherland, Protestant Christians everywhere are in heartiest sympathy. Their pathetic history, in which Comenius is a central figure, has for us all a thrilling interest. The storm that burst upon the “Land of the Cup and the Book” in the early part of the seventeenth century was one unexampled in all the history of persecution for pitiless fury—it must be added, unexampled also for its apparent triumph. Within seven years the population of Bohemia and Moravia was reduced from 3,000,000 to less than 800,000—more than 2,000,000 of the people having chosen exile or prison or death, rather than give up the Word of God. In fact, the persecution only ceased when there were no more avowed Protestants to be found!

It was during these seven years of devastation and horror that Comenius appears upon the scene. Having been ordained to the ministry and installed pastor over the

church at Fulnek in 1618, he was there quietly but faithfully performing the duties of his sacred calling when, in 1621—a year after the disastrous battle of the Weissberg—the town was destroyed by the Catholic League under Ferdinand. The congregation was scattered and Comenius himself took refuge in the mountains of Bohemia. Here he was still within reach of many families of his dispersed people and could render them pastoral service. This he faithfully did at the peril of his life, until further concealment was no longer possible even in the recesses of the woods and mountains. He then fled to Poland. Here at Lissa in 1632 assembled the few surviving members of the Synod of the *Unitas Fratrum*, and Comenius, now at the age of 40, was elected Bishop or Chief Pastor of the scattered flocks; and, though soon driven by his persecutors from Poland, he continued this fatherly charge until the close of his life at Amsterdam in the eightieth year of his age. In his last hours he dictated a message to the feeble remnant of his people, exhorting them to fidelity:—“Oh, my beloved people,” said he, “girt thee with hope, for when the days of the wrath of God are finished, there will return again unto thee the glory of thy heritage, even the WORD OF GOD.”

One hundred and twenty years passed away before this prophecy of the man of God was fulfilled. During all this time however—during which Protestantism was not only heresy but treason; and was punished with death—there were not a few who cherished in secret their protestant convictions, preserving their Bibles which were handed down from father to son, and even meeting together at the peril of their lives in the woods and remote places in the mountains for worship; and at last “the days of the wrath of God were finished” and the day at least of partial deliverance came.

In 1781 the Emperor Joseph II., by his

"Edict of Toleration," granted the protestants liberty to meet privately for worship; and where one hundred or more families possessed conjointly the means of erecting a house for worship, a school-house and a manse without lessening their power to pay the taxes, they were at liberty to build (though not on public streets), and their pastor could preach to them, visit the sick, and perform such official duties as baptism, marriage, etc., these services being reported to the parish priest, and the fees for the same delivered to him. In the record book at Hradisti I have seen the entry made by the pastor first of the baptism of his own child, and then that the notice, together with the baptismal fee, had been duly sent according to law to the parish priest! And the condition of the Protestants was not much improved under the successors of Joseph II., until the present Emperor, Francis Joseph I., came to the throne during the revolution of 1848. This truly enlightened monarch has removed many of the disabilities under which his Protestant subjects have labored, granting them in 1861 a church constitution, and again, by the inter-confessional laws of 1866, securing them, on paper at least, equal rights with the established Church. These scattered and feeble churches, in the midst of a bitterly hostile people, easily excited to deeds of violence, have still much to suffer: but could Comenius, that "grand and venerable figure of sorrow," appear now among his beloved people, his great soul would break forth in joyful thanksgivings, for their "heritage, even the Word of God" has returned to them. There is no longer any law forbidding the reading or circulation of the Bible throughout Austria. To-day it is preached fully and faithfully from many pulpits in Bohemia and Moravia, where once its possession was held by the law to be a crime punishable with death.

The great need of the people is a

religious literature in their mother tongue—the Bohemian or Czech language in which Huss and the early reformers preached and in which the works of Comenius are classics. This tongue, a branch of the Slav language, was in the early part of this century almost extinct, but of late years—since the revival of the national spirit among the Bohemians* who look forward to securing for their country larger self government, if not, like Hungary, a complete autonomy—the Czech is spoken everywhere throughout Bohemia and Moravia. It has not only again become the language of the people in their homes throughout the rural districts, but in the towns and cities as well. One of the finest modern buildings in Prague is the theatre in which classical plays are presented in the mother tongue; and in the great University of that city there are now two Professors for each Chair of instruction—one who uses the German and the other the Czech. The Lutheran churches adhering to the Augsburg confession, it is true, generally use the German, but the Reformed churches which adhere to the Helvetic confession and are represented in the Presbyterian Alliance, use almost exclusively the old national language. I know of but one Reformed church in Bohemia or Moravia where the services are not held in the mother tongue, yet until within the last thirty years the Czech speaking people had scarcely any religious

* This patriotic spirit has led very many, even of the Catholic Czechs, to honor the memory of Comenius as one of their national heroes; and some of the commemorative gatherings upon the 28th of March, both in this country and in Bohemia, had merely a political significance. For this reason they were generally forbidden by the government in Bohemia. The telegraphic despatches from Europe in the papers of March 29, brought us the news of a serious conflict in Prague the day before, between the police and the people, who, notwithstanding the prohibition, attempted to hold a public meeting in honor of Comenius.

literature except their Bibles and hymn books. But this want is now being rapidly supplied through the agency of a Publication Society formed within the last few

years at Prague, whose title, *SPOLEK KOMENSKÉHO*, fitly recalls to the people the memory of Comenius—the great educator and the godly pastor.

TWO CONTINENTS UNITED BY UNSEEN BANDS.

REV. W. M. BAIRD, KOREA.

Rev. J. H. Davies after only five or six months of Korean life answered the summons to a higher service. His sister went home to Australia and for many months it seemed that Australia and Korea had nothing in common. Men could not see the connecting force and only experienced a feeling of sorrow that so unusually bright and promising a life as that of Davies should have been thrown away. He had educated a large family of younger brothers and made an ample competency before coming to Korea. It seemed a pity that so able a man should be cut off for no purpose. But purposes deeper than the surface were fulfilled. God had stretched the first lines between Australia and Korea, and by a grave had fastened them in Korean soil forever. His unseen hand was preparing to stretch other lines across the abyss which separated Christendom from heathendom. He was in no nervous hurry. He could afford to wait. Another life had been given in pledge of the sure mercies which the Lord intended for the unsaved millions of southern Korea.

Last October five new missionaries also representing the Presbyterian church of Australia arrived at the port of Tuscan. They were Rev. Mr. Mackay, Mrs. Mackay, Miss Menzies, Miss Fossett, Miss Perry.

On Jan'y 29, 1892, a new missionary grave reconsecrated the soil of South Korea. The sacred dust of Mrs. J. H. Mackay, laid beside that of Mr. Davies, is

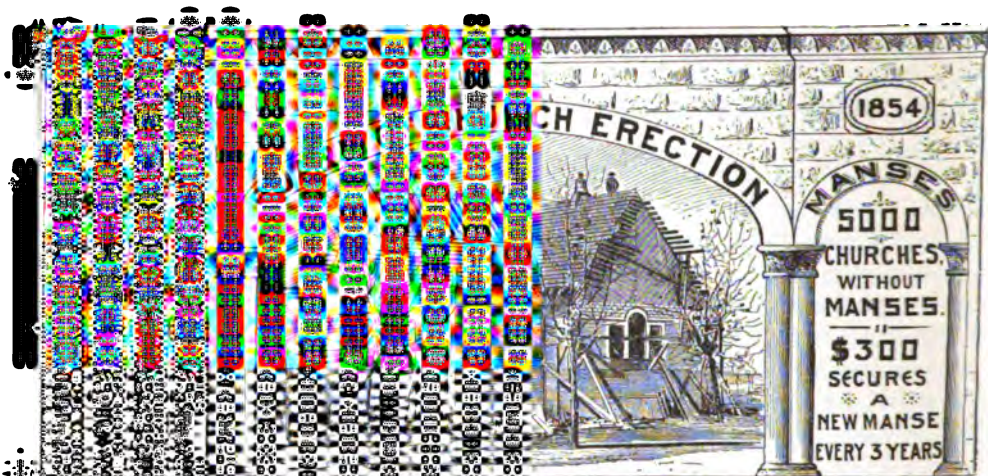
a new pledge that in these lands Christ shall see of the travail of his soul and be satisfied.

Mrs. Mackay's words, spoken in delirium, may be almost prophetic. "There will be many deaths here before this land is won for Christ." And we believe that others will not be wanting who will be willing both to die and to live here in order that Emmanuel may reign.

Mrs. Mackay's life had been spent for God at home. She had given it to him. It was his will that she should be with him where he is. In the absence of the American clerical missionary, the Canadian physician, Dr. Hardie, who had waited upon Mrs. Mackay with such tender medical care, conducted the funeral services at the house. At the grave Mr. Mackay committed her body to the earth in full hope of that glorious resurrection when the Lord shall come bringing with Him those who sleep in Jesus.

May the monuments erected to these graves be more permanent than the marble which loving hands will place there—even a living church redeemed by His precious blood.

Australia, and America too, is bound to Korea by ties which men have not made and cannot break. New links are binding us all to Heaven which lies just as near to Korea as to Christendom. Thank God for that hope, an anchor of the soul, both sure and steadfast, which entereth into that within the veil.



follows, is causing the Board a degree of anxiety. The work of church extension presses so heavily upon the Presbyteries of our large cities that more and more they tend to concentrate all their efforts upon home work, and to absorb almost all their resources within their own bounds. Nor is this all: for impressed with the magnitude of the need at their own doors, they naturally turn in every direction to see whence they can draw further supplies. The consequence is that in a number of instances presbyteries that are accounted among our largest and strongest, presbyteries from which if from any, the church has a right to expect aid in carrying on its great work upon missionary fields, not only year by year diminish their contributions to this Board, but also annually increase their demands upon it. If the rich and strong presbyteries instead of furnishing supplies to the Board, demand from it help and thus receive much more than they give, while the needs of the young and weak missionary presbyteries are as great as ever, it needs but very little knowledge of the simple rules of arithmetic to

figure out the result upon the treasury of the Board.

The new year is just opening. We pray you beloved brethren, think on these things. Diminish in no respect your energy and liberality towards the children of your own family circle; but at the same time ask the question: Do we not owe something to the church at large which fostered us in our infancy?

Manifestly, if supplies were cut off, the time would very soon come when the Board would have no funds to give, even to meet the most pressing needs of the missionary field: and just as obviously the diminishing ratio of supplies to the demands must enforce a constant cutting down of grants, and a narrowing of the circle within which they can be given.

Should it not be the aim of every synod east of the Mississippi river and of all presbyteries numbering more than 5,000 communicants that they should pay into the treasury of this Board at least as much as they ask it to return to them?

STEEPLES.

We were somewhat amused by finding among the contribution cards returned to us from one of our large and liberal churches a card upon which, after the usual printed formula "The undersigned desires to give to the Board of Church Erection" was added, "in assisting in the abolition of that *useless ornament, the steeple.*"

This little humorous suggestion set us thinking upon the steeple question.

Steeple have a very ancient history and possibly a pagan origin, the merits of which do not now much concern us. The question is whether in these modern days a steeple is worth the extra expense, and the increased danger to the building that its presence involves.

Like most such questions that depends

upon several considerations. These considerations are mainly those of ornament, of significance, or of usefulness.

A steeple may add so greatly to the architectural beauty and grace of a building that, if the congregation can afford to pay for it, this consideration alone gives it a right to be. The inspired words, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary, and I will make the place of my feet glorious," ought not to be without significance and suggestion even to the feeblest congregation that proposes to build a house unto the Lord.

A steeple may have a most important end in distinguishing the house of worship from all other buildings, or in marking its situation, or as it points silently upwards, in inviting the people to come together for prayer and praise.

A steeple is the belfry and in many places especially in the country and in newly settled villages, the value of a sweet-toned bell announcing the hour of service and proclaiming a welcome to all who hear the music, cannot be over-estimated.

To answer these ends, however, the steeple need be neither large, elaborate nor expensive. We have glanced over the pages of a book containing illustrations of many prominent church edifices and we are impressed with the fact that in a majority of the cases, the steeples are too large for architectural beauty, and far too expensive in proportion to the edifices above which they tower.

In many instances the ambition seems to be simply *height*, and we remember one case where in the desire to overtop all neighbors, a frail spire was pushed skyward until to prevent its toppling over when the wind blew, it became necessary to steady it with long iron guy-ropes stretching down from its four sides to

anchors in the ground. This certainly was neither useful nor ornamental. Everything should be in proportion. Salisbury Cathedral entrances the eye with its stone spire more than 400 feet high, "so exquisitely noble in proportions, so aspiring in expression, so graceful in outline, so felicitous in the arrangement of its parts:" but a modest belfry properly crowns the little village church and in its place may be equally beautiful.

CASTLEROCK, WASHINGTON:—Permit me, in behalf of the congregation of Castlerock, to thank the Board of Church Erection for the very substantial aid granted for the building of Castlerock Church. Had it not been for the liberal assistance thus given, the church could not have been built, and as a consequence the organization would have died. We have a neat and commodious building, the congregation is growing and the cause of Christ is being advanced. Among all the boards of our beloved church, I consider the Board of Church Erection holds a prominent place. I shall consider it my duty and privilege to present the claims of the Board annually to the people to whom I minister.

ENCOURAGING TESTIMONY FROM OKLAHOMA.

Rev. C. E. Miller, of El Reno, writes:—

Last summer I wrote to you asking for a liberal grant to aid in erecting a church at El Reno. I put the case strongly and you generously responded to our request. Thinking that you might be interested in knowing the result, I thought I would write briefly in regard to the present condition of our little church.

Our building was dedicated the last Sabbath of the old year, and on the first of the new our Sabbath School was organized. We had been told that it would be impossible to have a Presbyterian School, that

the Union School which previously existed only had about forty children and our effort to establish an independent school could but fail. But we determined to make the attempt and went right ahead, and the first Sabbath we enrolled seventy teachers and scholars. When our School was six weeks old the County Sabbath School convention was held in our Church and we were delighted to have our School mentioned as the largest in the County.

Since the first of January I have given all of my time to the El Reno church, preaching each Sabbath morning and evening. Our congregations are good in the morning and at night the house is full. Last Sabbath we had to bring in extra chairs to seat the audience. I think we have the largest Presbyterian congregation in Oklahoma. The success of our work is largely due to you and the Board of Church Erection. You helped us when we needed help, you put us on our feet and now we have position and influence. Without your aid we would have been unable to build and would have struggled on fighting for a bare recognition. Now we have a place and a name.

No sooner was the building completed than we began a series of meetings. Last Sabbath nine united with the church, all heads of families except one: several more will join the first opportunity. A great blessing came to us all and we can but thank God and take courage. Riverside and Westminster were also granted aid by your Board. The best of results have followed. At both places we have good Sabbath Schools and enthusiastic congregations. Instead of three or four denominations all without buildings, contending as to who shall occupy the field, our action in erecting churches has pre-empted the territory and the people say the Presbyterian Church has undertaken to supply us with the Gospel and we will all cast in

our lots with it. No other denomination has entered either place. They were needy vacant fields, we occupied them in the Master's name. The community recognizes this fact and will show their gratitude in loyalty to our church.

I think I state the convictions of all the brethren when I say the whole missionary work of the church is largely dependent upon the Church Erection Board. It can be stated in a few words. It is almost useless to organize a Sabbath School unless you can develop that school into a church, and it rarely pays to organize that church unless you can at an early day erect for that church a home.

Thanking you for your kindness to us and our work

I am your brother,
C. H. MILLER.

BUILDINGS COMPLETED WITHOUT DEBT IN MARCH, 1892.

<i>State.</i>	<i>Church.</i>	<i>Value.</i>
California,	Oakdale,	\$ 1,800
Colorado,	Rocky Ford,	3,250
Georgia,	Medway (Manse,)	1,000
Indiana,	Elizabethtown,	2,000
Indian Ter.,	Venita 1st (Manse,)	1,600
Iowa,	Walker,	1,700
Kansas,	Frankfort 1st (Manse,)	1,800
Maryland,	Franklinville (Manse,)	1,700
Minnesota,	Owatonna (Havanna Chapel,)	1,200
Missouri,	Deepwater 1st (Manse,)	1,050
Nebraska,	York 1st,	10,850
"	Emerson (Manse,)	1,115
Oklahoma,	Deer Creek,	1,300
"	Riverside,	800
Oregon,	Enterprise 1st,	3,000
Pennsylvania,	Mehoopany 1st,	3,900
South Dakota,	Groton (Manse,)	1,800
Washington,	Edison,	4,200
Winconsin,	Taylor,	1,304

\$ 45,369

Previously reported since April, 1891,

346,702

Total for year,

\$392,071

COLLEGES AND ACADEMIES.

A SERIOUS PROBLEM.

[A friend of Christian education is moved by the observations of a lifetime in Illinois to send some suggestive points, which we condense and commend.]

It is evident that our Church has not yet reached the full exercise of its power in higher education—the study of science, art and literature conjointly with Christian manners and morals. Beside the family and the Church there are three possible sources of such higher education, the free school, the academy and the college.

Free schools, it seems to be settled, must teach only rudimentary branches, with a few advanced secular studies. The great college, with its religious atmosphere, its noble teachers, its complete departments, is too far from children and youth. The academy, with its consecrated teachers, its

steady, honest work five or six days in the week, its atmosphere of Christian manners, morals and culture, is accessible to youth. In his charming and masterly comparison of Lycurgus and Numa, Plutarch concedes that Lycurgus showed his great superiority in that he caused the youth, beginning at eight years of age, to be trained thoroughly in the principles of his laws and institutions; hence his Spartan system continued five hundred years without interruption, while the State of Numa suffered countless revolutions. The interests of Christianity demand that the Church's children and youth have training not only in science and literature, but especially in Christian manners and morals, and that not in Sunday-schools only, but five or six days of the week. Then we must have more academies.

To show our Church's neglect in this regard examples may be cited; for the highest logic is the logic of facts. About fifty years ago a Presbyterian church was organized in a beautiful city of Illinois, now containing over thirty thousand inhabitants. An academy was planted along side of it; they flourished together for twelve years. For some cause the academy ceased to exist. The Roman Catholics, seeing their opportunity, stepped in, bought valuable tracts of land in various parts of the city, and erected commodious and massive buildings where their peculiar religious views are taught five days in the week. Mark the result. The Presbyterian church in that city is less influential than it was forty years ago; the entire community has passed down to a lower plane of civilization. Another city of the same state, having about the same population, is overcrowded with evangelical churches between which there is no small rivalry. The Presbyterians, Methodists, and Baptists do not own in that city a single foot of land for educational purposes. The Roman Catholics have purchased beautiful and valuable tracts in all parts of the city, have already erected several massive school buildings and will erect others. A certain picture represents a company of revellers in high carnival, while an enemy at work underneath the floor lays a mine of explosives to blow them all to atoms. Not with explosive suddenness, but none the less surely, the Jesuit mine tears down and destroys.

Two other cities of Illinois illustrate how the Church may counteract the Jesuit and promote Christian civilization. Not quite so large in population as the first two named, their educational influence is far felt. Their early settlers established with the church the Christian school, academy

and college, and heroically maintained and enlarged them. Here the Jesuit is powerless. Its institutions, with their deformities and lower morals, are driven back, and instead of them is a delightful and stimulating atmosphere of Christian culture, apparent in the architecture, lawns and streets.

CONCLUSIONS;

1. Every city should have its seminary of higher culture. Valuable real estate should be set apart early for this purpose. The policy of securing valuable school property free from taxation is masterly.

2. A church, dependent upon popular applause and voluntary contributions, may surprisingly soon pass away; but a school with fair endowment is one of the most permanent institutions in the world. The Christian academy where the Christian teacher wields the immense power of Christian personality, is a benediction on the entire community.

3. If our Church fail to give its children and youth a Christian education in its own seminaries and academies, the Church at large will soon show those signs of decadence now seen in not a few localities.

4. In all our larger towns and cities are Presbyterian families abundantly able to build and equip such schools. Some have built such enduring monuments. More are needed.

To this we add:

5. The Board of Aid is our Church's appointed agent for discouraging beginnings of educational institutions which are not likely to be permanent; for encouraging those which give promise of vitality, growth and power; and for advising willing givers, from its broad outlook, where money designed for such noble uses may do most effective work.

EDUCATION.

In the last number of this Journal there appeared an article on "Our German Churches" from the pen of Rev. Mr. Richelsen, one of our foremost German Pastors, which deserves more than ordinary attention. We remember the time when serious doubts were entertained and expressed publicly as to the utility of attempting to do anything towards gathering the Germans into the Presbyterian fold. They were looked upon either as inveterate Lutherans or as incorrigible rationalists and infidels or hopeless Romanists whom it would be useless to touch. The persistent efforts, however, of a few who understood the Germans better has led to a great change in this respect; and in the article above alluded to there is presented a summary of the results of forty years endeavor to establish our churches among them. The account is a very encouraging one. It ought at once to dissipate all skepticism both as to the benefit and as to the importance of aiding this very influential portion of our foreign population to plant and sustain their own churches in our connections.

According to Mr. Richelsen's statement there are at present on the roll of the Assembly for 1891 one hundred and thirty three German Pastors, most of whom have been trained by aid of the Board of Education in our two German institutions, the earlier one at Dubuque, Iowa, and the other at Bloomfield, New Jersey. This result has been achieved at a comparatively small expense and through the self sacrificing labors of instructors who under great difficulties and with very limited accommodations have wrought for it in faith and hope. We wish to speak of these two institutions separately by presenting their needs and claims for support to a beneficent public. First for the younger one.

The Seminary at Bloomfield occupies a very old building which formerly belonged to an Academy long defunct, and was presented to it by its Trustees. All the space in it now is fully utilized even to the cellar, where one room is fitted up for recitations. The seats and furniture are well worn and bear the traces of many generations of students. Five teachers compose the Faculty, the President Rev. C. E. Knox, D.D., who lectures on homiletics, Church Government and Pastoral Theology in English. Prof. G. C. Seibert, D. D., who has the departments of Greek Exegesis and Systematic Theology; Prof. F. E. Hausser, Ph. D., who has those of Hebrew Exegesis and Church history, both in German: Rev. W. A. Niles, Instructor in the Special Course and Financial Agent; and Rev. C. Vuilleumier, Tutor in the Academic Department. Under this corps of teachers there are at present fifty students, of whom 22 are aided by the Board. The chief lack which this institution is suffering from is that of building accommodations and of funds for the support of the Professors. It has a small endowment which yields an income of about \$2000 and for the rest that is required it is dependent upon special collections from the churches. Of these for the last four years an average of \$960 has come from the German Churches themselves and they are planning to do better this year. But what is most needed is the means for erecting another building, for which an adjacent lot has been purchased. Would that some of our wealthier men could find it in their hearts to grant them this.

Two objections widely entertained are operating to retard this work among the Germans. One is that it serves to keep them a separate class in our population. In fact, we claim, its effect is decidedly the

other way. It draws them closer to us. The first condition of influencing a foreign people is to get hold of them: and we can get hold of them only through the medium of their own language and the agency of a ministry that has been trained in close sympathy with both them and us, and who are to act the part of mediators. We have tried those ministers who have come to us from abroad and as a general thing they have proved failures. Their habits of life and their modes of thought are so different from ours that they do not assimilate, and can not co-operate with us cordially. We have also tried preaching to Germans exclusively in the English tongue and the failure is still greater. The heart can best be touched by the mother tongue alone, and this must be employed, since the knowledge of English acquired by the adults who come over here is mainly that of business and ordinary daily affairs. Especially is this true of the women who are so largely home-keepers. Hence the English sermon, so imperfectly apprehended, does little good. It has no drawing power. If therefore they are to be brought into sympathy with us, it must be by persons who understand them and can address them in familiar terms, and who also can make them understand us. This is why we want German-English Seminaries where the German born can be trained as Presbyterians in both languages and act as our true representatives successfully.

That the assimilation so desirable is going on we have abundant direct evidence. We have seen and conversed with numbers of the second generation of those who have been gathered into our German churches that have become thoroughly Americanized and have joined our English speaking congregations. This they would not have done had they not been first introduced into sympathy with us through the instruction received in their own language.

And such transition must go on. It is inevitable. We see it in Newark where our oldest German churches east were planted and also in other towns in New Jersey. We expect to see it in Philadelphia before long where within sixteen years not less than four German churches have been planted, the first of which under its zealous pastor has become strong and self sustaining and has enlarged its original edifice twice to accommodate its increasing numbers. Those of us who have watched the progress of this work can not but regard it as one of the most hopeful in our connection.

Another objection which is hindering the adequate support of these two seminaries is the notion that the call for them must be transient, since the Germans that are here will in a short time become Americanized and can be reached in our language. So it was said forty years ago, yet such has been the increase of immigration from Germany that the demand for them is more imperative now than ever. Already have they become a controlling element in many of our larger cities and western states and, Germany is far from being exhausted. The prospect is that these old Teutons will continue to pour in upon us for years to come. New York is now reckoned the third German city in the world for population, and how long it will be before they will become the ruling power in other cities none can tell. Thirty years ago a German said to us significantly "If the Americans do not take care of the Germans, the Germans will take care of the Americans" This is true. And our best way of taking care of the Germans is by raising up ministers and planting churches among them. God grant that we be not backward in this great work.

NOTE.—The needs and claims of the Seminary at Dubuque will appear in a subsequent paper.

FOREIGN MISSIONS.

Sad intelligence has been received from the Brazil Mission of the death of Mrs. Wilmot A. Carrington, at Rio Claro, on Dec. 26th, 1891, and Rev. Edgar McDill Pinkerton, at Bahia, Feb. 23rd, 1892.

Mrs. Carrington was ill but nine days, with a malignant bilious fever, closely allied to the dreaded yellow fever. Referring to her last moments Mr. Carrington writes: "Her death was one of those blessed in the Lord. With an unwavering trust in her Savior, and without a regret that God had chosen at this time and in these circumstances to call her 'home,' with scarcely a struggle, she sweetly fell asleep in Jesus."

Mrs. Carrington was the daughter of Mr. and Mrs. Geo. S. Emory, of Washington, D. C. As a member of the Gurley Presbyterian Church of Washington she was engaged in all forms of religious activity, and as a foreign missionary her life gave promise of great usefulness.

Mr. Pinkerton fell a victim to yellow fever on Feb. 20th. The symptoms were serious from the first, and notwithstanding the best available medical skill and the most tender nursing at the hands of the missionaries, he grew rapidly worse, and passed away about midnight Feb. 23rd. Mr. Pinkerton leaves a young wife who had shared his labors for only about eight months, and who was herself suffering from malarial fever at the time of her husband's death. But to her God seems to fulfil his promise of needed grace, overwhelming as is her loss.

Mr. Pinkerton was a graduate of the University of Wooster, in 1888, and of Lane Seminary in '91. Of his qualifica-

tion for his chosen work, Dr. L. J. Evans, Professor in Lane wrote some time since:

Mr. Pinkerton is a man of excellent ability, of a high order of scholarship, of good practical judgment, of a cheerful and amiable temper, of attractive and dignified bearing, and of irreproachable habits. He has shown himself to be highly conscientious and faithful in all his studies and seminary work, and to be thoroughly consecrated to his life-work as a minister of the Gospel.

Dr. Sylvester F. Scovel, president of Wooster University, wrote some months ago regarding Mr. Pinkerton:

"While at college he endeared himself to us all by his earnest character, his diligence in study, his interest in Christian work, and won at the same time our admiration by his varied talents."

Mr. Pinkerton sailed last July for Brazil, the field which he had asked of the Board might be his sphere of labor, and to which he felt called of God. There is much comfort in the thought that he was in just the work and in just the place which he had desired to be. He was happy in his work, but God has seen fit to take him. Let us pray that even his death may be instrumental in advancing the cause which was so dear to his heart?

The working force of this North Brazil Station is again seriously crippled. Less than three years ago it was called to part with its senior member, the Rev. Dr. Blackford. Who will take up the work these trusted servants of Christ have been called to lay down?

The article found elsewhere in this number, by Rev. Reese Thackwell, will well repay careful perusal. It presents the hopeful side, mainly, but the facts are too significant to be ignored or lightly esteemed.

There can be no question that Hinduism, as it was generally understood fifty years ago, is virtually dead. This is the verdict of such scholars as Max Müller, who cannot be charged with any special bias in favor of the missionary work, but who is a keen observer of facts and tendencies. He would find it impossible to enter into all the sanguine hopes of Mr. Thackwell, however, for he says, that although Hinduism in its vulgar aspects, its groveling superstitions, its cruelties, is despised by intelligent people in India, yet there is a strong disposition to find some safe vantage ground of faith within the resources of the Hindu race. The people at large are not prepared to receive Christianity, though the leaders of the Brahmo Somaj speak so favorably of Christ and Christian precepts. They go back to the simpler faith of the old Aryan ancestors, with its cleaner and more respectable nature worship, or they find refuge in the subtleties of Hindu Pantheism, and upon these more defensible positions they will take their final stand. The Aryas, as Mr. Thackwell calls them, are as bitter against Christianity as the Brahmos are favorable to it, and the former, probably, find larger sympathy with the population as a whole than the latter. But of one thing there can be no doubt. With all the misrepresentation and scorn which western infidelity has taught the Hindus to put upon Christianity and its divine Founder, the name and character of Christ are invincible in the honor that is paid to them by intelligent Hindus. I was informed a few months since by Rev. James Johnston of London, that, upon a recent visit to Calcutta, he observed that in the large assemblages of the Brahmos the name of Christ whenever mentioned was always received with hearty cheers. Dr. Gillespie, speaking at Kolhapur on "The place of Christ in history," was followed by sympathetic remarks from Baboos, who avowed their profound rever-

ence for the character of Jesus. A Brahmo Somaj organ entitled "The Harmony," published some months since a prospectus, in which it held forth Jesus, *the veritable Son of God*, as the reconciler of man to man and man to God. The article accorded to him full divinity and omnipotent power. Much of Mr. Thackwell's article presents the same general indication. As a rule however it is a Unitarian conception of him that the Brahmos cherish.

But most important of all, the Arya Somaj, an organization most bitter toward Christianity, has adopted Christian ethics almost entirely as the basis of its teaching, and it has almost as completely turned its back upon the cardinal doctrines as well as upon the traditions, superstitions, and social cruelties of Hinduism. It is virtually preaching Christianity, though it rejects Christ. It holds forth the doctrines of the Bible, though they are proclaimed in the name of the Vedas. There is a singular inconsistency and contradiction observable in the position taken by some of the Indian sects. Thus, while the Arya Somaj adopts Christianity and rejects Christ, the Theosophic Society claims and honors the Christ but rejects Christianity. On the one hand his teachings are disseminated under Vedic labels: on the other his transcendent character is glorified, while he is claimed as a Buddhist. Either way, the truth will prevail; both the Christ and Christianity will be acknowledged, and in God's own time India will be redeemed.

F. F. ELLINWOOD.

The friends of the Chinamen are again filled with apprehension by the drift of legislation in the House of Representatives at Washington. Of the proper restriction of immigration of Chinese to this country none will complain; but the significant zeal with which numerous bills are proposed, apparently without the slightest

reference to treaty obligations, is a fact which excites alarm. The Chinese Government is proverbially patient and forbearing; its dignity sometimes brings rebuke to the supposedly higher ethics and philanthropy of western nations, but it may be possible to push the national forbearance so far as to call forth retaliation, and possibly to involve in danger the large missionary force employed and now virtually welcomed by the Chinese Government.

F. F. E.

The missionaries of the Board among the Chinese in California not long ago requested the Canton Mission to send a young native preacher to assist in the work on the Pacific coast. He reached Yokohama, and there endeavored to embark on a steamer for San Francisco. Passports were given him by the Chinese Consul, but the American Consul refused to allow him to go on board the steamer for San Francisco, alleging that although he claimed to be a preacher, and was commissioned for missionary work only, yet he must be considered as merely a laborer, and therefore must be debarred from entering the United States. He was accordingly sent back to Canton, involving the Board in the expense of his voyages without result. Thus our own laws and not those of China are indirectly raising a barrier against the prosecution of Christian work, and the ethics of the country seem to be returning to those early days when it was considered a crime even to give religious instruction to the slaves of the South.

F. F. E.

One thing ought to be specially guarded against in these times of excited discussion in the church, namely, the disposition on the part of many to visit the supposed punishment due to those who differ

from them upon the cause of Christ. This were wounding the Master in the house of his friends, instead of injuring in any way those who are supposed to merit the punishment. In congregations one individual church member may sometimes gain a supposed revenge upon an enemy by absenting himself from the regular services of the church or from the communion, or by withholding his contributions from the support of the gospel; so also one who is disaffected by any issue of a public character may carry out his resentment by withholding his support from the church boards, as if the cause of Christ were to be held responsible for the shortcomings of any who may differ from us.

F. F. E.

A French Roman Catholic missionary has laid before the French Geographical Society some interesting facts in regard to the Fangs, a well-known tribe in West Africa. He represents them as having an unusual degree of energy, and as virtually monopolizing the ivory trade in the region in which they are found. The interesting fact is brought to light that, although they worship as fetiches the skull of the gorilla and the horns of antelopes, they believe in a Supreme Being who created and who upholds all things. This affords a fresh evidence that fetichism is often only a convenient device, a sort of intermediate, every-day, working religion, which may co-exist with a clear conception of one Supreme Being, compared with whom the fetich is little more than a convenient appliance. These people are warlike, and they always eat the prisoners whom they capture.

F. F. E.

The British in South Africa seem to have taken full possession of Mashonaland. This comprises a territory about equal to

the area of Scotland, and is not unlike it in general topography. It seems well adapted for colonization, the mountainous portions of it lying from four to five thousand feet above the sea level. Telegraphic communication has been extended from the south to the borders of this country. Gold mining seems to offer some promise, but best of all, the different missionary societies represented in South Africa are taking measures to extend to it the institutions of the Gospel.

All things considered, the union of missionary effort with colonization, provided the latter can be kept under proper restraints, is the most hopeful form of permanent evangelization. Given the Anglo-Saxon race as colonists, the free distribution of the Bible, and the permanent establishment of missionary stations, and any land brought under this combination of influences is reasonably sure of becoming at an early day a Christian country. Our interest is deep and hearty in every evangelical missionary movement in Africa, whether on the coast or in the interior; but that which seems most hopeful of all is the extension of British influence and accompanying Christian effort from South Africa northward. In point of climate British South Africa is the most salubrious base of operation in Africa, has the most thoroughly established Christian civilization, and is, in all respects the best point of departure.

F. F. E.

The opium monopoly of Great Britain becomes more and more an element of weakness in the civilization of Christendom, and a stumbling-block in the way of Christian missions. It is acquiring a bad reputation in India as well as in China.

Its cultivation in the former country, as well as its sale in the latter, is a matter of Governmental monopoly. The expense of the India Government is largely borne by this monopoly, and those who believe in a providential government of the world which maintains justice and which holds nations as well as individuals responsible, will doubt whether the Christian civilization of India and the extension of the doctrines and institutions of the Christian faith can rest on sure foundations so long as (humanly speaking) the opium monopoly constitutes a corner stone. Who can predict the future of India? Who will dare trust that its future is wholly bright, and that the Anglo Saxon occupation is assured as a permanent thing? The history of the church in the world shows that sometimes the enemies of God become his instruments in the punishment of his own people. Even John Stuart Mill, in the second volume of his *Political Economy*, though not recognizing in any religious sense the moral government of God, expressed the opinion that the mode of gaining a national advantage by the support of one government at the expense of the welfare of other governments, was contrary to the principles of international morality; much more so is it contrary to the principles of Christian morality. The people of India, as well as those of China, are becoming more and more addicted to the use of opium. There may be found in Bombay, as well as in Shanghai, dens in which the wretched victims of the habit lie in a half inanimate condition on rows of shelves, sometimes one row above another, lost in a state of moral, mental and physical inanity. What shall the end be of this octopus which grasps with its strong tentacles the most populous portions of the Asiatic continent?

F. F. E.



LACE.

[of Current History.]

and Mrs. W. G. McClure, Rev. Chas. E. and Dr. and Mrs. W. B. Toy; Misses Mary and Annabel Galt; one licentiate; twelve teachers. *Outstations:* Bangkokoon, Pakta-
Jarua Banphai, Ban Laam, and other places.

BUREE: occupied as a mission station in 1889; missionary laborers—James B. Thompson, M. D., and Mrs. Thompson; one licentiate; two native teachers.

this country: Rev. Messrs. E. P. Dunlap and daughter and their wives; Miss Edna S. Cole.

LAOS MISSION.

GOHUNG-MAI: on the Maah-Ping River, 500 miles from Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D.D., D. G. Collins, Evander B. McGilvary, and their wives; Dr. and Mrs. James W. McKean, Stanley K. Phraner; Misses Isabella Griffin, P. Westervelt, Cornelia H. McGilvary, and Fred A. McGilvary, *Rev. Nan-Tah*; 27 helpers; 1 station.

LAWN: on the Maah-Wung River, southeast of Gohung-Mai 75 miles; occupied as a mission station, 1885; missionary laborers—Rev. S. C. Peoples, D.D., and Mrs. Peoples, Rev. Jonathan Wilcox, and Mrs. Hugh Taylor, Rev. Robert Irwin, P. A. Briggs, Miss Kate W. Fleeson; 3 native helpers; 1 out-station.

BOON: occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. W. C. Dodd; 1 assistant.

The statistics for the Laos Mission for the past year are as follows: Ordained missionaries, 9; missionary physicians, 2; wives of missionaries, 7; single women, 5; ordained native evangelist, 1; native helpers, 30; churches, 6; communicants, 1,115, of whom 241 were added during the year; boys in boarding school, 118; girls in boarding school, 95; men in training class, 35; children in day school, 30; total number of pupils, 278; total number of schools, 8.

The Siam statistics for last year are as follows: Ordained missionaries, 6; medical missionaries, 2; single women missionaries, 5; married women missionaries, 6; native licentiate preachers, 3; native teachers and helpers, 21; number of churches, 7; communicants, 296, of whom 7 were added during the year; boys in boarding school, 90; girls in boarding school, 51; boys in day school, 135; girls in day school, 155; total number of pupils, 431; number of schools, 16; pupils in Sabbath-schools, 301.

The Siam Mission Press has been materially equipped during the year by the addition of a new printing press, a proof press, a new font of Siamese type, and two small fonts of English type. There were three and one-half millions of pages printed, chiefly Holy Scriptures. Over 11,000 copies of Scripture were distributed by the missionaries of this Board, more than 10,000 of which were sold, and less than 1,000 donated. The American Bible Society has issued about 15,000 portions of Scripture, and 130 New Testaments. Several thousands of pages of religious literature were also furnished the Laos Mission. Under the efficient management of Rev. J. B. Dunlap who devotes his time wholly to the Press it has become an important factor in all mission efforts in Siam.

A DASH FOR LAPOON.

Our missionaries in Laos have been longing to open a new station at Lapoon and have urged their plea with great earnestness. The Board has gladly responded to the appeal and feels fully justified in assuming the financial responsibility. The record printed on page 417, "occupied as a mission station in 1891," tells the story. We can judge of the gladness and enthusiasm with which that "occupation" was entered upon when we note the inspiring fact that within ten minutes after the letter containing the permission was received, Rev. Mr. Dodd was on his way to make his arrangements to open the new station. We make the following extract from a letter of Dr. McKean, of Cheung Mai:

It is a matter for deep gratitude to God that a new station has been successfully opened at Lapoon during the year, and that the work was so prospered that from the time the funds were provided and the work begun, it was a period of less than five weeks until Mr. and Mrs. Dodd were living in Lapoon, and personally supervising the very important and hopeful work there.

The encouraging circumstances attending the opening of this station and the renewed interest in Christianity in the Lapoon province, as evinced by a recent visit there, lead to the hope of a much enlarged work in that part of our field.

Mr. Dodd, himself, who has now been in Lapoon some five months, writes:

I have been led to wonder more than once if ever a station was started under more favorable auspices. We thought that the room we had reserved for reception and chapel would be ample for the present, but it has been crowded every evening at the ringing of the gong, and at our last communion service the steps leading up the veranda were crowded. A church has been organized with a membership of one hundred and twenty-one adults and ninety-four children; and five elders and two deacons have been installed.

Our membership is scattered over seventeen villages. This means that we never get all our membership together in one place. But it also means seventeen oases in the heathenism of the province; seventeen cities on hills, illuminating the otherwise impenetrable darkness; seventeen lumps of leaven which shall yet leaven the whole lump.

A YEAR OF ENCOURAGEMENT.

The following paragraphs from the annual report of the Laos Mission show that the past year has been one of rich spiritual blessing. The report reads:

In reviewing the past year's labors and the fruitage, which is largely the result of the labors of former years, we find comparatively few causes for discouragement, and many things to encourage. The year has been one of blessing, and it is fitting that our report should begin with expressions of gratitude to God. In many particulars our expectations and hopes have been more than realized. All departments of the work seem to have enjoyed the divine blessing.

The accession of three new missionaries [Rev. and Mrs. E. B. McGilvary and Miss M. A. McGilvary,] two of whom have once been familiar with the Laos language, gives promise of a speedy increase in our working force. With much joy we welcome them to share with us the blessedness of laboring in this white harvest field.

The growing evangelistic spirit among the eldership, and the results of all evangelistic effort, the increased accessions in nearly all the churches, the fidelity of the membership, the many new villages where the Gospel has found a foothold, and the ever-widening doors which we are constantly invited to enter, are causes for deep gratitude to God and should incite us to redoubled efforts to bring this whole land to Christ.

We record with humble gratitude that in our little Presbytery there have been accessions somewhere for the last forty-six consecutive months, and out of the last eighty-five months there have been but six months when there were no souls added to the church.

Mr. Dodd reports, concerning the training class at Cheung Mai, that it had thirty-five men enrolled, of whom twenty were candidates for the gospel ministry. A very important part of the evangelistic work of the station was done by this class. Mr. Dodd adds:

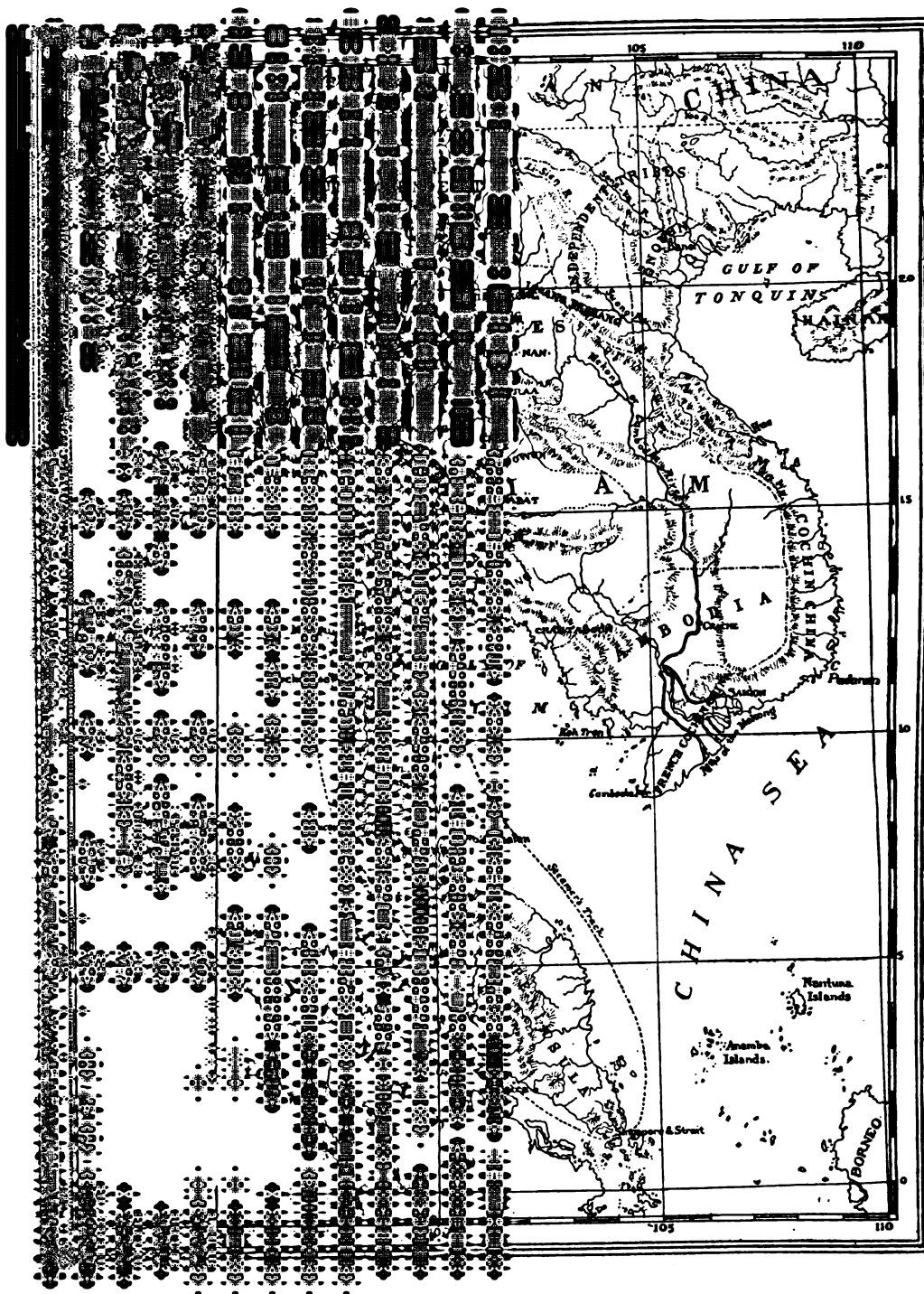
During a large portion of the school year all the members, both teachers and pupils, were engaged in evangelistic work somewhere every Sabbath. The last hour of every Saturday's session was devoted exclusively to assignment for such work and prayer in behalf of it. And the first hour of the next week's session was devoted to exchanging experiences and suggestions for the future. The pupils were sent out two and two so that for many Sabbaths during the year, in from six to ten different places or villages, the gospel was preached by native evangelists. So earnest became this spirit of personal work that it was seen to extend itself beyond the members of the school. To their work no doubt we may in part ascribe revived interest in many places and increased additions to the churches.

The following extracts are given from the reports of the medical missionaries in Laos: Dr. McKean, at Cheung Mai, writes:

"The whole number of attendances to native people was five thousand one hundred and one. This includes those who received the simplest treatment and those who required many hours of attention, those who came to us and those whom it was necessary to go many miles to visit. It includes the King of Cheung Mai, the high Siamese officials and the very poor and the out-cast.

Besides these several hundred received treatment on Dr. McGilvary's long trip to the north and on the long river trips.

A night school maintained at the expense of the dispensary has been in session almost continuously throughout the year. A daily evening service is held for the patients and attendants.



SECULAR BENEFITS OF MISSIONS IN
SIAM.

REV. EUGENE P. DUNLAP.

The King of Siam has frequently on public occasions expressed his appreciation of the labors of the American missionaries in his kingdom. To a company of missionaries he once said, "I always have encouraged and always shall encourage the American missionary." At another time he said to the missionaries, "I greatly appreciate the schools you have established in this province, and shall take pleasure in giving you aid for them." He has shown the sincerity of these utterances by contributing liberal sums of money for the support of missionary institutions. At one time, when granting to missionaries the privilege to locate a new station, he also presented land for the station and a liberal contribution of money for the buildings. When His Majesty concluded that he must have a system of schools for his people he chose our senior missionary to guide the movement. Afterwards, when he came to realize the need of a better medical science and hospitals, he placed the work in the hands of an earnest medical missionary. Thus he showed himself a friend of missionaries, and gave strong testimony to the benefits of missionary labor in Siam. So frequently has the King given tokens of his appreciation, that some in the United States believe him to be a Christian. This is a wrong impression. Just how much he is impressed by Christianity, we cannot say. But it is certain that he is not a Christian. He is at the head of Buddhism in Siam, and not only worships at the temples, but gives liberally for the support of the Buddhist priesthood. Why, then, has he expressed such gratification at the work of the missionaries? Simply because he has seen so many benefits along the lines of educational, industrial and medical work.

Wherever Christianity is planted, there it operates for man's well-being in this life. Whilst much can be said of the higher and more glorious results of missionary labor in Siam, the bringing of the perishing people to a knowledge and love of the Redeemer, the purpose of this paper is to give some incidental results, which, although far below the former, are certainly of some importance.

Missionaries were the pioneer teachers of true Science in Siam. They gave to the people in their own language their first Astronomy, Chemistry, Anatomy, and Physiology and Geography. So were they the pioneers in the mechanic arts, introducing the art of printing, and the Government until stimulated by them to establish printing offices of its own, looked to the Mission Press for the printing of laws and many other books, and in the mission printing offices many natives have learned the art of printing. An early missionary guided the first efforts of the Siamese in the way of machine shop and foundry. Numerous carpenters and house builders in Siam to-day owe their training to the missionaries and possess good tools and machinery because they were brought out for them by the missionaries. It is also due, primarily, to the faithful labors of our lady missionaries that there is such a demand for the clothing of civilization and that the American sewing machine is humming away in so many homes of the people. One industrial school for years has supplied the families of several officials with clothing. The Queen was delighted to purchase from another school a large exhibit of the handiwork of the girls, and as a token of her appreciation bestowed upon one of the teachers a gold medal. All the machinery necessary to irrigate and work a model farm, in connection with one of the mission stations, has been taken out from this country, and through the

work of the industrial school in connection with this farm the condition of the people will be greatly improved, more especially may their benefits be traced along the lines of educational and humane institutions. Missionaries were the pioneers in introducing in Siam true medical science, surgery and vaccination and in founding hospitals. The mission schools were the means of stimulating the government of Siam to the establishment of an educational system. For this the King chose the Rev. Dr. McFarland and gave him charge of a school now having two hundred and fifty students. Through his efficient labors, ably assisted by Mrs. McFarland and his sons, the work has reached large proportions. Other schools have been established, many text books completed and translated, and the government persuaded that Siam must have a system of public schools. In the interest of this Mr. Edward McFarland has been for months in the United States studying normal school methods, and for the government has had manufactured, at Syracuse, N. Y., the first Siamese type-writing machine, whilst at the same time Prince Damrong, Siam's minister of Education has been touring Europe, especially England, studying all kinds of educational institutions. He was the guest of Mr. Gladstone who took pains to aid him in seeing academies, schools and colleges.

It is a pleasure to quote the following written of the Prince's inspection of schools:

His Royal Highness is devotedly attached to the cause of education and has noted many details in European systems that he thinks may be adopted in his own country. Hitherto education (by the Government) has been confined to the male population. But the Prince intends on his return to introduce a scheme for giving instruction to girls and women. In this he will be a great reformer in the cause of education.

It is also gratifying to note that the Prince has secured three English ladies who are appointed to take charge of a school about to be opened by the Government of Siam for the education of women. Truly we should rejoice over this, the first move, on the part of the Government, for the education of women. It is not too much to say that it is largely due to the patient labors of our lady missionaries in their schools for girls.

Christianity furnished the pioneers in the education of women in Siam. From educational benefits let us turn to the benefits traceable to medical missionary labor. When the Government began to build hospitals and insane asylums, and to think of a Medical College for the promulgation of Western medical science, it was glad to avail itself of the help of Dr. T. W. Hays, an earnest medical missionary who always carries in his heart strong desires for the uplifting of Siam's people. Dr. Hays, believing that a great door was open, entered the government service, and is now in charge of three hospitals and an insane asylum, and is visiting physician to an Orphanage, two Dispensaries and Siam's first Medical College in which are twenty-three students supported by the King. Mrs. Hays gives valuable help in the wards. Dr. George McFarland, youngest son of Rev. Dr. McFarland, gives able assistance in the Medical College. The college and one of the hospitals joins an upper mission station in Bangkok. The students of medicine are bound to a three years' course, and after graduation, are to be appointed to posts in the army and navy, and aid in establishing hospitals in various cities of the country. A Bangkok paper says of this work:

Ere the nineteenth century draws to a close the College of Medicine in Bangkok will have drafted into the service and placed in new up-country hospitals a number of skilled physicians,

whose work will be as useful to the nation as it is praiseworthy on the part of the Siamese Government, and creditable to the undefatigable physician (Dr. Hays), whose name will ever be closely associated with the development of a department, and the establishment of a college, which is doing and will continue to do, a great deal of good among the masses of Siam.

Christianity furnished the pioneers in introducing humane institutions and true medical science into Siam. Let us not forget these earnest toilers who have gone into the educational and medical work of Siam's Government and are truly and heartily at work for the uplifting of Siam's people. Let us bear both the workers and their work on our hearts in prayer.

BUDDHIST PRIESTS OF SIAM.

REV. EUGENE P. DUNLAP.

The King of Siam is supreme, not only in the affairs of state, but of religion. He appoints the two High Priests who have charge of ecclesiastical affairs throughout the kingdom, assigning one to the north, the other to the south. To each of these High Priests he also appoints an assistant. All priests and temples in the kingdom are under these four priests. They have authority in government and discipline and can punish those who violate the rules of the Priesthood either by expulsion or by some low degrading labor. Next to these four is the order styled "Samret Chow," placed at the head of the royal temples. Each of these has under him three priests called "Pra Kroo," "Pralat," "Bideeka." Next in rank is the Somepan, one in charge of each common temple, the common priests being subject to him. There is an ecclesiastical court in each temple for both discipline and government. In case of appeal it must be carried to the court of the High Priest. Criminal cases among the

priests are handed over to a court established by the King for such cases.

The priests are clad in yellow robes; each suit consisting of seven garments or pieces. The wearing of yellow patched robes is in imitation of Buddha who, it is said, adopted the yellow garb of the robbers of his times so that the world would cease to praise him or tempt him to continue a life of ease and luxury.

At daybreak the thorough-fares, canals and rivers of Siam are thronged with multitudes of priests collecting their day's food from the people, each priest carrying an iron rice-pot suspended from the shoulder and a bag hanging on the arm, to receive rice, fish, fruits, etc. They never ask for alms or return thanks when given, but having taken their stand at a house wait in silence until the inmates bring the food, fall down and worship them and then place the food in the extended pots and bags. The people consider that the priests have bestowed a great favor upon them by receiving the food. Should a priest require other things than food, he makes his way to a store or house where he hopes to secure the thing desired and stands silently where he can be seen, if not heard, and waits. Some person will soon approach him with the worshipful question, "Will your grace favor me by taking anything to-day?" The priest may reply "My body needs a tea-pot." If the worshipper has not the tea-pot he will prostrate himself at the priest's feet and say "Will the Lord of favors pass on and grant thy compassion (*i. e.* the supplying of the tea-pot) to some other person." Since it is a great sin for a priest to touch money, he avoids it by covering his hand with a cloth to prevent his bare hand touching "the filthy lucre."

The Priests (notwithstanding their professed asceticism) are the best clothed, housed and fed people in the land.

The people contribute to their wants liberally because they hope thereby to lay up a great stock of merit for the future.

That the priesthood is a great burden for the people may be inferred from the estimate that there are twenty thousand priests in the city of Bangkok alone. In one province (Petchaburee), there are one hundred and eight temples and two thousand one hundred and eighty Buddhist Priests. Surely the Presbyterian Church of the U. S. out of its abundance ought to give more than one missionary to each half million of Siam's people.

No Siamese woman cares to marry a man who has not been in the Priesthood, for such a man is called a "Kon Dip," that is an unripe man. Every Siamese mother is ambitious to have her sons enter the Priesthood. And every male adult is expected at some time in his life to enter the Priesthood. The great majority remain but a short time whilst a few adhere for life. Buddha's example and requirement was for life. One of the most important duties for the candidate for the Priesthood to perform is that of shaving closely the hair of the head and eyebrows and plucking out the beard by the roots, and after entering the sacred office he must pass through this ordeal once during each new and once during each full of the moon. To neglect this is sin. They are also required to practice many strict rules; such as walking in a pious manner, how to sit and rise, a particular attitude whilst eating, how to behave whilst collecting daily food, to memorize large portions of the sacred books, to preach and chant at weddings, hair-cuttings and cremations. And on such occasions they receive valuable presents.

The preparatory degree for the Priesthood is open to those who have not reached adult age. This class is called "Nanes" candi-

dates for the Priesthood. They, like the Priests, abide in the temples and follow to some extent the habits of the regular Priests. They are required to obey the following ten commandments: 1st. Take no animal life. 2d. Steal nothing. 3d. Have no contact with women. 4th. Lie not. 5th. Take no intoxicants. 6th. Eat no food from noon until the next morning at daylight. 7th. Do not adorn the body with flowers or use perfume upon it. 8th. Do not attend theatrical or musical performances. 9th. Do not sleep on a bed higher than one cubit. 10th. Touch not silver or gold or any kind of money.

For the regular priests there are two hundred and twenty-seven commandments. These have been carefully collected and translated, and may be of interest to the reader, and will show that the Buddhist "Niphan" or "Nirvana" is a hard road to travel. No priest during one existence hopes to be able to obey all. But he has a faint hope that through countless transmigrations he may succeed and reach the desired haven—"Extinction of all desire, even of life."

The readers having access to "Sir John Browning's Siam," will find these commandments in full. I will give but a portion of them. "Speak of nothing but religious matters. Give no flowers to a woman. Seek not pleasure by looking upon a woman. To speak of a woman in a secret place is sin. To sit on the same mat with a woman is sin. It is sinful to receive anything from the hand of a woman. To cough or sneeze in order to win the notice of a group of girls is sin. To desire gold or silver is sin. Eat not to excess. Sleep not much. Sing no gay songs. Play upon no instruments of music. Swing not your arms in walking. Climb no tree. Wink not in speaking and look not around in contempt. Make no incisions which bring blood. Buy not, sell not. When you eat, make no

noise like dogs. It is a sin to walk in the streets without contemplation. It is a sin not to shave the head and eyebrows and to neglect the nails. It is a sin to stretch out the feet when sitting. Keep not the leavings of your meals. To receive alms for the purpose of giving them to another is a sin. It is a sin to cultivate the ground, to breed ducks, fowls, cows, buffaloes, elephants, horses, pigs or dogs for the purpose of traffic.

It is a sin if in walking the streets one covers his head with a robe or wears a hat. A priest sins if he eats without crossing his legs. He must not bathe in the twilight or in the dark lest he should kill some insect or other living thing. To cook rice is a sin. It is a sin to eat anything not offered with joined hands. It is a sin to mount an elephant or palanquin. It is sin to rub the body against any substance. To wear shoes which hide the toes is a sin. To plant flowers or trees is sinful. To cut down anything which has life is sin. To kindle or cover a fire is a sin. It is a sin to eat anything having life, such as seeds which may germinate. It is a sin to wear red, black, green or white garments. To sit on a carpet wrought with gold or silver is a sin. It is a sin in laughing to raise the voice. It is a sin to mourn for the dead. [Theatres, shadow shows, Punch and Judy, and all sorts of amusements, although forbidden by these rules, are held in temple grounds for the purpose of amusing all who attend the funeral cremations.]

To sit or recline on soft cushions is sinful. After bathing the feet to make a noise with them on wood or stone and then enter the house of a secular is sinful. It is a sin not to clean the teeth after eating. To eat and talk at the same time is sin. To let rice drop from the mouth whilst eating is sin. A priest who gives medicine to a man not sick commits a sin. A priest

who whistles for his amusement sins. It is a sin to eat the flesh of man, elephant, horse, snake, tiger, crocodile, dog or cat. A priest who puts his hand into the cooking pot sins. It is a sin to hull rice, fan it when hulled, or to draw water to cook it in. To lay up a portion of food for the morrow is a sin. If a priest coughs in order to be noticed when he would receive alms he sins."

The chief benefits to Siam from the priesthood are 1st. Thousands of men kept under restraints from crime and great perils at least for the time they are in the temples. 2d. Through the system a good proportion of the men learn to read and write their own language.

3d. A large proportion of the population is compelled to rise early in the morning, in order to prepare and receive the daily food consumed by the priests.

What benefits can come to the people through the preaching of the priests when it is given in a language understood neither by the priests nor by the people? The Homilies of Buddha in the Bali language are simply committed to memory by the priests and recited. It would be sinful for them to preach in any other language. Neither have I discovered in the priests any evidence of the missionary spirit or of care for the good of their fellowmen. The two words which characterize Christianity and Buddhism are as unlike as light and darkness. Christianity—love, Buddhism—selfishness.

For years I spent much time in presenting the gospel to the Buddhist priests and as I went from temple to temple, urged the priests to take up a crusade against the giant evils of Siam—gambling, opium and liquor—telling them how these evils were ruining the poor people, body and soul.

But invariably I received the heartless reply, "Let them alone. Let it be unto

them according to their merit or demerit."

Ye disciples of the world's Saviour who wishes not that any should perish, will you—will *you* neglect the perishing? Are you not debtors unto them to give them the gospel of everlasting life? May the compassion of our Lord Jesus Christ so move the heart of the Presbyterian Church that united prayer shall go up to Him for laborers for Siam and the salvation of Siam's people.

LOOKING BACKWARD: FIVE YEARS OF MISSIONS TO THE LAOS.

REV. CHALMERS MARTIN.

I have seen somewhere a story of a London street-boy who was persuaded into contributing six-pence for Foreign Missions. A week or two later a companion met him hurrying along with a business-like air and a clean face, and inquired where he was going. "To the missionary meeting," said Tim. "And for what are ye going to a missionary meeting?"—asked his friend once more. "Well, ye see," said Tim, "I'm a partner in the concern now, and I thought I'd like to know how the business was going on." By the courtesy of the Secretaries I have before me the report of the Laos Mission for the year ending November, 1891. It was in September, 1886, that I reluctantly turned my back on Chieng Mai. Perhaps some of the "partners in the concern" might be interested in a comparison of the mission work in Laos as I knew it and as it is revealed in this latest report. It may help them to understand how the business is going on.

And, first, such a comparison may remind them that in the five years over which this article takes a backward look—they have largely increased the capital stock. When the writer left Chieng Mai, the missionary force was entirely inadequate. There were on

the field but two ordained missionaries—Dr. McGilvary and Dr. Peoples. Of these the former, with Mrs. McGilvary, and Misses Griffin and Westervelt, was at Chieng Mai, while the latter, with his brave wife, had just begun his residence at Lakawn. Since then Rev. Jonathan Wilson has returned to his life-long work, and the Board has sent out nine men and eleven women, so that now, although Dr. Cary has been compelled to return to this country, and Mrs. Cary, Mrs. Phraner, and Mrs. Briggs have been called to "the better country, even the heavenly," the force numbers nine ordained missionaries, two physicians, and twelve ladies—twenty-three in all.

And along with this increase in the number of workmen employed, there has been a marked enlargement of the mission plant. Five years ago, for example, the only permanent buildings owned by the Mission were two residences, a dispensary, and an unfinished building for the girls' school. The school was then housed in a bamboo shed; Sabbath worship was conducted in a dilapidated native house, which resisted all efforts to make it rain-proof; and Dr. and Mrs. Peoples had just left a temporary house in Chieng Mai to establish themselves in another not nearly so comfortable at Lakawn. Now the new missionary who arrives in Chieng Mai will be shown the completed school-house with the comfortable home of the lady teachers connected with it, and just below, the handsome church building of the First Church of Chieng Mai, while across the river he would find the dispensary, flanked by the residence of the missionary physician and a hospital ward, and a little higher up, on an old temple-ground, would be seen a ruined pagoda with the building of the boys' school on one side and the home of its missionary principal on the other. Should he go out to Maa

Dawk Dang he would see the vigorous church there that used to hold its services on Patriarch Sankheen's broad verandah, worshipping in a brick chapel with a tile roof, a preacher's desk, and a gong. When he visited Lakawn, in place of the open shed, one half of it screened off by a cotton curtain, in which Dr. and Mrs. Peoples began business there, he would find two well-built residences, a dispensary and the beginning of a hospital, a farm for the industrial school, with a school-house, and some acres of rice field irrigated by pumping machinery sent out from America—and, perhaps most important of all, he would be introduced to those fonts of Laos type cast so successfully under Dr. Peoples' supervision, and perhaps receive from the press a fresh leaf bearing to the Laos the words of eternal life in their own familiar character.

But there has not only been improvement in the plant; there has been great enlargement in the business. The operations of the mission have both widened and deepened. Old departments of work have been made more effective; and new departments that five years ago were among the things the brethren had long hoped and prayed and planned for, have been put into successful operation. Note, for example, what has been accomplished in the development of school work. In 1887 there was but one school carried on by the Mission—the school for girls at Chieng Mai. As already noted, this was housed in a bamboo shed, which, when taxed to its utmost capacity, could accommodate only twenty-five girls. There were a dozen day-scholars, but their attendance was so fitful as almost to provoke the wish that they would stay away altogether. Since then the number of pupils has been more than doubled, the school reorganized, a four years' course of study laid out, and regular examinations insti-

tuted. Out of seventy-nine pupils enrolled last year, thirty were communing members of the church and twenty-five others baptized children of Christian parents.

Meanwhile, Mr. Collins' school for boys has completed its fourth year of successful work, and reports a total attendance for the last year of ninety-three, of whom thirty-eight are members of the church, twenty-four having made profession of their faith during the year. And then, not to speak of the hopeful beginnings of a girls' school and an industrial school for boys at Lakawn, the writer cannot forbear to contrast with deep thankfulness that "training class" of which he was the teacher and the faithful and beloved Elder Nan Tah—now the Rev. Nan Tah,—the sole member, with that infant theological school which has just completed its third year under Mr. Dodd's supervision. Instruction was given during twenty-five weeks, he reports, to thirty-five pupils, of whom five are avowed and seven others probable candidates for ordination.

The subjects studied were geography and arithmetic, Old Testament history, harmony of the Gospels, church polity and the sacraments. Nine recitations were heard every day, two of them by the solitary pupil of five years ago. And still more, "during a large part of the school year, all the members, both teachers and pupils, were engaged in evangelistic work somewhere every Sabbath."

Then let the partners in the concern consider the numerical and geographical expansion of the native church in this half-decade under review. At the beginning there were four churches, with ten elders, and an adult membership of two hundred and forty-one; at the close, six churches with twenty-one elders, and eleven hundred and fifteen members. And this growth has been steady as well as great. The first year the additions were one

hundred and ten: the second, one hundred and twenty-nine; the third, one hundred and eighty; the fourth, one hundred and ninety; last year, two hundred and forty-one. Then, three of the four churches were in Chieng Mai province, and the remaining one (Lakawn) had less than ten members; now there are vigorous churches in Chieng Saw and Chieng Hai, and everything is ripe for the organization of another in Lapoon, while converts have been won in Chieng Dow, Muang Prau, Muang Nan, and deep and favorable impressions made in still two or three other Laos states. Two men and four children have been baptized from among the wild Moo Surs, and three Moo Sur boys are pupils in Mr. Collins' school. The significance of this will be better understood when it is remembered that Dr. McGilvary, who had the privilege of reaping these first fruits of the Moo Surs unto Christ, says that he had never heard of them until 1885, and that in the *CHURCH AT HOME AND ABROAD* for May 1887, a description is given of the first visit ever made by a white man to a Moo Sur village. And yet already some of them are sitting at the feet of Jesus! What if this should be the beginning among them of a work of grace like that which has built up among their counterparts the Karens of Burmah a church of ten thousand members. And why not?

What say the stock-holders in the Laos Mission? Have their investments paid? Have their agents shown themselves faithful and efficient? Has the great Silent Partner done his share? Does the record of the past warrant still larger outlay for the future? For, as I heard the matter pithily put once, "the graves of our children in the churchyard do not grow longer, but for our living children we must provide larger garments year by year." Would we have it otherwise?

OUR MISSIONARY NEIGHBORS IN INDO-CHINA.

MISS ALICE MITCHELL.

The oldest mission in the Indo-Chinese peninsula, as well as the largest and most successful at the present time, is that of the American Baptist Missionary Union in Burma. Begun in 1807 by three English Baptist missionaries, among whom was Felix Carey, the eldest son of William Carey, it was transferred in 1814 to the American Baptists. Adoniram Judson, their great pioneer, had arrived in Rangoon the preceding year. For thirty-seven years he labored in this hard and most unpromising field, laying deep and solid the foundations of Christianity. At his death, the baptized Christians of Burma numbered over 7000. He had given to the Burmese language a careful translation of the whole Bible, a version which has received high praise for its literary excellence, and had also nearly completed a Burmese dictionary.

The work thus firmly established by Judson and his immediate colleagues has been prosecuted vigorously ever since. Twenty-one stations are now maintained in Burma by the American Baptist Missionary Union, the last of which was opened in 1890. They include the capital of the country, Mandalay, its great seaports, Rangoon and Maulmein, and the most important towns of its rich deltas and river valleys. The most remote point occupied is Bhamo, on the river Irawadi, 180 miles above Mandalay and only 40 miles from the Chinese frontier. The Baptist mission thus touches hands with the China Inland Mission, which has also a station at this point. Through the station recently opened at Thibaw it is drawing close also to our own Laos mission, for Thibaw is the capital of the Shan country lying to the north of Siam, whose people are closely related to the Laos tribes.

The laborers in this extensive field are 184 American missionaries, assisted by 530 native preachers. They have organized over 500 churches with a membership of nearly 30,000 in all. Of these only about 2000 belong to the Burman race, while 27,000 are Karens, and the remainder Shans, Chins, Kachins, etc. The Burmese field presents an exceedingly complex network of races. Forty-two nationalities are enumerated in its population, though they are grouped into four principal classes, viz., Burmans, Talaings, Shans and Karens. All except the Karens are Buddhists. The Karens believe, in a vague way, in a Supreme Being, but also make offerings to *nats* or demons. They have no idols and no priests. From the beginning they have been found more open to the Gospel than any of the other inhabitants of Burma, and the history of their conversion is one of the most marvelous chapters in the annals of missions. Of the 542 churches of the Baptist mission in Burma, 496 are composed of Karens. Of these about 400 are self-supporting. Last year, besides all that they raised for self-support, these Karen churches gave over \$4000 for general missionary and benevolent purposes and about \$20,000 for schools. Their total contributions were over \$40,000. Of the Sgau Karens of the Bassein mission we are told that "in twelve years this people, steeped to the lips in poverty, expended in the building, supporting and endowing schools \$135,000, besides building their chapels, supporting their pastors, their village schools and their native missionaries; and in 1875 and 1877 sent 1000 rupees to the sufferers from famine in Toungoo and to the perishing Telugus. Since 1880, under Mr. Nichols, they have continued to advance. They have endowed their high-school, 'the best in all Burma,' with about \$50,000; they have about 425 students of both sexes, a fine

printing-office, and an extensive saw-mill and machine shop. They have enlarged their great Memorial Hall and built and endowed a hospital. The discipline of the churches is strict; their pastors are well and thoroughly trained; their benevolence is maintained on a system which reaches every member; and in their dress, furniture, domestic life and social condition they compare favorably with the country churches in the United States." The Sgau Karens number about 100 villages, of which 83 are Christian villages. These Karens are a people, it should not be forgotten, who sixty or seventy years ago had no written language. The early missionaries had first to reduce their tongues to writing before even that fundamental labor, the translation of the Bible, could begin. Thus the Sgau Karens have possessed the whole Bible in their language only since 1853, the Pwo Karens only since 1881.

The Burmans proper form a great contrast to the Karens. Having long been the ruling class, they are very proud, and look with contempt upon both foreign and Karen Christians. Buddhism has a strong hold upon them, making them far less receptive to Christianity than the Karens, whose ideas of religion are but rudimentary. Yet even among the Burmans, substantial progress is to be noted. In Rangoon and its out-stations are four Burman churches, three of which are self-supporting. They received in 1890 sixty-five new members. At Maulmein is also a large and successful Burman department, and there are in the whole country twenty-eight churches exclusively composed of Burmans. This work will no longer appear unfraughtful if its results be compared with missionary achievements in other idolatrous lands rather than with the exceptional success of the Karen mission. How extraordinary this has been will be seen when it is noted that there

are now about three-fourths as many Christians among the Karens as are to be found in the whole empire of China, in which thirty-nine different missionary societies are laboring.

Besides the American Baptist Missionary Union, several other societies have more or less work in Burma. The Church of England has been represented since 1859 by the Society for the Propagation of the Gospel. Its work is largely educational, including St. John's College, at Rangoon, which numbers over 600 students. Maulmein, Toungoo, Mandalay and Schweybo are also occupied as stations. A few other denominations are represented to some extent in Burma, as the English Wesleyans, the American Methodists and the German Lutherans.

The chief strength of German missions in that part of the world, however, is to be found, not on the mainland, but in some of the remoter parts of the Dutch island empire with which Siam is linked through the Malay Peninsula. In Sumatra the Rhenish Missionary Society has been at work since 1860 and it has now 34 European missionaries stationed in that island. They are assisted by 228 native evangelists and 15 ordained preachers. Of the latter a missionary worker writes: "We have some splendid fellows among these so-called *pandita battak* [native preachers], of whom we have now fifteen,—a goodly number. It represents by no means the smallest part of the fruit of our missionary labors in Sumatra!" The Rhenish Mission reported last year over 12,000 baptized Christians connected with its churches in Sumatra. These are chiefly located in the valley of Silindung, where the change wrought by thirty years of missionary effort has been so great that, as one of the missionaries writes, "We may now describe Silindung as a Christian land." The

mission is now actively pushing out into the new region in the northern part of the island, only recently opened up to its agents. Five new stations, four of them on the shores of Lake Tobah, in the Batta country, have recently been opened. In all these places the sound of the carpenter's hammer is perhaps thus far more conspicuous than the preacher's voice. Yet there are many inquirers and large classes of candidates for baptism. In one of these new stations, Si Gumpar, 146 have been already baptised and 600 are seeking that privilege. From many other parts of Sumatra, notably from Garoga, a mountainous region in the independent territory, urgent requests are coming to the German missionaries to send Christian teachers to the people.

In Borneo the Rhenish mission has found a much harder field and has passed through great vicissitudes. In a political uprising in 1859 the mission was entirely broken up and several missionaries killed, but the work has since been reorganized.

The various Dutch missionary societies are laboring principally in Java and Madura and in Celebes. In Java with its 19,000,000 souls, nominally Mohammedans but actually demon-worshippers, are a number of stations of the Netherlands and Dutch Missionary Societies. The Dutch Reformed Society has also work here and its training school for native evangelists is a flourishing institution whose usefulness is felt throughout all the Dutch Indies. In Minahassa, in the northern part of Celebes, encouraging progress is reported by the Dutch missionaries, 650 converts having been baptized last year.

The present is a critical time for the Dutch Indies. While the ancient religions are to a considerable extent losing their sway, Mohammedanism is actively aggressive and its numbers are being constantly increased. The

Dutch and German missionaries feel the urgency of the case. One of them writes: "Many doors are standing open to us and we ought no longer to consider where and how we shall begin, for Mohammedanism is striding ahead every day, Heathenism is dying out, and the fields we cannot cultivate, for lack of laborers, will sooner or later fall irrecoverably under the power of Islam."

As Mohammedanism in the Malaysian islands, so Romanism in the countries lying to the east of Siam is pre-occupying the ground which Protestant Christendom neglects. Between Siam and the China Sea are the four states of Tonquin, Anam, Cambodia and Cochin China, all under French control. In all these countries, with their 15,000,000 souls, there is not one Protestant missionary.

Letters.

SIAM.

MISS MARGARET GALT, PETCHABURÉE:—We had a very pleasant journey out, meeting friends in San Francisco, Japan and China, and arrived in Bangkok Oct. 10, quite fresh after so long a journey. We were met on the steamer by Dr. Hays who took us at once to Wang Lang, where we were entertained by Miss Parker during our two weeks stay there before we came over to our station. While there we met and visited all of our missionaries, becoming quite well acquainted.

All seemed glad to see some one fresh from home. As soon as arrangements could be made the mission "Comfort" was sent over for us. Our trip over in the house boat was by far the most novel and in many ways the most interesting of our whole journey. We enjoyed the trip very much and had some amusing times trying to make ourselves understood, since we knew no Siamese and the boatmen no English. Our Petchaburée friends had made every arrangement for us, so we did not find it necessary to

converse much with the boatmen. We had received word from Mr. McClure that they would meet us at the mouth of the McClong which is about half way. We reached that point in the evening about sunset but saw nothing of our friends. Casting anchor in the Bay we retired for the night and crossed the Gulf early the next morning, expecting all the time to meet the other boat, but the best laid plans are often foiled, and so it proved this time. Our boatmen had made a mistake bringing us by another route, so missing our friends completely. We were all day crossing the Gulf and coming up the river reaching the compound about seven in the evening. Since Mr. and Mrs. McClure were both away, Mr. Eckles who seems ready for every emergency, served as host until their return, 24 hours later. In a few days we were well settled and much pleased with our new home and surroundings.

WEST AFRICA.

UP THE OGOWE.

REV. W. S. BANNERMAN, *Talaguga, Ogowe, River*:—One year ago to-day we landed at Gaboon. We have enjoyed very good health through the year and are attached to our work and home in Talaguga. We have made considerable progress in acquiring the Pangwe language, and also in learning the Mpongwe. Our Sabbath services are fairly well attended by the Pangwes who live near, especially by the children and younger people. Often throughout the week canoe loads come here and ask us to "speak to them the words of God." A few days ago after such a meeting one of them arose and said "our fathers and their fathers and men of old for many generations have lived and died in this land and you (pointing to my Bible readers) are the first who have ever told us these new words. We don't believe your words yet, but we keep turning them over and over in our hearts and perhaps the time will soon come when the Pangwe will believe. Do not get tired of telling us these things for we like to hear the words of God and you must tell us them over and over." We are always welcomed to their towns. The

other day after a long absence I visited a large town down the River. The chief's son who met me at the landing said: "Why are you so long in coming? Go to my father's palaver house and I will call the people. We are glad you have come to-day for there are many strangers here from three days' journey in the Bush who will be glad to hear the words of God." We had a large audience of men, women and children. I was repeatedly asked why so long delay in visiting them. At the close of the meeting the son of the chief made what I thought a very striking remark: he said, "Come soon again, by your staying away so long you are hiding the words of God." Many strangers followed me out of the town and begged me "to visit their Big Town, and Palaver Houses, three days' journey into the Bush. They would kill a goat in my honor." What a change since my childhood days when I used to hear our dear devoted pastor pray that the doors might be opened into the heathen world! There are as yet no Pangwe professing Christianity on the upper Ogowe, but we are encouraged as we consider our Mpongwe workmen, some of whom are beautiful Christian characters although their parents are still heathen.

JAPAN.

FIRST FRUITS.

REV. G. W. FULTON, *Fuku*:—We had a baptism recently—last Sabbath week—the first one of our church who has been baptised here. Like Paul's first fruits in Macedonia, the first believer was a woman. She is an official's wife who has been attending our services for a good while regularly, scarcely ever missing. She has endured a good deal of persecution—not in her own family, however, as her husband was willing to have her baptized, and perhaps is a believer himself. She desired very much to be baptized, and as her faith seemed so strong, we

thought it best not to keep her waiting any longer. We had the Lord's Supper also, and six or seven who have come here from other places and who are members of our church, partook with us. Our evangelist was very happy over this first fruits of Fuku, and almost broke down as he offered the prayer of consecration of the new life to God. One or two more are earnest inquirers, but are not yet ready for baptism.

CHINA.

SECURE YET WATCHFUL.

REV. J. N. HAYES, *Soochow*:—We reached Soochow in due time, having had an enjoyable trip from Yokohama, though the rumors of war and riots that we heard in Japan were not pleasant.

We have lived here in peace and quiet and have had no cause to fear though we have had an armed guard ever since we came back. There have been part of the time ten Chinese soldiers guarding the place, there are five on guard at present, though we think it is unnecessary. There has been a great amount of unrest among the people; they read very little and what they hear grows as it goes.

The trouble in the North seems about over, but the people near here are just learning that there is a rebellion; we are asked very often if the rebels are coming.

Strict orders have been given to the people in the country; at first every ten families were required to have a night watchman, now every family is ordered to have one. The watchmen carry a bamboo upon which they strike as they go, so the people at the little villages about simply prepare one of these little pieces of bamboo and hang it up by the door—it will indicate to the official who may come to inspect that the order has been complied with.

We do not apprehend any further trouble at present.

HOME MISSIONS.

HOME MISSIONARIES.

One of the most delightful biographies we have ever read is that of Rev. Truman M. Post, D.D., of St. Louis, Missouri. He was pastor of the First Trinitarian Congregational Church in St. Louis, from its organization in 1852 until 1882. In 1874, in the Broadway Tabernacle of New York, he preached a sermon on Home Missions, in which he said:

I know of no lives of greater Christian beauty or more heroic self-sacrifice than I have seen in the missionary homes in the West. Those lives, though sometimes for their very beauty seeming almost misplaced in that waste,—where they often fade away briefly and silently as the wild flower fades,—yet I have felt were not only sacrifices most precious to Christ, but evangelists mightier and more eloquent than all speech. . .

A recent issue of a St. Louis paper, the *Mid-Continent*, has an article from which we make the following extracts:

Then we need more heroic young men who for Christ's sake will fill hard places and be willing, if need be, to be like him looked down upon by the ignorant because they are willing to sacrifice themselves. Some day when the places are awarded by unerring hands there will be a difference. It would be a revelation to some of the prominent men of the church to discover how many splendid minds have been for a generation in the obscurity of a country field. Some of the best exegetical and linguistic work is being done in such fields, and much more would be done but for the fact that poverty necessitates a multiplicity of duties unfavorable to study. Yes! And there are wives in some of those home missionary manses who are the peers of any wives in the world, and they are as heroic as their husbands and suffer even more. I am not a missionary, and yet have

had some peculiar opportunities to become acquainted with the home missionary work in one synod—[Iowa]. . . .

There cannot be too much said in behalf of our home missionary work, or too much stress laid on the need of heroism on the part of theological graduates giving themselves to this work. . . . Even our foreign population can be reached with a good nucleus of our own people under a good pastor. In this presbytery is a field which some would pass by as hopelessly German. Twenty years ago a graduate of McCormick, a native Iowan, went there. He is still pastor and last week after a few meetings carried on alone he received twenty members. One of his best elders was formerly a French Jew. Another is a German. Could any man ask for a grander opportunity than that home missionary found? He simply took a most unpromising field and kept at it until he made it worthy of any man's care. But if a seminary graduate says, 'I can get an easier and better paid field near home,' if that is the standard of the day; well then, every man gives an account of himself before God.

God forbid that that should ever become the standard of the day, but we are sure that it is not now the standard in our theological seminaries, and never has been. There are self-seeking theological students, no doubt. There are self-seeking ministers, it is to be feared. There are cowards who wear the uniform of soldiers. But cowardice is the exception in our nation's armies, and a more rare exception in our church's seminaries and pulpits. Few men have had larger acquaintance with home missionaries than Dr. Post; the more recent writer from whom we have quoted has had no little knowledge of them; our own observation of them has not been small; and we know

of no class of men and women who are more honored and loved by all who have had such opportunities of knowing them.

The work to which they give themselves is worthy of the self-sacrifice it costs, and like all honest self-sacrifice for Christ, it has its best reward in a real ennobling of character, which needs no human praise. Its record is on high. It is a work which has vital connection with all other Christian work in all the world.

This is eloquently set forth, in the same sermon from which we have quoted, as follows:

The ultimate coronal argument for home evangelization is the consecration of a nation and civilization—destined probably to become the mightiest on earth—to the cause of Christian missions the world over, to bring the glory and honor of this nation into the city of God; to convert its riches into a missionary fund, its commerce and travel into missionary visitation, its energies of character, intelligence and institutions, into missionary forces; its churches enlarged and enriched, multiplied and sanctified, into perennial fountains of missionary endeavor and enterprise for all the earth.

The following letter just received at this office from an Alaskan boy, one of our mission scholars, will be read with interest. It is given verbatim:

MY DEAR FRIEND:

Your good letter pleases me very much, which came to me on last steamer I thanking you very much for the money which you sent me. I am now working very hard for my Master, although the work here is very trying one, but I trusted in His words, and I know that He would be with me at all times.

This afternoon I received a very sad news from my sister. She told me that my uncle is very sick, and he wanted to see me before he die, one of my uncle is already dead. They are so many people are dying off this month. I think I would go to sister this week on account of this news I shall re-

turn in here next week, or I may come back this week. I would also see the Governor Knapp when I get to Sitka. The Russian Priest here making a trouble. He told to the Indians not to come to my school. Please excuse me this short note, remember me very kindly to all to the kind friends, may the Lord bless, and keep you—Good-bye.

Yours in Christ,

FREDERICK L. MOORE

The Rev. Samuel C. Gunn reports forty additions by confession to the Gaelic church in Roxbury, Boston, and the Rev. Thomas Thompson, of Mountain Top, and Sugar Notch churches, Luzerne Co. Pa., report the reception of twenty-nine, with the prospect of further and faster material growth.

The *Independent* of February 18 gives us an article on Asheville as a health resort. Most of our readers know something about Asheville and what the Board has been doing there. Rev. L. M. Pease has 'charge of our Industrial Training School for the poorer classes of the mountain white people, which work is most highly commended by all visitors who have knowledge of it and have taken any time to investigate it. The Board was enabled to undertake this work by the generous donations of Mr. Pease and other friends. Mr. Pease has given much help to the Woman's Executive Committee of Home Missions in superintending the erection of buildings, in which work he is still engaged. A second and larger building will soon be completed in which is to be conducted the Asheville Normal and Collegiate Institute, under the care of Prof. Lawrence (late of Biddle University,) which is designed to reach a class of these people who can pay a small tuition, and yet are not able to patronize more costly institutions. The design of it is to

raise up a class of native teachers for the mountain region of the South.

We have about twenty schools in that general section of the country and the people are calling for more. The people are largely of Scotch-Irish descent, a sturdy, noble people. The writer in the *Independent* says:—

Altho' Asheville is not exempt from drawbacks it can well afford to be described as it is.

It is not the warm South and land of perpetual roses that some imagine, simply because it is in the South. The town, with a population of twelve thousand, is located on a plateau some thirty miles wide, at an elevation of 2,350 feet, and of this plateau it occupies four square miles, with hardly a piece of land in the township naturally level enough for a tennis court.

It is surrounded by mountain ranges, the Blue Ridge on the south and east, the Smoky on the north and west, from which fifty peaks arise that are four to six thousand feet in height, and the famous Mt. Mitchell, seven thousand feet. The elevation gives a bracing air, and the cool nights rapid changes of temperature and liability to high winds that belong to mountain regions. The mercury always falls to ten or fifteen degrees above zero two or three times each winter, and can rise to sixty any week. The mean temperature for the winter months is forty-nine degrees Fahrenheit. A variation of twenty degrees in twelve hours is not uncommon. The soil, chiefly clay, if mixed well with water, can make a mud rivaling that of Virginia, or produce a dust almost equally undesirable. There are fogs, so called, in the morning, spring and summer, sometimes day after day. How, then, can it be a climate for diseases of the throat and lungs? is asked in surprise by those who have not tried it.

The answer is, because, notwithstanding what is stated, Asheville has a dry, pure air, the driest this side of the Rockies, as shown on Dr. Denison's climatic maps, the humidity being comparatively low, from fifty to sixty degrees in winter, from sixty to seventy in summer. Evaporation is very rapid; any dampness in the

air never feels so heavy and clinging as in the lowlands. When the air is dry it is full of exhilaration. The amount of ozone is also remarkable. Dr. Karl von Ruck, who has taken charge of the United States Signal Service Station here for three years, and whose careful observations make him the latest authority, states that it averages sixty per cent. of the maximum. This winter it has been largely in excess of the average, when in Ohio he could scarcely get five per cent. for months.

Those who associate miasma with fog can breathe what they encounter. The Asheville plateau has a perfect natural drainage into the French Broad River. Snow rarely falls to a depth of more than two or four inches, and disappears in two or three days, so that it is very seldom that the air is cold from melting snow. This year the ground has not been covered once, and the fine, bracing weather has only been interrupted by two weeks in January, when rain predominated. There are few days when patients cannot spend hours on a veranda with southern exposure.

On account of the certainty of meeting with more or less cold weather, visitors should bring all their warm clothing needed at the North, and those who are delicate should be provided with lap rugs, in order that they may sit out-of-doors with safety, if they cannot take much exercise. Heavy wraps will not be in use constantly, but it is wiser to have them at hand; for out-door life is the one thing visitors should secure, first and last.

Dr. Karl von Ruck and Dr. S. Westray Battle, acknowledged authorities on pulmonary and throat diseases, do not advise patients to come here when too feeble to be out-of-doors, or to take any exercise. They are better off in comfortable homes. Of course those in the earlier stages of these troubles are the ones to be most benefitted. Whoever is strong enough to bear the air will be far more invigorated than in warmer temperatures. To arrive in the fall and become wonted to the air and life before winter, is often better than to delay until January. Better still for those who by inheritance or ten-

dency are predisposed to weakness of lungs, is to come and live here summer and winter for a while, and diminish or overcome the tendency. For Asheville is more favored than most health resorts in having an all-the-year-round climate, and two "seasons." In summer the nights are always cool enough for a blanket. The direct rays of the sun are fiercely hot, but the shade of umbrella or roof makes one comfortable at once.

June and July the hotels fill again with visitors from the South, and many delightful homes, closed during the winter, are again occupied by their owners. In the spring and fall mountain parties to points of interest, either within walking distance, or several days' journey on horseback and in carriages, are the order of the day. The mountains of this region afford a wide field for investigation, with shooting and fishing in their season.

. . . Mr. Moody has issued an earnest appeal to the Christian young men of Great Britain saying that there was never such a demand for young men for Christian work as in America to-day. The calls are from every centre of the country for evangelists, home missionaries, Sunday School missionaries, city missionaries, pastors' assistants, and Y. M. C. A. secretaries. All the calls that can be met are supplied; but in many cases requests have to be denied for lack of men. Recognizing that in Great Britain there are hundreds of young men with such talents that with the training of the school in Chicago, they would be fitted for efficient service, Mr. Moody appeals earnestly to them to consider the matter whether they are not called to come to America and train for and enter this work.—*Independent*.

Mr. Moody has the right view of the case, and this is somewhat in the same line of thought as that expressed in one of our recent circulars. We have been looking at the question of destitutions, and find that they number more than three hundred, and we wish to call the attention to all our readers to the facts. A good many

foreign ministers turn their attention to us in this country with very inadequate views of what is wanted and of our methods of operation. These are so different from those of the old country, that frequently they result in the failure of some who come to us, for want of adaptability. It would be well for such to study up our methods before they decide to come to America, but there is room for all if they can so adapt themselves. Our church is very much in favor of evangelizing the foreigners who come among us. There are twenty counties in Texas settled by Germans, which are open to us. There is a large movement being inaugurated among the Hollanders, who are coming in companies and taking possession of Montana and other parts of the Northwest, and in all cities great numbers of foreigners are congregated, who need careful husbanding; so that in all parts of the country the work among the foreigners is already white to the harvest, but in all the newly settled States there is demand for more laborers and more churches. For instance, a Synodical Missionary calls attention to the Oklahoma country, and says there are about as many counties soon to be opened for settlement as there are men in the class soon to graduate from one of our Theological Seminaries. He says he wants that whole class to occupy these points, and thinks that, by a system of itineration, they could supply about fifty places.

We desire to call the attention of the whole church to the urgency of the case, and to appeal to it to supply the necessary funds that we may not be hindered in this great work.

We give below some of the largest additions to churches by confession for the year just closing. Our impression is that revivals and conversions have been this year considerably more numerous and

widespread than usual. Some of the most notable quickenings and ingatherings are not given in this list, for lack of definite information thus far—as, for instance, at American Fork and Manti, Utah, and Manning, Iowa and Kansas City, Kan., and a number more. We have the names of more than a score of churches besides these, each of which has received twelve or more.

<i>Churches.</i>	<i>Pastors.</i>	<i>Number added by Profession.</i>
Manning and Manilla, Iowa,	J. A. J. Burnett,	51
Louisville, Ky.,	J. W. Boyer,	46
Kerkhoven, Burbank, and five others, Minn.,	D. E. Evans,	42
Fairbury, Ill.,	R. A. Van der Laa,	41
Ottawa, Ill.,	H. H. Gregg, Jr.,	39
Buffalo and Rockford, Minn.,	H. A. Noyes,	36
Mason, Voca and Sweden, Texas,	John A. Irvine,	35
Shandon, Cal.,	J. D. Beard,	32
North Church, St. Joseph, Mo.,	Frank Lonsdale,	30
Waterloo, Iowa.	J. R. McGlade,	30
Yates Centre and Toronto, Kansas.	M. T. Smith,	30
Summerville and Elgin, Or.,	R. H. Parker,	30
Chandler and Hayes, Mich.,	W. M. Wilson,	30
Mineville, N. Y.,	R. H. Wallace,	30
Cosmopolis, Wash.,	R. H. Parker,	29
Marshall, Minn.,	C. G. Miller,	29
Montpeller, Idaho,	M. H. Mead,	26
Rossie, N. Y.,	E. B. Flaher,	25
Richfield, Elwin, Syracuse, and Kendall, Kansas,	G. E. Bicknell,	25
Eustis, Fla.,	J. H. Potter,	25
Highland and Wrights, Cal.,	J. A. Mitchell,	25
Raymond, Ill.,	J. S. Caruthers,	25
Grace Church, St. Louis, Mo.,	H. J. Mulholland,	23
Elim and Bethany, St. Paul, Minn.,	A. W. Benson,	22
Livingston, East Bernstadt and Dix River, Ky.,	B. B. Van Nuya,	21
Akron, New Hampton and Martinsville, Mo.,	J. A. McKay,	21
Savannah and Rosendale, Mo.,	W. A. Smith,	21
Mandella, Minn.,	W. T. Hall,	21
Burlington and Big Creek, Kansas,	William Boyle,	20
Madison and Warnerville, Nebraska,	W. E. Kimball,	20
Portland, Mo.,	W. C. Robinson,	20
San Bois, Pine Ridge and Bethel, I. T.,	S. R. Keam,	20

In addition to the above list of additions to churches by confession of faith, we note several marked instances of quick-

ening and ingathering more recently reported:—

Rev. W. R. Dawson writes from South Knoxville, Tenn., that his field is promising and hopeful, and he has received during the year by confession thirty-four persons. This makes it all the more grievous that he finds it necessary to add that he cannot live on his salary of \$700 per annum in Knoxville, and having waited two years for the people to help him more, can wait no longer, and must go elsewhere. Will not some generous hand send promptly a special gift to tide this faithful workman over until Board and field can give him what he deserves and earns?

Rev. John Pipal, pastor of the Bohemian church in Omaha, Neb., reports thirty persons added to the church by confession of faith; and yet has to add that the work is very hard, the people “neglected, disturbed and discouraged,” the building not yet completed, and the work needing to be “entirely renewed.” He says there are 7,000 Bohemians in Omaha and 2,000 in South Omaha, where he is just beginning to preach—half of the whole number Catholics, and the rest, except his own congregation, non-church-goers. He preaches also in Prague, 70 miles west, where the people have a little church and forty acres of land. There are there thirty-five old Bohemian evangelical families and fifteen other evangelical families, who desire early connection with the Presbyterian Church.

The Rev. J. W. Dorrance, Snohomish, Wash., in connection with an application for aid from the congregation at Everett, for \$1,000 to make a salary of \$1,200 for its pastor, Rev. Thomas MacGuire, well and worthily known for former service at La Grande and Tacoma, writes some interesting information about that young and “booming” field. A “boom,” whether

long or short, means need and success for home mission work while it lasts.

Everett is a city a few months old. It was founded at the mouth of the Snohomish River by Messrs. Colby, Rockefeller, Hewitt and others, and is destined in the near future to be a very important place. The company is putting a plant there costing over a million of dollars—Nail Factory, Paper Mills and Steel Barge Works. Everett is to be the center of large manufacturing interests. The city has all the advantages which the Sound affords for commerce. It has one railroad already. The road bed of the "Three S" road is now made into Everett, and J. J. Hill has just completed his arrangements to bring his Great Transcontinental road into Everett. His men are now at work close by, and this point is to be his great seaport. These matters are stated to show that Everett has come to stay. The city may be said to have begun in September last. The plans have been matured for over a year. At the point where the church is built the population is about 1200. Everything was new and without organization when Mr. McGuire came into the field in December last. There was no church building of any kind, and no hall to hold services in. Mr. McGuire and I secured a desirable site for a church. Mr McGuire secured a Real Estate office, and has conducted services every Sabbath since. Steps were taken to put up a new church; it is now well on the way, and will be completed in three or four weeks. The building is 80x60. I know that Mr. McGuire has been laboring in the bounds of this presbytery since the first week in November, and while his expenses have been very great, he has received but \$12.00 from all sources for his work. Everett is just beginning. The people are contributing largely for building. They ask for \$1000.00 for support of supply. I hope that you will see your way clear to grant the whole amount asked.

The Rev. Alexander A. Vaughn writes from Grassy Cove, Tenn., as follows. We

urge the favorable consideration of his concluding question:—

I came to Grassy Cove last Sept. and the field having been vacant for two years, the mission was in a sadly neglected condition. The congregation of Grassy Cove numbered only fifteen members, and those living in a very cold and careless way. I wanted to get things into a more hopeful state. Amid many discouragements, and not the least, a want of pecuniary support, I commenced work in a quiet but earnest way in and through the School. Commencing in January, I held special services for some time, and when my own strength began to wane, for I was teaching about six and a half hours every day, except Saturday, I asked two brethren of the Presbytery to come to my help. They did so. We conducted the meetings for a month longer, holding services every day.

As a result, the good Lord poured us out a blessing such as this whole region of country never received before. There were about seventy conversions. Forty, as above, were received into our church mission. Some fifty of the students among those consecrating their lives to the Saviour. The influence has been deeply felt by all denominations. Never before has the mission enjoyed such a precious outpouring of the Spirit. The prayer meeting is now a delight, and the church services are much larger, the mission room being packed with anxious hearers. The Sabbath-school too is renewed. The whole Cove has been greatly blessed.

Our great need is a building to accommodate one hundred more boarders.

Some of the young men, bright and talented, are considering the matter of consecrating their lives to the work of the ministry. We have turned away at least fifty students who could find no room in the Cove to lodge.

Is this treating the Master as we should? Is this doing the work we are solemnly called upon to do in this long neglected region? I have never known more enthusiastic and devoted young people.

The annual report of Rev. Vincent Pisek, pastor of the Bohemian Presbyterian Church of New York City, shows that his field is well and thoroughly worked. He reports 300 attendance, 257 communicants, 149 baptisms (all of infants but one,) 1000 in three Sunday-schools, 17 received during the year by confession and 4 by letter, a church edifice valued at \$50-000, contributions to all the Boards aggregating \$65, \$110 given to other benevolent objects, \$200 towards the pastor's support and a parsonage worth \$2500. That is a right good showing.

There are at least 250,000 Bohemians in the United States. They are strong Presbyterians by heritage and inclination. Their congregations are governed by the "presbyterium," which is our "session," almost unmodified by meetings of the congregation. Our work among them is as yet incipient—simply from want of money—and yet growing and promising. Take such a field as Manitowoc, Wis., where we have the congregations of Melnik, Muscoda and Highland under the care of the Rev. Joseph Balcar. They have 100 attendants, 84 communicants, a Sunday School fairly attended; have two church edifices worth \$1700, one having been built during the year at a cost of \$1000; have a parsonage worth \$700; have organized churches at Muscoda and Highland during the year; have received 52 members on confession and have sent this Board a collection of nine dollars. This is a satisfactory showing for a foundation work among a poor people. The Rev. Václav Losa sends a like encouraging exhibit from the Bohemian church of Baltimore, which has had a wonderful growth, materially and spiritually, in spite of the disabling need thus far of a church building, and reports 69 communicants, 140 Sunday-school scholars, 18 received by confession, and contributions to four

Boards. This Bohemian work only needs more means for indefinite enlargement in Chicago, St. Louis and many other points.
W. I.

There are some wholesome suggestions in the following extract from a letter from a rural church in New York:—

"The church was about a hundred dollars behind when my year closed, March 1, but they have done finely in raising nearly the whole sum. Nearly \$50 has been contributed by people who do not go to church much—a large class in this community. I am especially pleased with that, for it indicates that I have gained the good will of the non church-goers, and I hope to see quite a number of them at our services 'to get the worth of their money,' as they express it. One of the trustees says he has changed his mind about asking the outside people to contribute. He thinks 'it is a kindness to them,' for they feel that they have a right to come to the services of the church they help to support."

Miss Catharine R. Watt writes from St. George, which has one of the four temples of Mormondom, and is the Mormon stronghold of San Pete county in Southern Utah:—

Spring with all its beauty has come to us in St. George. One of three young men who had come to us for a time has been neglecting his duty to his parents and himself. Very unexpectedly he came one morning to inquire what books he needed, and when these were found he studied diligently. It has been gratifying to observe the industry and general good conduct of the school. The attention given to the Bible readings and explanations by the older pupils is very noticeable.

One of the speakers at the Tabernacle not long since urged the congregation to begin the "baptizing for the dead," saying, "It takes just as much to save a dead man as a living one." I have also learned where the Garden of Eden was located—viz., in Jackson Co., Mo. This state-

ment was made by the "historian of the Mormon church." He had been sent to visit their former sojourning places, and a history of their church will be written. Polygamy is only one of the false doctrines taught this people.

No stronger or more significant proof of the effectiveness and success of the Board's educational work among the Mormons and elsewhere, under the care of the Woman's Executive Committee, could be given than is found in the following extract from a letter just received from Mrs. W. R. Campbell, of Mendon in the beautiful Cache Valley. The work may not show its full value and results for a while; but the next generation will tell a very different story:

About 60 different pupils have been enrolled in our Mendon mission school since it was organized, and not one of those 60 young people is a good Mormon to day. On the contrary, they and their families are all favorably disposed towards Christianity. These 60 young people belong to 20 different families. These families average over seven persons each. Hence we may say that our school has directly influenced about 150 people, and brought them all to the threshold of Christianity, and some entirely within the fold of Christ. Besides this, our work has had an effective leavening influence throughout the whole town. The Mendon of to-day is in every respect, intellectually, morally and spiritually, far ahead of the Mendon of five years ago. We can see a most wonderful change during the three years that we have been here.

From personal acquaintance with Mr. and Mrs. Campbell, not only at Mendon but in their former field at Provo, we are able to testify to their ability and devotion and courage and patience as forming no small part of the causes which under God have wrought the change here described.

W. I.

We desire to call special attention to Dr.- Chas. E. Knox's Monthly Concert

article (page 443) on "Objections to German Preaching." The one he mainly meets is the one often made that preaching in German tends to hinder, or at least retard, the Americanization of our German-speaking brethren. Our Indian population furnishes a parallel case. The Government some two years ago, in pursuance of the same idea, forbade teaching in their vernacular and enjoined English teaching only, not only in its own schools but also in all others on reservations, including even our Board's contract schools. No one will question for a moment the desirableness and necessity of the end thus aimed at. But the plain answer to the objections in both cases is the same. Such a rule would all but entirely exclude the present adult generation from education in the one instance and from religious teaching in the other. And further, we question utterly the efficiency of such deprivation toward the desired end of Americanization. The surest way in our judgment, to prolong and maintain the German character of the twenty German counties of Texas, for instance, would be to shut them in on themselves without religious influence, even if brought to bear on them in the use of the German language. On the other hand the presence of a live German preacher, who would of course know and use English as well, would directly as well as indirectly tend to modify their foreign characteristics, as far as these are undesirable, and to open the way for influences that would Anglicize them in speech and Americanize them in ethics and politics.

Rev. Nicholas Bolt makes a good annual showing for the Bethlehem church and Augustinus chapel (German) in St. Paul. He reports 175 communicants, as many in two Sunday-schools, 25 added by confession, 12 by letter, a church edifice worth \$11,000, contributions to

Home and Foreign Missions and other benevolences aggregating \$86, and \$300 given toward his support, besides \$500 raised for repairs.

Rev. R. L. Wheeler reports from South Omaha 300 average attendance, 155 communicants, 250 in two Sunday-schools, 30 received on confession, a church building and lot worth \$12,000, and gifts to seven Boards. The field is evidently well worked.

Such city charges are destined to be important factors in the difficult problem of city evangelization. So is the work of Rev. James C. Sefton in Arkansas City, Kan., where the average attendance is 250, and 33 have confessed their faith. This is close on the edge of the "Cherokee Strip," the opening mission field where we should have a new man in every new county seat.

W. I.

Rev. W. B. Clark writes of Ashland and Coldwater churches, in the county seats of Clark and Comanche counties, Kansas:—

Nearly everything is explained by saying that they are in south-western Kansas, and that the prosperity of the churches depends upon the country, whether it recovers from the financial depression of late years. The churches were once independent of each other, and I believe self-supporting. But Kansas is coming up again, and the fields should be held to the church. The pressing want is more people in the country and outside help for a time.

The state of things here described is one common to many other portions of our wide field—the Dakotas for instance—and one which demands and deserves sympathy and patience. The necessary and proper rule requiring yearly reduction of appropriations cannot in such cases be rigidly enforced.

W. I.

Rev. Wm. R. Campbell, our missionary at Mendon, Utah, one of the villages in the beautiful Cache Valley, under the gleaming walls of the cliff-perched Logan Temple, writes:

There are six persons in our Mendon congregation who have not missed a single service for six months. They have attended every one of our four regular Sabbath services—that is, the two preaching services, the Sunday-school and the young people's meeting. A few of our people, we believe, are Christians; and we have reason to believe that, if the ice were once broken, it would be easy to get quite a number to take a stand. Matters are improving a great deal; but the battle is by no means at an end.

Of Wellsville, a village near by included in his charge, he says:

We have been very efficiently assisted there by Miss Clemens, who is now teaching in the public school, and who comes to Sunday-school and preaching every Sabbath. If the Mormons should drop her out of the public school because of her help to our mission work, I hope the Board will be able to secure her again as mission teacher for Wellsville. She has great influence there, both because of her record in her own school, and because of the fact that the other public school teachers have organized themselves into a class for advanced studies and engaged Miss Clemens to teach them regularly. This gives her quite a prestige; and she is so consecrated to the cause of Christ that she takes great pains to use all the influence of her position for him.

The long continued work of the Rev. M. G. Mann among the Indians on the Puyallup reservation near Tacoma, Washington, has had its difficulties and drawbacks; but there must be solid and valuable results when an average attendance of 310 is reported, with 261 communicants, 186 in two Sunday-schools, and 38 received on confession. The Mud Bay Indians have built and paid for a church edifice costing \$400.

The Rev. Matthew G. Henry writes from Genoa, N. Y.:

I have been here three months. I find that in Genoa Second Church there has been almost entire neglect of taking collections for the funds of the Church during the past year. Genoa Third Church has done better. I am introducing the weekly envelope system for support of ordinances in both churches, and hope to put the churches upon a better financial basis.

Both churches have run down from what they once were. Genoa Second Church has been very much weakened by troubles in the past between ministers and the congregations, as well as by deaths and removals of prominent supporters. The taking away of the railway a year ago has affected the material prosperity of the people, and destroyed the prospects of the growth of the village.

Still, I do not see why a good strong church may not be built up here. The village is surrounded by a beautiful, fertile country. There are people enough to fill the churches if they could only be induced to come to church. There surely is enough financial ability among the people, if only their hearts were touched with a sense of their responsibility to God.

But it will require very faithful, persistent work. It will need the exertion of a great deal of patience and wisdom to heal up old wounds and divisions, and more than all, we need the Holy Spirit. There has been a period of great spiritual declension. The people are mostly not church-goers, and carelessness about spiritual matters generally prevails.

The Third Church, Genoa, is in somewhat better spiritual condition, though the field is not so large.

A CELEBRATION OF INDEPENDENCE.

REV. T. C. BEATTIE, ALBUQUERQUE,
N. MEX.

It was not upon the Fourth of July that the celebration took place, but upon Sab-

bath, Jan. 31, 1892. Although it was upon the Holy day, yet the fourth commandment was not broken. I think that all who were present would say that they had never enjoyed a celebration so much. On that day the First Presbyterian Church of Albuquerque, New Mexico, celebrated its independence.

Since its organization, some eleven years ago, it had been depending upon the Home Board for help.

At a congregational meeting held the Wednesday evening previous, the following resolutions were unanimously passed:

Resolved, That the members of the congregation of the first Presbyterian Church of Albuquerque, New Mexico, extend their heartfelt thanks to the Board of Home Missions, for their timely aid, during the years that have passed since the organization of the church.

Resolved, further, That as now the church has arrived at self-support, it wishes to express its loyal and abiding love for the Home Board which has nurtured it, and would pledge to do all in its power, that this most useful agency of the Church, may be able to enter into broader fields, and see more glorious results of its work than ever have been known in the past, grand as they have been.

At the Sabbath morning service of January 31 the pastor stated to the congregation and friends the result of the meeting on the previous Wednesday, and all rejoiced that self-support had been reached.

Since last June nothing has been asked by the Church from the Board. We have been trying to walk alone, and to the surprise of some, but not of others, we found that we had come to the beginning of the new year without the assistance of anyone. We could see no reason why we should not go on in the same way, and hence the resolutions were passed.

Concert of Prayer for Church Work at Home

JANUARY, . . .	The evangelization of the great West.
FEBRUARY, . . .	The Indians of the United States.
MARCH, . . .	Home Missions in the older States.
APRIL, . . .	City Evangelization.
MAY, . . .	Our Foreign Population.
JUNE, . . .	Our Missionaries.
JULY, . . .	Results of the Year's Work.
AUGUST, . . .	The Mormons.
SEPTEMBER, . . .	The Outlook.
OCTOBER, . . .	The treasury of the Board.
NOVEMBER, . . .	The Mexicans.
DECEMBER, . . .	The South.

OBJECTIONS TO GERMAN PREACHING.

CHARLES E. KNOX, D. D.

In the year 1877, a call was made on an active and influential Presbyterian layman in Chicago, to consult him in respect to the progress of German evangelization by Presbyterians in that city. We had then in the city one German Presbyterian church in the midst of restrictive and entangling limitations. The impression made on the minds of the caller, was that the Presbyterian "worker" was quite restive under the idea of preaching at all in German. He evidently considered the necessity a slight and transient one. That form of preaching to foreigners was to him of little importance. Were not the American people, especially the Chicago Americans, competent to absorb the Germans? The possibility that American Chicago could not readily and would not inevitably assimilate all foreigners, and do it soon—to argue the case was preposterous! The opposite possibility—that the Germans would come with a steady creeping army-march into the American domain—why! who ever could think *that* was not an American, and he knew nothing of the energy of Chicago!

It was not long after that time, that a

young German minister, born and educated in Germany, with gifts of thought and of speech, was desired by his Presbyterian friends, to preach to that Chicago German congregation in English. It was much as if Dr. McPherson, educated in Princeton and with American training, in taking his place of service in the German capital, should be asked to preach to the American colony and church in Berlin in German, but the absurdity did not strike those who proposed it.

Only fourteen years are gone, and now what? We read in the May number of *THE CHURCH AT HOME AND ABROAD* that while "one third of the population of the State of Illinois is within the limits" of Chicago and its sum total of people equals that of eight of the newer states and territories, the "astonishing growth is in great measure by foreign immigration," and the flood of immigration "is receiving a tremendous impetus by the World's Fair enterprise, and what shall be the condition of things afterwards no one can tell." *Six years ago*, one third of the school population was German speaking; and probably a much larger proportion at the present time speaks German. And we now have *two* German Presbyterian churches in that great city—the second of the Union!

In New York and vicinity the condition of things is somewhat better. The Reformed and the Presbyterian have co-operated in German work. The populous suburban region, with half a score of cities large and small in Long Island and New Jersey have worked somewhat together, so that to day in New York and its metropolitan district twenty-seven graduates of our German Theological School are German pastors, and two Seniors just called to two other churches, will make the number twenty-nine. There is no reason why this number should not be increased one-half, or doubled in a few years in these metropoli-

tan millions. Our institution in its attitude toward the Reformed Dutch and the German Reformed has no hesitation in accepting the policy of taking and giving. If we can have 50, 75 or 100 German pastors, well trained graduates of a good Presbyterian Theological institution in this great metropolitan district, we shall not only lead a large body of German people up the ascent of a true church life, but we shall harmonize and unify a broad body of believers.

Is it not time for the Christian American citizen to surrender a superficial vanity which is as worldly as it is amazing? When multitudes of souls are in peril, is there anything more worthy of Dr. Charles Hodge's phrase "the very insanity of self conceit" than the unreasoning and dogged opinion that religiously we are rapidly absorbing all foreigners?

Objections are constantly reiterated against this form of preaching. Although the easy answer brings no rejoinder, yet an objection which gets life from a *notion* rather than from a reason, must be periodically met.

1. We must *Americanize* the German. This is the *old* one. Truly the answer is. We do Americanize him. What! Do you Americanize him, when you preach to him in German? Certainly we do, and *you keep* him *German*, when you *refuse* to preach to him in German. Chicago is proof. If we had 25 or 30 German churches there, with earnest and godly preachers in the German tongue, pressing on with living zeal to multiply their number, we would have a foot hold at least for the Americanization of the German people in that city. We might turn the decision on the American Sunday question just now.

Does American *character* consist of words, or vocal sounds? Does it originate in the throat, or even in the symbolizing faculty by which the mind expresses the original perceptions and reasonings? Is a church member

less American because he says *pastoren* instead of *pastors*, *gemeine* instead of *church*, *gerechtigkeits* instead of *righteousness*, *die gnade gottes* instead of the *grace of God*, and *Heiland* instead of *Saviour*? Is it not the main thing to make the original controlling force of the *idea* and of the *principle* in him correct? If his theology is *sound* and permeated with faith and love and devotion to Christ, is he less a Christian because he thinks and expresses his thought in German words and phrases? If his *mind* is a godly mind, he is none the less an American that he communicates his mind in German idiom and vocabulary. And if he is instructed in the fundamental principles of American life and of American citizenship, will he not communicate his principles to more fresh immigrants in German than in English, and so create more speedily among them a *body* of American opinion? What we need is a *body* of thorough Americans speaking the German tongue who shall be in *instant* contact with the fresh arrivals.

But is it *American* character which the *Church* is sent into the world to make? Must we ask the revision committee to insert in their report, "Go preach American citizenship to every immigrant." Have we so little confidence in the natural alliance between Christ's gospel of spiritual equality and spiritual liberty and American principles that we must *force* the union? What the Church is to do is to make Christian character, and to let the Biblical Christian spell his way into the life of the Republic. The Republic is safe enough if the German has the *gospel* in him. And the Republic is not safe, though the German speak English, if he is in *opposition* to the gospel.

The practical *fact* is that we retard the transition by identifying Christian life with American life. We are not content even

with the identification. We insist on thrusting into the face of the German, American life in *advance* of Christian life. The Church does this. And the German answers: "I come from the Fatherland to escape the union of church and state. Your preachers and your churches in America, as your *supreme* anxiety, wish to bring me under the power of state ideas. I understand all the requirements of that: official power, priestly craft, mercenary gain, etc. I come from Germany with my mind decided against *that* oppression." And so we lose the opportune moment, when the pure gospel should have breathed its genial love upon his heart. And we must conclude that if he often makes this a mere excuse for avoiding the Church, it is an excuse which is something like rhyme and reason to those escaped from state church evils.

Is it not, after all, the best way of Americanizing him, to get the German with all despatch into the Church? Is it not best to give him a genial welcome on his arrival; to surround him at the earliest moment with sympathetic influence, to create a body of social life around him which will tide him over into his new conditions? Is it not better to take him on the side of his *agreements* than on the side of his *disagreements*? Is it not better at once to waive things indifferent? Is language *vital*? Is it *essential* that a German shall surrender his pride in his German educational system, in his philosophers, his historians, his poets, his literary critics, his word-painting language, in order to be an American? Shall we say to him, in street vernacular, "Hurry up. New York counts time. Chicago means business. Surrender that language. The Church has no use for it. We make better hymns every day than Luther's hymns. There is no such preaching in German, and there are no such

preachers in Germany as in the American pulpit?" Possibly, the sturdy German may be sensitive, when you issue a general order, and insist that at every church door in America shall be a tablet, *Die deutsche Mutter sprache ist verboten*.

Have patience then. Take time as a factor. Impatience is not always strength. Be content with *this year's* work, if it knit the German's thinking into your thinking, if you bring his feeling into full sympathy with your feeling, his purposes into full harmony with your purposes in the kingdom of life and hope. Transition in *language* is not swift. It is sufficiently satisfactory if it moves slowly through twenty-five or fifty years. Is it not better to have Germans by the 100,000 in sympathy with Christ and with the life of Christ's Church, who speak the German tongue, become bi-lingual in the second generation and English speaking in the third, than to have Germans by the 5,000 who at *once* take the English language and habit, and leave the 95,000 to drift into indifferentism and skepticism and in the second and third generations end the transition as English-speaking skeptics?

"Put yourself in his place." Try it when you go to the Continent. Join the permanent American colony in Paris or Berlin. Consider your attitude towards the French or German Protestant who would refuse you the common courtesy of English preaching, who should insist that all Americans who come to *dwell* on the continent should listen to preaching only in the vernacular of the continent, that Dr. Thurber and Dr. Stuckenberg should preach to American-born residents in French and German; who would give you no generous indulgence in your mother tongue in the inmost realm of sacred feeling, and who would grant no *time* in which to make the gradual linguistic change.

Letters.

CALIFORNIA.

REV. A. M. MERWIN, *South Puzadana*.—The Ayusa Church building was destroyed by the gale December 10th, carried by the wind sixty feet and demolished. Half the material can be used for a smaller building. The usual services continue to be held, but in a private house. One hundred dollars would enable us to construct and have a room suitable for worship.

Yesterday opening exercises were held in the San Gabriel Church, Rev. Carlos Bransby gave us an excellent discourse, Rev. Antonio Diaz made a short and pertinent address, and the undersigned spoke of the faithfulness of God as illustrated by this enterprise. Thirty years ago a respectable Mexican in San Gabriel secured a copy of the Scriptures and resolved to follow its teachings. On the Sabbath he gathered his family for worship and instruction. He was maligned and persecuted. Five years after embracing the gospel he died, rejoicing in the Lord Jesus. Three years ago I was called to the bedside of his dying widow, who said to me: "Those are my children, my grandchildren and some of my great-grandchildren. I desire that you teach them the true doctrine of Jesus Christ and his Apostles." Since then the sons and daughters, with but one exception, and a number of the grandchildren, have publicly professed the faith of the parents. Others have joined them in this goodly fellowship. Hence the necessity for this church edifice, which was removed from Los Nietos and has been reconstructed at the cost of about \$500. Several American families in the neighborhood desire to have public worship and Sunday-school in English.

One of our most devoted and intelligent members, Doña Guadalupe, residing at Mission Vieja, has gone to her reward. Around her bedside, during her last hours on earth, were gathered eight or ten persons whom she had guided to the hand of God. One of them was a niece who was recently married by me, at sea, to a converted Mexican. She was under age, had no guardian,

and her relatives consented to this ocean marriage.

REV. H. A. NEWELL, *Los Angeles*.—I have now to chronicle beside the full usual measure of regular work the dawns, at least, of that for which we have so earnestly prayed, a deepening and widening of spiritual interest in families heretofore unreached by any spiritual influences.

Sometime before the Christmas holidays, Bethany inaugurated a series of cottage evangelistic prayer meetings, and your missionary and his wife were gladdened by the hearty cooperation of the members.

The meetings, three each week, were held in different portions of the community, and particular pains were taken to reach those who were not church-goers. These efforts were continued several weeks, and the Lord has blessed the faith and work of His servants. With us, at least, such gatherings are an efficient factor in city evangelization. The week of prayer was observed, and the attendance was large and the interest deep. We are hoping to be able to enlarge this effort and continue it after the rainy season. The work among the young people is important with us. Besides the Y. P. S. C. E., which moves on with increasing strength, we have a Junior Endeavor of some thirty members.

Systematic visitation in the district naturally reached by us is resulting in making Bethany a centre of religious influence unfelt before.

Some Chinese and Spanish work naturally falls into our hands. Upon the whole, the outlook for Bethany is better and brighter than ever before.

NEW MEXICO.

REV. T. M. MARSHALL, *Chamita*.—The work in my field (especially in this Eastern end of it) has improved decidedly since last quarter. There I was alone—all, all alone, with not an aid of any kind or degree East of the Continental Divide.

About the beginning of the quarter Miss Hattie Griswold, an Indian from the Pueblo of Pojuaque, educated in our Albuquerque school and once a tutor in it, began a school for me in the plaza (town) of El Quemado.

As I did not succeed in raising funds enough fully to pay her, she charges 50 cts. a month for each pupil; this affects the attendance considerably. She is lighting a dark place. José Emiterio Cruz has taken the field vacated by Abram Cardenas; I assigned him more specifically to El Carro, El Quemado and Las Truches, thus giving him three closely settled localities, with 1,200 to 1,500 souls occupying some fifteen miles of the upper valley of Rio Santa Cruz.

The fanaticism of Romanism which was so intense when I began going there a few years ago has largely died out, and it seems to me that the time for arousing interest and gathering in souls has come.

I have been with him twice at El Quemado in five services, and twice at El Cerro where I aided in one service. One Sunday night we had two rooms packed (like sardines in a box) till there was scarcely room to stand to preach. The few seats were occupied and then the people (especially the women) sat on the floor in true oriental style so closely packed that there was no place to step among them. They mainly gave good attention and went away pleased. This is the more remarkable as the day before we had had continuous difficulty in getting a place to stop, much more to preach. There is nothing like a hotel in any purely Mexican place. The friendship and the hospitality of a people who are very poor—or at best most rudely prepared to furnish what an American would regard as the rudest and barest necessities of a transient camping—are all that there is to be depended upon for either man or horse.

Only last Monday all I had for breakfast was cold pancakes and water, after which I drove fifteen miles and did some mission work before I got home to dinner. Coffee with sugar and this bread was all the family had. From Saturday till Monday, with three sermons and no end of mission talk, the food in four families had been

little better. The bed and room were good—very good. But I was sick.

I do not eat red (cayenne) pepper stew (which looks like stewed tomatoes) nor drink coffee, and as these are the staples after bread, I often have only bread and water, bread and peas, or bread and beans. In more than seven years of writing to you, I have not hitherto mentioned this very great hardship of food for man and beast. But in my present state of health it is an almost insuperable obstacle. Avoid it? no. To reach the people the missionary must be one with them. Feb. 1, Joan Manuel Martinez came on. I sent him to live a little while in San Pedro and directed him to work San Pedro, Santo Nine, Santa Cruz, and Los Cuarteles constantly and thoroughly, with an occasional trip to adjacent points beyond them. His work gives promise of good.

I have been to Capulin, which is 8,700 feet high; I purpose going in March, as soon as the snow will permit me to do so. The brethren are there abandoned of "helper," teacher, me, and you. Oh, how long?

I have not been to Dulce; from what I can learn of the snow on the Divide I shall not be able to get there before Presbytery meets. Julian Bautista Torres is my "helper" there. His reports are encouraging.

I have continued to distribute tracts, *El Anciano*, etc., and to sell Bibles, religious books, and school books. The sale of books has been quite limited during the quarter, but my carrying them has given me access to schools, families, and people generally in a freer and more acceptable way than I could have had in many instances otherwise. Even when they do not buy it frequently gives me the opportunity to read without prejudice from the Bible or other good book to them to show them what it is like. Often the prejudice against tracts is entirely overcome, for the time at least, by such reading and comment. I am also sought for when books are needed, thus giving me many opportunities that I would fail to find for myself.

I presume I have distributed about 8,000 pages of tracts during the quarter; I have them in great quantities and they are constantly going.

UTAH.

• REV. N. E. CLEMESON, *Richfield*:—At the close of the week of prayer there appeared to be sufficient interest among us to warrant our going on with the daily prayer meeting. The interest increased day to day. Soon three persons began inquiring "what they should do." It now became evident to me that the convicting Spirit was moving among sinners, as well as laying the burden of souls upon the hearts of Christians. Our prayer and labor became unceasing. Soon a young mother, for whom we have watched and prayed for two years, whose husband is an infidel, came into the light and the liberty of the Gospel. She was followed, in a few days, by another woman. A week later a young man, whose mother belongs to our church, also gave up the useless struggle and yielded himself to our glorious Lord and sovereign Redeemer. Brother Martin came down and remained with us nearly four weeks. His presence and labor added much to our efforts for souls. A number of persons became serious and began to inquire. At present six appear to be walking in the light. Others are still inquiring. One man, a husband and father, I believe is near, if not in, the Kingdom. His conversion will open the way to his wife, and I think also to his brother's family. My hands are still full, day and night, and the glorious work of the Spirit goes on. We are all very much encouraged and refreshed. The visitation from the presence of the Lord has certainly come.

MORMONISM.

I suppose most people east believe Mormonism has made an unconditional surrender to the government of the United States, and that the Mormon people are now living in harmony with the laws of our country. I do not wonder that such an impression should be made, especially after the great professions that have been made and the much that has been written. But it is a mistake. Mormonism has not surrendered. It has taken back nothing. It has

given up nothing. It is still the "Kingdom of God on earth."

It is perfectly safe for the government at Washington to manage affairs in Utah at least for the present. Give us *Christian civilization* in Utah before self-government.

REV. S. L. GILLESPIE, *Box Elder*:—"We are seeing great things whereof we are glad." Here at American Fork where I am now with Brother Webster, they are returning to Zion, not "One of a family and two of a city," as the Mormons invert the Scripture, but as in the New Testament, by households. A gentleman and his wife and five children have joined us most happy, joyful, praying Christians. And last night his wife's brother and the brother's wife gave a most interesting experience of their struggles to get out of the darkness and delusion of Mormonism. And also five children of the school last evening accepted Christ, and joined in our after prayer meeting, while a number asked for prayers for themselves or others. So the Lord is truly blessing us with His converting power, and bringing forth the glad harvest of the many weary years we have been toiling.

The workers here seem greatly encouraged, and are putting forth more individual effort, in house-to-house visitation and reading and prayer. It is truly remarkable that many Mormon families are receiving and hearing us with favor, and permitting their children to join us without opposition, so that we are "Praising God and having favor with all the people."

And our work at Box Elder has progressed with regularity, and with some spiritual interest. Now that their desire for Statehood has released the bands and strict oversight of the priesthood, many of the young Mormons attend our services. So the Lord is using this means to bring them under the sound of the Gospel, and I hope will also give us His Spirit to improve this opportunity.

FREEDMEN.

THE EVOLUTION OF THE AMERICAN NEGRO.

REV. H. N. PAYNE, D. D.

Accurate measurement of growth implies and necessitates a clearly defined starting point. As the Anglo Saxon cannot compute what the ages have done for him unless he goes back two thousand years to the time when his heathen ancestors worshiped Woden and Thor in the forests of Germany, or offered bloody human sacrifices on Druid altars in England, so the degree and character of the development of the American Negro can be estimated only by recalling to mind his condition on arriving in this country.

It is 327 years since Sir John Hawkins, an English sea captain, landed the first cargo of negroes on the shores of the New World, and then kneeled down and thanked God for his safe and prosperous voyage.

The slave trade thus begun was kept up to a greater or less extent until near the time of the Civil War. There are negroes in this country whose parents were brought from Africa as slaves. There has been no change in Africa, and what the ancestors of the American Negro were can be seen by reading any reliable book of travels and explorations in that dark land. They were idolaters of the lowest type. Unacquainted with elevating and ennobling ideas, untold ages of spiritual darkness had closed their eyes to the commonest claims of morality and humanity. In this mental and spiritual condition the African began his career in America.

HIS DEVELOPMENT UNDER SLAVERY.

As the Egyptian bondage had its place in God's plan for his chosen people, so the hard cruel years of bondage in this country were made by the God of all grace a

means of blessing to the American Negro, and of preparation for the next step in his unfolding plan.

The negro made three valuable acquisitions under slavery:

THE ENGLISH LANGUAGE.—While this was the language of command and obedience, it was also the language of instruction. Think of the world of knowledge and thought to which it introduced the humble slave. Think of the world of quickening and elevating ideas made familiar to him by it. The slave-holding class were remarkably intelligent and social. Political, economic and religious questions were frequently discussed in the presence of favored servants, and the ideas thus gathered found their way, to a degree, through the quarters. Seed was sown that bore fruit in after years. When the time of his freedom and opportunity came it was an enormous advantage to the negro that he was familiar with the language in which the best thought of all times was enshrined in books, the language in which was expressed the domestic, social, political and religious life of the greatest of free nations; a nation of which he was at last a part.

INDUSTRIOUS HABITS.—Gen Armstrong says, "Labor is a great moral and educational force. Next to the grace of God, hard work, in its largest sense, is the most vital thing in Christian civilization." The negro is naturally easy going, indolent, improvident. The necessity of toil was upon him during those long years of tutelage, so the habit of toil was formed.

When, in recent years, he was thrown upon his own resources and compelled to care for himself in the stern struggle of life, his hardened muscles and industrial skill served him well. Not only has he

been able to take care of himself, but to become a large contributor to the world's wealth. This is owing to the training he had received before "freedom came."

In this connection should be mentioned the habit acquired in slavery of submission to constituted (I do not say rightful) authority. To this may be attributed the freedom of the South, in the old times, from that which was always feared but never came—negro insurrections. To this may be attributed that most wonderful fact in history, that when, during the Civil war, the white men were drawn from plantation and town to recruit the Confederate armies perhaps hundreds of miles away, leaving wives and children to the care of their slaves,—absolutely in their power—not one act of insubordination or of violence or of wrong to these helpless ones was committed. Though the slaves knew that their masters were away fighting to make their chains so strong that they could never be broken, the law-abiding instinct and the habit of obedience were so strong upon them that they did nothing to avenge their wrongs, or to secure by violence their freedom. Some have ungenerously said that the quiet and good order of the blacks at that time were caused by their timidity; that they were cowards, and did not dare to raise their hands against those they served. The falseness and silliness of this assumption are shown by the fact that when an authority which they recognized as supreme, the government of the U. S., called them to arms in its defence, they quickly responded, and to the number of 200,000 enlisted as soldiers. On 150 battle fields they proved their bravery and their manhood, and in hundreds of instances showed they had courage to die for the life of their country and their own liberty.

It is this habit of the negro, partly natural and partly acquired in slavery, to render unquestioning obedience to the law

and its representatives that accounts for the prevalent good order in the South to-day, though in many places the negroes vastly outnumber the whites. It is a hopeful sign for the future.

THE CHRISTIAN RELIGION.—The most important thing the negro learned in slavery was that there is a God who made him and loved him, and a Saviour who died to redeem him. The religion that he learned from his master did more than any and all things else to lift him out of his degradation and savagery. When the hand of Jesus touched him the evil spirits that had tormented him departed.

Daniel Webster was once asked what was the greatest thought that had ever filled his mind. After a moment's pause the statesman made answer, "The greatest thought that ever filled my mind is that of my personal accountability to God." Then, after a moment of silence he arose and withdrew from the awed and hushed company.

The mind of a slave may not be so far reaching as that of Webster, but when the thought of God and eternity takes full possession of even a humble soul it is quickened and exalted thereby.

Many an earnest minister of God, many a kind Christian master or mistress loved to talk to the poor unlettered slaves about Him who loved them and gave himself for them, and of hopes that have their fruition beyond the grave. Because this world had for them so much that was hard and sad and wearying, they loved to hear of one whose God should wipe away all tears from their eyes, and they should have rest; because in this world so much of sorrow fell to their lot, they loved to hear and think and talk and sing of another world, where there shall be fullness of joy. It helped them to bear life's burdens to be able to take them to Jesus, and to know that by and by they will have done carrying them. No one

has made a more careful and intelligent study of the negro, both during and since slavery, than Rev. A. G. Haygood, D. D., now a Bishop in the M. E. Church, South. His testimony is emphatic as to the genuineness and value of the religion of many of the old-time slaves. Their ethical ideas were sometimes crude, and their theological notions whimsical, but they were saints of God, and are now with him in glory.

It is certain that the Negro slave who learned to know him whom to know aright is life eternal, secured the thing of most value in all our Christian civilization.

"When freedom came," vast numbers of these poor people, though they had no earthly store, had a treasure laid up in Heaven. Because they were the Lord's freemen they were better fitted for the political liberty at last granted them.

Something of the marvelous story of their development under freedom, will be told in a subsequent paper.

WORDS OF CHEER.

Rev. Thomas Ward White, the evangelist of the presbytery of Eastern Texas, Southern General Assembly, thus writes about the Mary Allen and Mary Holmes Seminaries:

"During the past ten or fifteen years the writer has been actively engaged in evangelistic work in the states of Mississippi and Texas. Much of that time has been spent among our colored population. Dr. Allen, of the Freedmen's Board, was urged to send an educated colored ministry to the "black belt" of Mississippi so graphically described by Miss Holmes in her recent visit to that section. I can only say, if the Mary Holmes Seminary does for Mississippi one half what the "Mary Allen" has done for our portion of Texas, then surely our brethren and sisters of the North should thank God and

take courage. Brethren, we of the South (Presbyterians) welcome you to our hearts and our homes."

SOLDIERS AND FREEDMEN.

We received the following note yesterday from an old soldier in one of our western states:—

I enclose four dollars to you. I am an old soldier drawing a pension, and I give a tenth to the Board of Missions for Freedmen which I think is a worthy cause.

This "old soldier," as others did, saw something of the Freedmen during the war, their wretched condition, their poverty and ignorance, and need of help. He experienced the kindly feelings of the colored man towards the Union soldier especially in times of danger and distress. He saw him guiding the Union soldier while escaping from a southern prison, through forests at night, and hiding him in his cabin by day, and when hungry sharing his last hoe-cake with him. I have scarcely ever addressed an audience on the Freedmen in which there was not an old soldier who came to shake hands with me after the address and tell me of some act of kindness he had received from the colored man in the South. Not long since, after an address in a western city, three men came to me and after shaking my hand said, "we would never have made our way from Andersonville prison to the Union lines but for aid given us by the colored men." There are many in our churches now whose sons and brothers and fathers were befriended by the poor colored man during the dark days of the great civil war, who could, in return, help the freedman now in his effort to rise from the degradation which slavery has left upon him.

PUBLICATION AND SABBATH-SCHOOL WORK.

TESTIMONY OF PROVIDENCE.

It was the Assembly of 1887 that ordered and made provision for radical changes in, and enlargement of, the benevolent work of the Board of Publication, which was thenceforth to be known as "Sabbath-school Missionary Work."

In obedience to the directions of the Assembly, the practical organization of Presbyterian Sabbath-school Missionary Work was completed April 1, 1888. We have, therefore, up to the first day of April, 1892, a period of four years, in which to review and to note the results attained in the prosecution of this new missionary enterprise.

While four years in the operations of this branch of the Church's evangelizing activities can scarcely be deemed sufficient in time for a rounded out and complete judgment upon it from all standpoints, it is sufficient to enable us to answer the natural questions: Has the wisdom of the Church, in the creation of this arm of missionary effort, been vindicated? Do the fruits produced by the work give reasonable promise of the fulfillment of the prophetic declarations of the General Assembly?

THE DIVINE APPROVAL—DIRECT.

The number of Sabbath-schools organized by the Sabbath-school Missionaries of the Board, and those established under the standing offer by the Board of free supplies for one year to Presbyterian Sabbath-schools organized by persons other than missionaries, from April 1, 1888 to April 1, 1892, is 4,709. Into these schools have been gathered 174,915 teachers and scholars. From these schools about two hundred churches have grown.

During this same period 241,331 books have been given away, and 51,419,165 pages of tracts and periodicals distributed. The total number of grants of literature

(books, tracts, periodicals and lesson-helpers,) during this period was 7,667, the value of which was \$61,251.70.

The number of families visited by the missionaries was 235,024, in the larger number of which religious literature has been placed.

This, in brief, sets forth, so far as mere figures can, the results of four years' labor in Presbyterian Sabbath-school Missions. This is the seed already planted; the fruit already gathered. It is not claimed that all the seed fell on good ground, and brought forth fruit. Such success has no analogy in nature, and manifestly was not contemplated by our Lord in the parable of the Sower.

When it is recognized that the field of this Sabbath School Mission work is, in large part, spiritually barren and uncultivated; and still further, when it is remembered, that this work was organized to seek out the waste places, the destitute and sparsely settled communities, and especially those unfavorable to other forms of evangelizing effort, the conclusion is as inevitable as it is gratifying, that God has owned and richly blessed the enterprise in bringing forth therefrom large harvests to his own glory.

Volumes could be written, describing how, through this agency, many thousands of children, youth and adults have been brought under the teaching and influence of God's word; how the mission Sabbath-school established has proved a power for good in godless communities; how wanderers have been reclaimed; how the truths of the gospel have been made known to the neglected, the ignorant, and the neglectful. In many instances the mission school, organized by the Sabbath School Missionary, stands alone as the only Christian enterprise in a community,

surrounded by adverse influences, yet lessening evil, elevating good, and winning, by the power of Christ, the indifferent and wicked, and from them and others raising up and training a force of native workers. Under the blessing of God, whole settlements have been transformed and their future character moulded for Christ, thus becoming centres from which radiate power for good and for God.

INCREASED LIBERALITY OF THE CHURCH.

No less a manifestation is it of Divine approval that the people of God have responded in a generous manner to the commendation of the Assembly, given at the outset of this work, that it should be liberally supported. From April 1, 1888, to April 1, 1889, churches, Sabbath-schools and individuals contributed \$65,985.51. During the following year, from the same sources, \$82,483.32 was received. From April 1, 1891, to April 1, 1892, the same sources contributed \$95,393.29, for the support of Presbyterian Sabbath-school Missionary work. (This amount will probably be increased as the books for the record of contributions is not closed at present writing.)

As an additional evidence of Divine approval, attention is called to the following article, entitled "Corroborative Testimony." It sets forth the judgement of several men who are exceptionally qualified to render an opinion as to the value of the Missionary work of this Board.

CORROBORATIVE TESTIMONY.

REV. JAMES A. WORDEN, D. D.

The position taken in a contributed article, published in the March number of this Magazine, may be fortified from some important quarters. A few of these we will lay before our readers.

There is no class of ministers who are in a better position to judge of the efficiency of any method of evangelization

than the Secretaries of the Home Board, and the Synodical Missionaries of that Board. When, therefore, the question is before the church, *Shall Presbyterian givers support the Sabbath-school Missionary Department of this Board, or some undenominational and outside society?* it will be well to call our *Home Missionary Secretaries* and the *Synodical Missionaries* to testify.

In the annual report of the Board of Home Missions (see Report of 1891, p. 27), the Rev. Drs. Kendall, Irvin, and McMillan, in speaking of the advance made by the Home Missionaries, add:

"Without the Sabbath-school Missionaries much of the progress which we have been able to report would have been greatly retarded, if, indeed, it could have been made at all. The value of their work cannot be overestimated."

These brethren have been constant in sending us encouraging words, and here, in their most public and official capacity, they bear testimony that the work of our Presbyterian Sabbath-school Missionaries cannot be overestimated in value. Could wise and cautious givers have more trustworthy evidence of the special worth of the work of this Department of our Board?

FROM THE HIGH PLACES OF THE FIELD.

The Rev. Thomas L. Sexton, Superintendent of Home Missions for Nebraska, than whom no man is better fitted to give an intelligent opinion concerning the comparative advantages of Presbyterian and undenominational effort in that state, thus wrote, December 31, 1891:

"I am glad to say that not less than eight Presbyterian churches have been the direct outgrowth of Sabbath-school Missionary Work, and these young men who have been with us have also done much to save the life of some of our churches already planted. I have no hesitation in saying that our Board is much superior to any other agency. I do

not know of any Presbyterian church being the outgrowth of work done in this state by any Sabbath-school agency other than our own. I like denominational work because it is positive and has some definite end in view."

The Rev. T. S. Bailey, Synodical Missionary, for Iowa, gives this testimony:

"The advantages of employing Sabbath-school Missionaries by our own church, and along our own denominational lines are immense in comparison with the benefits coming to us from outside agencies. Indeed, this is what we are suffering from in Iowa—our forces are scattered and inefficient, by reason of so much outside good work.

"Our strength is too much absorbed by efforts for union work, which culminates in many instances in a sentiment which makes the organization of any church well nigh impossible. A Union church is usually anything but a United church. The Union (so-called) work, is carried to the extreme in our state. So much so that it requires care and patience to keep our own church schools in touch and sympathy with the Assembly's agencies. We want Presbyterian Sabbath-school Missionaries who have zeal and enthusiasm, good sense and loyalty to the church. *No outside agency can do us half the good that our own devoted Missionaries can do us.* We need to be brought close together in all our work, if we meet the demands that are upon us, in this age and in this western land."

The Rev. W. D. Thomas, Superintendent of Home Missions in Wisconsin, writes just as emphatically as the others.

"The only Sabbath-school Missionaries we believe in are the denominational ones. Within our Synod we do not know of a single Union school that has ever blossomed into a Presbyterian Church. For the Presbyterian Church, the Presbyterian Sabbath-school Missionary is an indispensable precursor. Send them forth in larger numbers than ever. Then, we must back up their labors, and this land is ours for Jesus Christ."

The matter of sending forth Presbyterian Sabbath-school Missionaries in larger

numbers must be left to the givers of the Presbyterian Church.

The following letter from the Rev. Dr. R. N. Adams, Superintendent of Home Missions in the Synod of Minnesota, who is well known throughout our church:

"The success attending the labors of the Board's Sabbath-school Missionaries, within the Synod of Minnesota, has been very gratifying indeed. *The accomplishment has out-run expectation. Fully one-half of the Presbyterian churches organized in Minnesota during the past three years, was the fruit largely of work done by our own Sabbath-school Missionaries.* The rifle-pits of the skirmish line and vidette posts, have become forts in the main line of our advancing hosts. This new departure has given an impetus to our work, in all its departments.

"The advantages of Sabbath-school work along denominational lines can be estimated. A Sabbath-school without a church behind it, is like an orphan child in the care of a nurse. Undenominational Sabbath-school work has accomplished much good, no doubt, *but it has failed in that such a small per cent. of its Sabbath-schools develop into churches.* Now, since all denominations are attending to their own Sabbath-school work, there will be more churches organized and fewer Sabbath-schools reorganized. The fact is you cannot whip Satan with a skirmish line."

Dr. Adams was a gallant soldier, and fairly earned his star as a general on the battlefield. This accounts for the military character of his figures. But they are all the more forcible and to the point.

We would most earnestly beseech the attention and careful consideration of the Church to the testimony of these witnesses. We have no disposition to antagonize any work done for Christ. But surely these spontaneous and repeated testimonies, to which we could add those of other Synodical Missionaries, make it certain that, for all practical advantages to the Presbyter-

ian Church, the Sabbath-school Missionaries of this Board accomplish vastly more than can be done by any undenominational agents.

CENTENNIAL OFFERING FOR PRESBYTERIAN SABBATH- SCHOOL MISSIONS.

Children's Day 1892 should stand out as a red letter day in the history of this observance in the Presbyterian Church.

It has been thought specially appropriate that extra efforts be made, in this quadri-centennial year, to raise a Centennial Children's Day Offering of \$75,000 for Presbyterian Sabbath-school Missions. For the work this year \$150,000 are needed. Last year our Sabbath-school contributed \$43,000. It is hoped and believed that they will surpass that sum on Children's Day, 1892.

Let each Superintendent at once begin organized and systematic preparations for the coming anniversary.

Let him enlist every teacher and scholar in his school.

Let him devise effective ways and means for raising a liberal collection as the share of his school in the great Centennial Children's Day Offering to the Lord.

Let him sound the key-note: IF AMERICA IS TO BE TAKEN FOR CHRIST, WE MUST SAVE THE CHILDREN. For this, our beloved Church has its Sabbath-school Missionary Work. To this work all our schools should contribute on Children's Day.

SABBATH SCHOOL MISSIONARIES AND THEIR WORK.

Mr. Edwin H. Grant, S. S. Missionary in South Dakota, writes as follows:

CENTERS OF CHRISTIAN INFLUENCE.

To carry the gospel to the out-of-the-way places by maintaining schools for the study of the Word of Life, and striving to make them centers of Christian influence from which churches will ultimately spring, is the work in hand.

I want to repeat what I have said before, that the

only approach to a religious service many of the communities have, is that given them by the Sabbath-school Missionary.

Recently I visited a neighborhood where a sermon has not been preached since the settlement was made, save, possibly, a funeral discourse. Your Missionary is frequently called upon to perform a marriage ceremony, and also to administer the ordinance of baptism. These services, of course, a layman cannot perform; but it is often my privilege to speak a word of comfort or offer prayer beside the sick bed, and to point the bereaved and sorrowing to Him who is "the Resurrection and the Life."

The importance of establishing and maintaining (just now) these centers of gospel influence, cannot be over-estimated. The future of the Dakotas is being determined by this sort of foundation work. Never has the work seemed so hopeful. The privilege of being a factor in determining the Christian influence of the future of a new State is in itself inspiring, and there come from the church schools throughout the Presbytery most gratifying reports; our own helps are quite generally used and are growing in favor. A more general study of the Catechism is observed, and so large accessions to the church from the schools have never before been reported. Another source of encouragement is the universal appreciation and commendation of our Missionary Sabbath School Work.

WORKING AND WATCHING.

During the early part of the present quarter I was kept busy looking in upon the newly organized schools, encouraging them, to keep open doors all winter, if possible. Then, a little later, older schools in turn needed a word of counsel or cheer.

Working and watching out of sight, behind breast-works, must be endured in order that preparation may be made for the coming engagement.

At the close of a gospel meeting I had conducted, fifteen persons expressed a willingness to unite in a church organization, and be taken under care of Presbytery. At another point, seventeen expressed a similar wish. Next Sabbath, an opportunity will be given them to confess Christ, and enjoy a communion service. With the completion of these organizations, we can report six churches added to the roll of Presbytery as the direct result of less than four years' of Sabbath-school Missionary Work.

BOUNTIFUL HARVEST.

Doubtless you have seen in the public prints accounts of the bountiful harvest with which we have been blessed; this is no less a matter of interest to your Missionary than to the general public, for it is neither play nor pastime to work among a debt-burdened and discouraged people. Long-needed comforts are now secured, and a general spirit of hopefulness prevails in spite of removals and the wide-spread feeling of unrest among the people.

Just now I am in receipt of generous contributions of clothing, books and toys, from friends of our work, for distribution among the needy. While the abundant harvest just gathered has brought relief to

many homes, yet there are those whom it will be a pleasure to help. For some days now I shall be engaged in placing your gifts.

While our own people are rejoicing in the fruitfulness of the past year, it is blessed thus to be enabled to reach out hands of helping to the starving multitudes across the sea. The "Indiana" carried some of the wealth of our fields to Russia in its hour of need. So let our beloved Church, "At Home and Abroad," give liberally to perishing souls, the "Bread which came down from heaven."

Mr. H. C. McBurney, one of our faithful missionaries in California, thus writes:

A CALIFORNIA DESERT.

During the early fall, I left the mountains, where most of my work has been for the past two years, and took a trip into the Mojave Desert, to visit a few little towns which have sprung up along the line of the Atlantic and Pacific R. R. From the geography representations, I expect the children will picture to themselves a great boundless, sandy plain, where nothing grows or lives, but this California desert is not like the great Sahara; it contains as fine soil as can be found anywhere, and is nearly covered with vegetation; sage brush of many kinds, the yucca palm tree and various grasses flourish during the rainy season, and receive sufficient moisture to keep the roots alive during the long, hot, dry summer. Could a system of water be obtained for irrigation, there would no more fertile country in California than this so called desert. But there are no perennial streams, and the uncertainty and expense of making artesian wells have caused this large section to be left, for the most part, to the habitation of the coyote and jack-rabbit.

THE DIFFICULTIES AT CALICO.

At Calico, valuable borax mines are being worked; Daggest is the nearest R. R. shipping point, and quite a community have come in, of people willing to sacrifice home comforts, society, and all refinements of life, for the chance of gaining wealth.

I found a number of Christians, but each thought himself, like Elijah of old, "the only prophet in Israel," and had hidden away, thinking it useless to speak of religious things among a people so wordly and wicked. The Roman Catholic element is strong, and is so pronounced that the use of the school house could not be obtained for Sabbath-school exercises. I persuaded the Christian women to come together on Sundays at one of the homes to study the Word, and get acquainted in the right way, and I have furnished them with papers to give to the children. At Calico I visited the day-school, and tried to persuade the teacher to keep up a little Sabbath-school, to sing with the children, and to give them papers, if she could do no more. She consented to try, but has since felt obliged to give it up, as the one or two professing Christians would not co-operate, and the Catholic opposition was strong.

HELP THOSE WOMEN.

At Ora Grande we spent the Sabbath, and visited the little Sabbath-school conducted by a zealous woman who was doing her best to give the bread of life to the few souls she could get together. I was able to render her some assistance.

The next Sunday I was again in the San Bernardino Mountains at Cajan, of which I wrote about a year ago. The school had been closed during the summer, but the same brave, zealous little teacher was with them again, and wished me to stay and help them organize. A good interest was manifested and evidence afforded that the Sabbath-school has been a real benefit to the community.

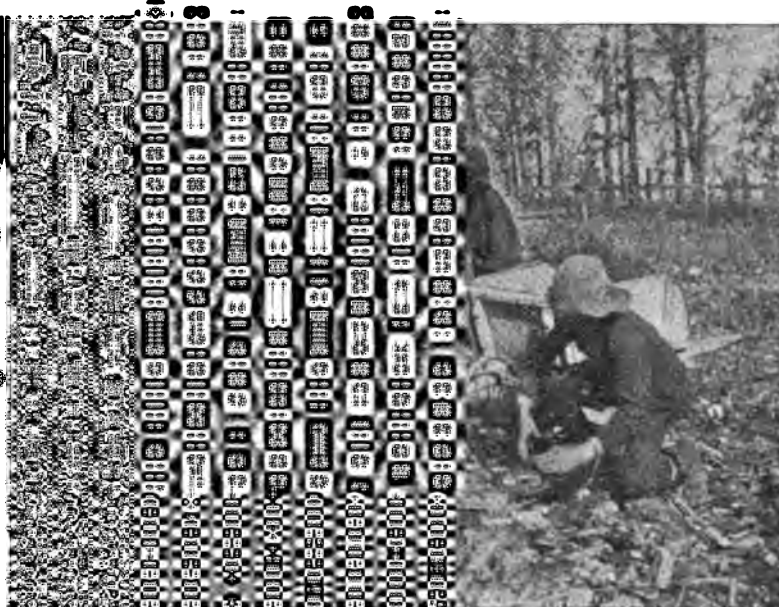
NINE MILES TO SABBATH-SCHOOL.

The next Sunday, I was with our home Sabbath-school in Antelope Valley, the first organized by me. Many changes have taken place in the three years since the organization; but few of the original members are left, and the new comers are not so numerous as those who have moved away. An earnest young Scotchman and his wife come nine miles every Sunday morning, and have proved themselves good missionaries in keeping up the school and Y. P. S. C. E., which meets immediately after the Sunday-school exercises. They are often discouraged by the small numbers that attend and the apathy of other Christians, and are very grateful for the help we are able to give them. A little church organization grew out of this school two years ago, but as yet, no suitable person has been found willing to dwell among the people and minister to them. It is not a desirable place to live in; from June to February scarce a green thing is to be seen, and the wind sweeps through the valley, for weeks at a time, filling the air with dust. There are souls here, however, that need caring for, and we hope some one may soon be found who will be willing to sacrifice as much for the Master's cause, as others do for worldly gain.

Mr. R. F. Sulzer, Missionary in Minnesota, among highly interesting items of intelligence sends the following:—

"HERE A LITTLE AND THERE A LITTLE."

A little Sunday School organized by one of the student Sabbath School Missionaries, is paying \$50 to one of our pastors for preaching service twice a month. This sum, small as it may seem, is considerable for such a school and it is a help to the Home Mission Board. The school has also raised \$300 for the building of a little Presbyterian church. Another, a summer school, has become "evergreen," and has had such an influence on our church six miles distant, as to cause it to raise the pastor's salary from \$250 to \$800 per annum, thus making it self-supporting. I might mention many such instances showing how the good work is growing, and the interest deepening all through the state.



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for those who were less favored and knew nothing of the glad Christmas season.

Small envelopes had been distributed, on each of which each child was to write his name and the words *My Christmas Gift For Missions*, and enclose his offering.

But where was this money to come from?

"Why, let him take part of his allowance," said father to give him some pennies," says the youthful reader.

But an allowance is unknown here, and the fathers have little or nothing to spare, so each child must earn his gift as all did for the Children's Day Contribution.

Picking berries and hoeing potatoes and such were then the chief ways of earning money; but now these were out of season, so each one must put on his thinking cap and devise some way to earn a nickel or dime.

And is not this the truest giving even for these children who can ask father for their money? Do they not more truly give to the Lord what they have earned or saved?

The pastor told the children to bring to the parsonage such things as he could use or sell, and truly much judgment was used even by the little ones.

Two tiny Cherokee girls, four and six years old, were heard conversing on what they would bring. Said the elder "I know, I'll take some hick'ry nuts;" but her wise little sister replied, "No! Misser L—— tant sell hit'ry nuts."

The children went home full of eagerness to bring something.

"I'll take pop-corn to the parsonage," said one. "Pap, will you shoot a squirrel for me to take to the parsonage?" said another.

The surprised parents wonder what the children mean, and it takes some time in their excitement to explain the plan.

Said one little boy: "I know what I'll do, I can throw in my own money I saved up;" and he held to his purpose, though his mother, to prove him, advised him to consider if he might not wish it back.

But we have not heard of any who resemble the baby in "Miss Tosey's Mission" who delighted that good lady's heart by dropping her precious penny in the mite box for the heathen, and then howled lustily, inconsolable because the gift could not be recovered.

Chickens, eggs, potatoes, butter, dried and canned fruit, onions and apples—these are some of the articles brought; and busy fingers found ways to work.

The most interesting group was the one shown in our picture: the "wood-packers," chattering merrily, while one sturdy little leader gave orders, as—"Here you, take that 'ere stick out, it's too long."

Proud boys were they as each received his nickel, and gave a hearty *Thank you* at a suggestion not soon forgotten, for when a tardy worker called for his wages, his companions nudged him, whispering, "Say, *Thank you*."

They were cheerful, willing workers, only wishing that there was more wood to be "packed." Here is a business man indeed, who writes on his envelope, "I gav a cop-per cent for a Barlow (a small one-bladed knife), and sold the Barlow for five cents now I gav it to the Lord."

One little urchin, understanding that the gifts were to send Sunday Schools to places that had none, saved up his Sabbath-school papers and brought a package of them.

Another brought a treasure, in the shape of a candy heart which one of the mission teachers purchased for ten cents.

A girl wrote on her envelope, "Mary Dick, do good to people quorter doller my money—me too George Dick."

The pastor wished this to be a willing offering—and surely the children did not look happier when receiving their gifts than as they "threw in" when the basket was passed.

With many it was like the widow's mite indeed, their little all, but they were not impoverished by the gift.

One girl writes of the Christmas festival,

"You said that you didn't think any of us begrudged the money that we threw in to send other people that had no Christmas. I don't begrudge a cent that I threw in. I wish I had ten times as mutch more to throw in to you."

These gifts amounted to \$11.65 from our three Sabbath-schools, and we were well pleased with the sum of many small gifts.

One of the boys wrote to the Pastor:—

"I think we all had a verry nice time, and I hope that everry boy and girl could have such times. I think they will have by next Christmas for we all made a little offering to help them. So by next year there will be a good many more happy hearts."

We hope and pray the gift may be blessed to the givers and those to whom it is sent.

Systematic Beneficence.

MONEY FOR CHRIST.

The Apostle Paul in his affectionate letter to the Christian people in Corinth assured them that he at first came among them determined not to know anything except Jesus Christ, and Him crucified. He seems not to have been at all conscious of deviating from that purpose, when he gave them instruction and exhortation and admonition and rebuke, on a great variety of practical subjects. Domestic, social, civil and personal duties were discussed and explained, and were urged upon the consideration of those to whom Paul preached and wrote with remarkable freedom and fervor. The consistency of all this with that purpose to make Christ *crucified* the sum of his teaching is found in the fact that he deduced all Christian duty from the relation of Christians to their crucified Saviour, and brought from the cross the motives by which he would urge to such duties. He did this even in his appeals for money when he felt himself called upon to make such appeals. There had been "hard times" in Judea—a dearth and a consequent scarcity. Possibly this bore with special severity upon the Christians in Judea, a despised and hated people. At any rate, Paul held that they had a special claim upon their fellow-Christians in other lands, for the help which they needed, and so he earnestly presented their claims. Yet we are scarcely right in saying *their* claims. He rather urged Christ's claims—"all in the name of the Lord Jesus." Paul understood how the Lord himself regards this, promising that a cup of cold water given to one of his disciples in his name shall bring a reward, and foretelling that at the last day he will say to them on his right hand and to them

on his left hand, "Inasmuch as ye did it or did it not, to the least of these my brethren, ye did it or did it not unto me."

Paul had great confidence in his Corinthian brethren. Although he knew their faults and sometimes found it necessary to reprove them sharply, he was sure that they loved the Lord and were in sympathy with the Lord in the desire to help and relieve His suffering people. He had held them up for an example of Christian liberality to their fellow Christians in adjacent regions. He was confident that if in Macedonia and Achaia they would do as well as they were doing at Corinth, the charitable effort would succeed. In writing his second epistle to the Corinthians he seemed to have been a little troubled lest, after all, they should not do as well as he had expected, and lest he should have the mortification, and they too, of seeing their Macedonian friends disappointed by their contributions falling short of what Paul had given them to expect.

The feeling which Paul thus avows is not a feeling of which any Christian pastor needs to be ashamed. Confident of his people's generosity and right principles, a pastor might well be ashamed if by any inadvertence of his or by any neglect to bring fully and clearly before his people the providential occasions for their exercise of Christian charity they should lose their opportunity and mar their reputation.

But, whatever might be the occasion for Paul's exhortations to liberal giving they derived all their force from love to the Saviour. He did not appeal to natural, humane feeling, but to Christian feeling. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." No schemes of contribution which have not the love of Christ for their

supreme motive to effort are really Christian. Every dollar and every dime or cent which is laid upon the plates in Sabbath collections should be laid there as an offering to God distinctly so contemplated and sincerely so intended. Whether it is to be used for the purpose of sending the gospel far away to those who are sitting in heathen or Moham-medan or papal darkness; whether it is to help our own countrymen to support gospel preaching or to circulate Christian literature, or build houses of worship; whether it is to feed and comfort aged men who have spent their days of strength in the labors of the ministry, or to provide for the widows and children of such, or whether it is to defray the necessary expenses of the home Sabbath school and public worship—all these are sacred objects, objects for which we care more, the more truly and fervently we love the Lord Jesus, and the more tenderly and thankfully we remember the grace which he has shown toward us.

There are other and lower motives under which money may be given for such objects, even worldly and selfish motives, and so there are selfish and worldly motives under which one may go to church or to the Lord's table. But certainly we should shun such motives and pray God to free our minds wholly from them. The supreme motive should be that which Paul appeals to, the love of Christ. Thankful regard for the wonderful grace which he has shown us. No giving of money is Christian giving which is not giving to Christ.

HOW TO DO IT.

Q.—I am a business man, and cannot tell until the end of the year what my income is.

How is it possible for me to give a fixed proportion of it to benevolent objects!—C. P. E.

Ans.—You can do it in several ways.

1. You take out of your business a certain amount weekly or monthly for your living expenses. Give a percentage, say ten per cent., of that amount; and at the end of the year, when profits have been ascertained, credit your benevolent account with the difference.

2. Or, base your gifts on the supposition that your business this year is to be as prosperous as it was last year. In case your profits are less, then your benevolent account would be overdrawn, and the overdraft could be carried over to the following year. If profits have increased, due credit could be given to "benevolent account."

3. Or, at the end of the year when profits have been ascertained, credit your benevolent account with one tenth of the amount, and draw on that amount during the following year.

Q.—(1) Should a farmer count the products of his farm which he uses in his family, as income? (2) And if so, how is he to give a tenth of them to the Lord!—J. H. P.

Ans.—(1) Certainly. (2) Suppose he puts aside twenty bushels of potatoes for family use. Two bushels would be the tithe. These can be given to some needy family, or the value of them in money contributed to the Church.

Supposed difficulties in the way of putting the principle of proportionate giving into practice will disappear in the presence of an honest determination to do so.—*The Christian Steward*.

Temperance.

RIGHTS AND RIGHTS.

Rights of property are not the only rights which civil government ought to protect; nor is it to be assumed that property rights must always have precedence of all other rights.

Let it be granted that there is real difficulty in legislating effectually against the traffic in intoxicating drinks without some ideal, perhaps some actual encroachment upon rights of property. But let it be considered whether such legislation can be omitted without the failure of society to protect other rights, not less sacred or precious, from certain and more harmful violation. The right of property in a manufactory which emits offensive and poisonous effluvia is not held to be more sacred than the right of neighboring citizens to breathe salubrious air. Shall the whisky-vender's rights of property be held more sacred, be treated more tenderly, be guarded with more scrupulous care than the right of the wife to the unimpaired strength, the untainted breath, the uncorrupted love of her husband; the right of the mother to rear her boy unexposed to the enticements of the saloon; the right of society to protect itself against pauperism and crime, and to rear for itself successive generations of citizens capable of defending, adorning and perpetuating the State?

In a perfect State, no doubt, under perfect government, all rights would be fully protected, for doubtless all rights, in their true idea, are perfectly harmonious; but in practical statesmanship, in communities of depraved beings, we are to seek bravely and take contentedly the nearest practicable approximation to such an ideal. It is proper to consider the *comparative* value and sacredness of the rights of which civil government

is the divinely ordained protector. We must not let that which clamors most loudly, and most readily enlists financial and other material forces in its behalf, crowd out of sight those which shrink away from the street and the market place, and seek the privacy of home. It is the hoarse voice of materialism that shouts for the rights of property and demands for them precedence before all other rights. It is the calm voice of Christianity which affirms higher sacredness of the right to rear children in virtue and piety, to dwell in peaceful homes, and to have those homes protected against the erection among them of establishments which regularly and certainly emit influences more baneful than the deadliest pestilence.

The Christian statesmanship of the United States is now earnestly studying the problem of righteously and effectively protecting the home from all its foes, of which the saloon, the gambling den and the brothel are the most dangerous, the more dangerous because of their close alliance.

Temperance is a cause that brings the Hindus and Christians together. The Rev. Thomas Evans, who, being disabled from missionary work by the sun, devotes his time every cool season to working for the cause of temperance and total abstinence in various places in India, recently visited Madura. Arrangements for his visit were made by a committee that included Hindus and missionaries. His first lecture was in the American Mission High School, and the chairman of the meeting was a Brahman subjudge. The second lecture was in the Hindu College, and the chairman was another Brahman. The third day he lectured, not on temperance, but on the Indian mutiny; and this meeting was under the auspices of the Y. M. C. A. The Hindu college building

was kindly lent for the purpose, and a prominent Hindu gentleman of the Naidu caste presided. On the Sunday following Mr. Evans preached in the mission church and a number of Hindu gentlemen attended. And all this fraternizing came out of the common bond of sympathy in regard to total abstinence from drinking liquor and prohibition of its sale. Further, in order to give strength to the temperance movement, a general committee has been formed comprising the representatives of all the temperance interests of the town, and that brings together missionaries and Hindus; and there is hope that it will also attract Mohammedans ere long.—*Independent.*

Gleanings At Home and Abroad.

ZEAL ACCORDING TO KNOWLEDGE.—Probably some will say better have too much zeal than not enough. Perhaps so; yet a happy medium is better than either. We are told that "charity begins at home," and so should religious zeal, we believe; and a girl should not let her zeal for active church work out-run her zeal for home work. Her old or weary mother who needs her aid in common household duties must not be forgotten, and she must not think the great deeds of life are all of a Christian's life, but she must have

Faith set upon a world to come,
And patience through life's little day.

It is not always necessary for the young girl, who, after entering upon the Christian course, sighs for some special work to do for the Master, to leave home, in order to find it

Take the task he gives you gladly;
Let his work your pleasure be.

But when a girl does decide to leave her home for especial work, she must remember that it is a grand work, when entered into in

the right spirit; and no love of approbation, or desire for religious excitement or mere emotional feeling should influence her actions.

—*Golden Rule.*

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do
Or secret thing to know;
I would be dealt with as a child
And guided where to go.

There should be complete separation of church and State, but not of State and Christianity. The State should be Christian but not ecclesiastical.—*Cumberland Presbyterian.*

Writing about a young people's consecration meeting at the beginning of the year, a pastor says: "One girl giving her desire for the new year said she wanted to be a better cook this year. She belongs to one of the first families of the town." That was a laudable and Christian aspiration; for every girl ought, as a Christian duty, to qualify herself to be the keeper and mistress of a home, and she cannot do this without mastering the science and the art of cooking. To do well and faithfully the common every-day tasks that fall to the lot of each one is a large part of Christian duty. These daily tasks are the real battle; singing and prayer and attending public worship are but the drills and dress parades. The church would have more power, and the world would sooner be won to righteousness if the aspirations of all Christians took such a practical direction as did this young girl's. To do well what our hands find to do—better every year—to grow ever better qualified for this well doing, is an aim which every disciple of Christ should continually set before him.—*Cumberland Presbyterian.*

Mr. Spurgeon, as Dr. Joseph Parker has said, "has proved that evangelical preaching can draw around itself the greatest congregation in the world and hold it for a lifetime."

He has also proved that it is possible to draw and to hold the greatest congregation without organ or band or choir or painted window! But Mr. Spurgeon was more than a preacher. He was a robust Englishman, with the sense and humor and sympathies characteristic of his countrymen; and he had a magnificent command of Saxon. Besides, he was a philanthropist. His Stockwell Orphanage was the outcome of his character as such; and the multitude, we believe, is very great of those who have had cause to thank God for his life. All may not approve of some of his acts and undertakings. His opposition to the "Down Grade" has not given universal satisfaction, and many think his institution was unwise of a college from which men have been sent forth, half-educated, to the ministry; but this no one will question, that very few in our day have been, to the same extent as he was, the means of leading sinners into the way of life. And after all, what is scholarship, what is dialectic skill, what is the "wisdom of words," compared with the higher skill of being able to win souls for Christ, and of making the world morally and religiously better?—*Free Church of Scotland Monthly*.

DOUBLE BACK-ACTION PRINCIPLE WITH TEN-FOLD RESULTS: A COLLOQUY.—E. "By the way, what do you do about contributing to the Sustentation Fund?"

D. "I am in the habit of keeping note of the day on which the collector calls, and I have my contribution ready."

E. "Very good; but is that all you do?"

D. "What more would you have me do? Do you do anything more yourself?"

E. "I also do this: When the money is laid down on the table, I kneel down alone beside it and give God thanks for the church in which I enjoy the privileges of Word and Sacrament. I thank Him also that He has put it into my power to give this as a free will offering unto Him, and I beseech Him to condescend to accept the offering and use it to His glory. I never like to give it to the collector till I have given it to the Lord."

Three months later the Perthshire farmers, D. and E., meet again.

D. "I have tried your plan with the Sustentation Fund contribution."

E. "And how did you get on?"

D. "When I had laid down the usual sum on the table, I knelt down, as you advised me, being alone; but I could not begin to pray. I felt that I could not conscientiously ask God to accept that sum as proportioned either to the measure in which he had prospered me or to the amount of my indebtedness to the Free Church. So I rose, and after thinking a little, doubled the sum. Then I prayed, and the Lord heard me; and after that memorable transaction between Him as the receiver and me as the giver, I handed the contribution to the collector, giving *twice* as much as usual, but with *ten* times greater satisfaction than I ever had before."

THE GOSPEL IN ITALY.—Rev. H. M. Booth, D. D. writes from Italy to the *N. Y. Evangelist*: For centuries the Waldenses have been waiting for the opportunity of carrying an open Bible and a pure Gospel into the heart of Italy, and now the opportunity is theirs. Italy is free. From the Alps to Sicily, religious liberty is guaranteed by the constitution and the crown. Cavour's aim to secure "a free Church in a freestate," has been realized. Of course the Vatican is unfriendly, and the threats of the Roman Catholic Church still alarm many timid souls, while priestcraft is always ready to place obstacles in the way of evangelical work. Nevertheless, freedom is the Italian's prerogative, and he knows that he possesses it as a sacred right. "How can you gather Roman Catholic children into your schools?" was the question to which the Waldensian pastor in Naples replied: "The parents send them, even when they know that the Bible is read and expounded in our schools, and if their priests object, they answer, 'We are free.' Ninety-five per cent of our scholars are from Roman Catholic families. Among the educated classes, the once dreaded excommunication has lost its terrors. Men laugh at it. King Humbert and his household have been excommunicated, and no one in official or social life seems to care. Thirty years ago a traveller did not feel safe in carrying his Bible into Rome. He might have

been arrested for owning a copy of the Word of God. But now the Bible is sold in shops and on stands in the market places, and evangelical churches open their doors as freely, and the Bible is read as publicly, as in London or New York.

SINGULAR HONESTY OF PARAGUAY INDIANS.

—Mr. Grubb had been absent from Toldo nearly a month, and he had left in their charge stores, skins, ammunition, etc., as an experiment, and to show his confidence in them. It was most gratifying to find that they had taken nothing. Even the sugar, of which they are very fond, had not been touched, and they had been very short of food lately. This shows the truth of the Bishop's conviction that if you repose confidence in the Indian he will not abuse it.—*South Am. Missionary Magazine*.

SCIENCE SERVING RELIGION.—The edition of the Burman Bible printed at Rangoon is so expensive that if sold at cost it is necessary to charge about four rupees or \$1.44 for each copy. By the modern process of photo-engraving and by having each page of the larger Bible, photographed on a reduced scale, and plates made from these, a Burman Bible has been printed in Boston, which can be sold for one rupee. A copy of the New Testament will be sold for 18 cents.

HENRY MARTYN JOHNSTON MEMORIAL CHURCH.—This name is wonderfully rich in suggestions when we know that it was erected in India. When we read "that a native ruler, known as His Highness the Jam Saheb of Nawanagar, a considerable State to the west of Raj Kot, evinced his kindly interest by a handsome gift, His Highness sending over one of his personal attendants laden with two heavy bags of money each containing 500 rupees;" then we thank God that Henry Martyn did not die in vain.

THE OPIUM TRAFFIC.—The agitation against the opium traffic is being carried on with a keenness which shows how much the hearts

of those who know about it are engaged in its overthrow. Three whole days were lately spent in London in prayer for the arresting of the evil, and literature of an exciting kind is being scattered broadcast. It is evident that the Government is beginning to feel the pressure that is being put upon it, and are not indisposed to compromise. To politicians the financial difficulty is the most serious one, but this difficulty appears to be exaggerated. It is calculated that a subsidy of ten millions, spread over seven years, would settle the business. That seems a wonderfully small sum to secure our deliverance from complicity in a wrong which is ruining such multitudes of people.—*Free Church of Scotland Monthly*.

Small sum indeed!—and is it a Government founded upon the Bible, as its best people and its noble sovereign are wont to claim, that stops to calculate how small a sum or how great a sum of money it will cost to stop debauching and ruining millions of its people, and millions more of the people of a neighbor Empire? Did England carefully count the cost of the war by which she forced the opium traffic upon China?

AS OTHERS SEE US.—*The Vedic Magazine* edited by Pandit Gurn Vidyarthi, at Lahore, India, gives the editor's view of the Anglo-Saxon race, in an article entitled *Pecunia Mania*. The *Chinese Recorder* notices this article and gives extracts from it, which we copy:

This money craze is an insatiable thirst, an always hungry stomach, an extreme sensitiveness and irritability, restless anxiety and sleeplessness, paralysis of moral and spiritual faculties, extreme proneness to overfeeding and over-clothing, indolence, luxury and comfort; it has an air of superficial independence, personal weakness and infirmities."

These alleged characteristics of the Christian nations are presented in contrast with "the quiet thoughtfulness, the spiritual as-

piration of the Aryan races." The learned Hindu writer continues:

This disease, sneers at all metaphysics, looks down upon all thoughtful reflection and philosophy and discards theology as speculative, impractical and absurd. It stigmatizes all efforts to ennoble mankind, whether moral or philosophic, as theoretical. It brings morality down to the level of expediency. Instead of the worship of the God of nature, it sets up a wretched and worse form of idolatry—the worship of copper, of silver and of gold. It denies to man any nature other than one capable of eating, drinking and merry-making, and we ask whether such a disease should not be at once uprooted and destroyed, never to spread again. For so long as this influence is dominant in the world, there will be no morality, no truth, no philosophy. If there is to be such a thing as disinterestedness or truthfulness in the world, if mankind is not to be given over to restless anxiety, turbulence and the overweening bias of sordid interest, something must be done to resist this fearful tide. . . .

This plethoric travesty of humanity, instead of walking forth to breathe the pure air of heaven and enjoy the scenery of nature and delight in pure and elevating thought, seeks conveyance in luxurious carriages rather than by muscular action, and plethoric fulness borrowed from the activity of drugs and the administration of physicians, instead of inborn healthy glow. . . . Dead photographs and lewd portraits hang upon the walls of his room instead of the scenery of nature. He is entirely dependent on the cooling power of punkas and the warming properties of fire, the refreshing power of beverages and stirring influence of wines for want of natural endurance. Is this the independence that a rational being should feel?"

The editor of the *Chronicle* frankly acknowledges, "that the writer of such articles has a keen insight into many of the worst phases of character shown by the beef-eating, beer-drinking, plethoric, discontented and yet self-consequential Englishmen and Germans, whom the lank and spiritual Hindu of

the higher classes encounters on the soil of India."

After a long agitation and a thorough discussion of all the pros and cons, Toronto declared against Sunday street cars by the decisive vote of 13,997 to 9,950, a majority of 4,047. Not a single ward was carried for the project. How much this may mean for American cities, after proper representation of the subject and education of the people to it, may appear from the classes of people who fought the innovation—[i. e. the introduction of Sunday cars] the very people in whose behalf it was introduced! It was claimed that the workingmen and their families needed Sunday cars to enable them to reach the suburbs; but (says the *Globe*) the workingmen "wrote and spoke in public against" Sunday cars, and then voted against them. It was pleaded that church members needed the cars to get to church by; but ministers and leading members opposed the change. There is much for American Christians and publicists to think over in this. Canada may teach us a useful lesson. It is probably true that Sunday cars result in more extra work for the workingman than added comfort to all the rest of folks.—*The Occident*.

Book Notices.

Under the title "*How to study History*," in an English magazine, we are told to "make certain great national characters the center around which to gather the history of an age or of a movement." "*Julius Caesar and the Foundation of the Roman Imperial System*," by W. Warde Fowler, embodies this idea and gives us a very interesting philosophical as well as biographical study of this one of the series of "*The Heroes of the Nations*."

The careful study of this book will not only shed light upon the dead past, but instruct us as to the treatment of living issues.

That the make-up of the work is all that it should be, with illustrations and maps, and in its paper and attractive binding, is guaranteed by its being published by Messrs G. P. Putnam & Sons, 12 mo. Pages XIX. 389. \$1.75.

GENESIS OF LIFE AND THOUGHT.—Musick, Thos. H. *The Genesis of Life and Thought*, 404 pages, small pica type. 12mo. cloth, \$1.00; John B. Alden, New York, Publisher.

"What the author has attempted to do is to show that, whether the doctrine of evolution be true or false, science has not yet propounded any theory which accounts for it; and more than this, that no sufficient theory can be propounded so long as the attempt is made to exclude intelligent purposiveness from organic nature."

The courageous way in which the writer would carry out this high aim we give in his own words, "To go forward regardless of all omens of ill and warnings of timidity, with balance, and measuring rod, and such light as he may carry, and such strength as he may command, into the deepest depths, to do his little share in distinguishing and grouping, weighing and measuring, those foundation principles out of which spring all the phenomena of Life and Mind, Thought and Feeling." Following him into "the deepest depths" we have chapters on Ontology, Consciousness, Heredity, Life, Evolution, Miracle and Immortality.

Orthodoxy, clear thinking and a vigorous style combine to make the book suggestive and interesting to the reader.

FROM THE USHER'S DESK TO THE TABERNACLE PULPIT, *The Life and Labor of Charles Haddon Spurgeon*, by REV. ROBERT SHINDLER. Published by A. C. Armstrong & Son, 51 E. 10th St.; New York.

This sketch of Mr. Spurgeon was written during the last month of his life, with a chapter added to tell of his death. It will not satisfy the demand for a complete biography of the great preacher, for the preparation of which more time must be allowed, but serves to introduce the reader to him and his manifold labor.

FLORENCE NIGHTINGALE, THE WOUNDED SOLDIER'S FRIEND," by Eliza F. Pollard. Published by Fleming H. Revell & Co., New York and Chicago.

The author closes her preface with this sentence: "Florence Nightingale's whole teaching is, from first to last, summed up in these words, 'Love of God and forgetfulness of self,'" and the simple record shows how a life, actuated by such principles, became a blessing to a multitude of other lives.

THE REVIEW OF REVIEWS has for some months been one of our highly valued exchanges. It gathers its literary material from the wide world, and uses it with great candor and wisdom. What it says of itself in its March number seems to us no vain boast, but a frank and truthful statement, viz.:—

"The *Review of Reviews* adheres to no party, and lends itself to no faction; but it will always endeavor, without timidity or apology, to promote all that may make for the elevation of the standard of our public life. It is for civil service reform. It is for electoral reform. It is against the tricks and devices of machine politics."

Ministerial Necrology.

EDWARDS, JONATHAN, D. D., LL.D. — Born in Cincinnati, O., July 19, 1817; graduated, Hanover College, Ind., 1835. Teacher, 1836-1843, on Walnut Hills, O., in Boone Co., Ky., in Shelbyville, Ky., in Collegiate Institute, Bardstown, Ky. After a term in Theological Seminary, New Albany, Ind., licensed by Presbytery of Salem, July 1, 1843. Ordained by Presbytery of Cincinnati April 17, 1844, and installed pastor of Churches of Hopewell and Somerset. Pastor there 1844-1847; Teacher, Cincinnati, 1848; Principal of Female Seminary, Springfield, O. 1849-1851; Pastor 1st Presbyterian Church Fort Wayne, Ind., 1851-1855; President of Hanover College, 1855-1857; Pastor, West Arch St., Presbyterian Church, Phila., 1858-1866; First President of united Washington and Jefferson College, 1866-1869; Pastor, Second Presbyterian Church, Balto., Md., 1869-1871; Pastor, First Presbyterian Church, Peoria, Ill., 1871-1877; Professor of Theology, Danville, Ky., 1878-1881; Pastor, Seventh Presbyterian Church, Cincinnati, 1881-1883; Stated Supply, Long Branch, N. J., 1884; Evangelist, Phila., 1885; Pastor, Presbyterian Church, Plymouth, Pa., 1886-1888; Pastor, Second Presbyterian Church, Meadville, Pa., 1888-1891. Degrees.—D. D., simultaneously from Washington, Pa., and Princeton, N. J., in 1856; LL.D., Lafayette, 1866. Died, Peoria, Ill., July 13, 1891. Married, April 24, 1847, Eliza, daughter of P. G. Rice, Danville, Ky., who died Feb. 26, 1880. Had eight children, of whom four survive: Mrs. Effie M. Loughridge, Peoria, Ill.; Rev. Charles E. Edwards, Philadelphia Pa.; Rev. Chauncey J. Edwards, Coudersport, Pa.; Miss Eleanor Edwards, Peoria, Ill.

GRANT, MARTIN ELLIS — Born June 17, 1843, at Henderson, N. Y.; graduated from Hamilton College, 1870; Auburn Theological Seminary, 1873; ordained by the Presbytery of Fort Dodge, Ia., 1875; labored in the ministry at Fort Dodge and Moingona, Ia., at Hammondsport, Plessis, Cape Vincent, Holland Patent, South Trenton and Verona, N. Y. Resigned his last pastorate in April, 1891, on account of severe illness which continued until his death, March 8, 1892, at Plessis, N. Y. He was buried at Adams, N. Y. Married in 1875 Miss Dessie Ellis, who with young children survives him.

HUDSON, JOHN — Born July 19, 1800, Lexington, Ky.; graduated from Transylvania University, 1817; Princeton Theological Seminary, 1823, Classmate and friend of Rev. John Breckenridge; Died at Keota, Iowa, May 25, 1891.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1892.

ATLANTIC.—Fairfield—Carmel, 2. South Florida—Titusville, 11 40.
BALTIMORE.—Baltimore—Baltimore Aisquith Street, 8 55; — La Fayette Square, 26 68. New Castle—St. George's, 2. 32 23
CATAWBA.—South Virginia—Allen Mission, 1 00
COLORADO.—Boulder—Boulder Valley, 21 cts. Pueblo—Canon City, 1 80; Trinidad 2d, 1. 81 21
ILLINOIS.—Alton—Carrollton, 7 58; Upper Alton, 2. Bloomington—Onarga, 18. Cairo—Ava, 8. Chicago—Chicago 4th, 278; — 60th Street, 3; — Jefferson Park, 80 63; Joliet Central, 75. Mattoon—Arcola, 5. Peoria—Low Point, 4; Peoria 1st German, 2. Rock River—Aledo, 9 60; Woodhull, 10. Springfield—North Sangamon, 10; Plagah, 2 66. 460 46
INDIANA.—Crawfordsville—Thorntown, 4 75; West Lebanon, 1. Fort Wayne—Ossian, 4 37. White Water—Lawrenceburgh, 15. 25 12
INDIAN TERRITORY.—Choctaw—Atoka, 5 00
IOWA.—Des Moines—Plymouth, 8. Dubuque—Dubuque 3d, 8; Lansing German, 2. Iowa City—Crawfordsville, 1 60; Williamsburgh, 5. Waterloo—West Friesland German, 5. 19 60
KANSAS.—Emporia—Council Grove, 10. Highland—Axtel, 14. Larned—Kingman, 5; Liberal, 11 70. Neosho—Lake Creek, 6 50; Louisburg, 8 35; Somerset, 1. Osborne—Russell, 5. Solomon—Cawker City, 3; Delphos, 8 60; Glen Elder, 2. Topeka—Baldwin, 1 75; Black Jack, 2 25; Idana, 2; Lawrence, 15 48; Leavenworth 1st, 50. 141 68
KENTUCKY.—Louisville—Kuttawa "King's Daughters," 7. Transylvania—East Bernstadt, 3; Livingston, 8. 18 00
MICHIGAN.—Flint—Croswell 1st, 5 58; Ft. Gratiot Westminster, 10; Mundy, 6. Lansing—Concord 1st, 2 40; Lansing Franklin Street, 8 25. 32 23
MINNESOTA.—Duluth—Duluth 1st, 27 52. Mankato—Beaver Creek, 11 51; Redwood Falls, 11 52. St. Paul—St. Paul East, 1. Winona—Preston, 18 10. 64 65
MISSOURI.—Kansas City—Kansas City Hill Memorial Church and sab-sch, 3; Rich Hill, 10 86. Ozark—Lockwood, 2. Platte—Barnard, 4; Lathrop, 5; Willow Brook, 1. St. Louis—Rolla 5. 30 86
NEBRASKA.—Kearney—St. Edwards, 10; Sumner, 4. Nebraska City—Hebron, 9 84; Seward, 6; Utica, 5. Niobrara—Emerson, 9 30. 43 64
NEW JERSEY.—Elizabeth—Clinton, 9 19; Elizabeth 3d, 29; Plainfield Crescent Avenue, Bethel Chapel, 1; Pluckamlin, 14 80. Jersey City—Englewood (Incl. a thank off 2, 25), 134 25; Rutherford, 58 07. Monmouth—Hightstown, 35; South Amboy, 1. Morris and Orange—Morristown 1st, Miss Dana, 25; Orange Hillside, 20; Pleasant Valley German, 5. New Brunswick—Dutch Neck, 25; Princeton 1st, 93 93. Newton—Beattystown, 4; Mansfield 2d, 6; Stewartville, 15. West Jersey—Williamstown, 10. 486 28
NEW MEXICO.—Rio Grande—Socorro Spanish, 5 00
NEW YORK.—Albany—Broadalbin, 1 35. Binghamton—Binghamton Immanuel Chapel sab-sch, 6 25. Boston—Antrim, 12; Somerville Union Square, 20. Brooklyn—Brooklyn Bethany, 3; — Greene Avenue, 15; — South 7d Street, 84 73. Buffalo—Fredonia, 8. Champlain—Malone, 27 99. Columbia—Ancram Lead Mines, 1 30; Hudson 1st sab-sch, 25. Genesee—Perry, 15; Wyoming, 6 51. Geneva—Geneva North, 109 73. Hudson—Circleville, 6; Good Will, 1 53; Middletown 2d, 4 75; Monroe, 6 35; Ridgebury, 64 cts; Stony Point, 14 06. Lyons—Junius, 1. New York—New York 2d German, 2; — 13th Street, 42; — Brick, 80; — North, 41 60; — Phillips, 200 95; — Westminster, West 22d Street, 11 23. Niagara—Niagara Falls (Incl. sab-sch,

6 65), 28 10. North River—Canterbury, 12 18; Poughkeepsie 1st, 3 25. Otsego—Stamford, 1 31. Rochester—Ogden Centre, 8 76; Sparta 1st, 37; — 2d, 10 76. Steuben—Prattsburgh, 6 55. Troy—Argyle, 4; Troy 9th, 80. Utica—Clinton, 41. Westchester—Greenburgh, 28 73; Mahopac Falls, 5 36; New Haven, 2 60; New Rochelle, (including a member 25), 68 33; Yonkers 1st, 93 49. 1,092 77
NORTH DAKOTA.—Fargo—Monango, 2; Oakes, 4. Pembina—Bethel, 4. 10 00
OHIO.—Athens—Athens, 6 45; Pomeroy 1st, 4. Bellefontaine—Bellefontaine 1st, 3 44. Chillicothe—Bainbridge, 2; Washington, 6 73. Cincinnati—Ludlow Grove, 1; Montgomery, 10 50. Cleveland—Northfield, 5 35. Columbus—Columbus 2d, 72 56; Mount Sterling, 3 55. Dayton—Springfield 2nd, 36 05. Huron—Steuben, 2 20. Mahoning—Youngstown 1st, 52 87. Maumee—Grand Rapids, 2 30; Holgate, 2 30; Pemberville, 2. St. Clairsville—Martin's Ferry, 17 44. Steubenville—Still Fork, 4. Zanesville—Mukkingum, 2. 236 44
OREGON.—East Oregon—Grass Valley, 5 05
PACIFIC.—Benicia—Kelseyville, 4; Lakeport, 7 50. Los Angeles—Alhambra, 8; Fillmore, 5; Los Angeles Boyle Heights, 7 70; Riverside Calvary, 33 33; South Pasadena Calvary, 4. San Francisco—San Francisco Chinese, 2 50. 73 08
PENNSYLVANIA.—Allegheny—Bethany sab-sch, 1 91; Sewickly, 69 35; Sharpsburgh, 11 30. Blairsville—Murrysville, 8. Butler—Amity, 2. Carlisle—Chambersburgh Falling Spring, 40; Great Conewago, 55 cts; Harrisburgh Market Square, 65 96; Middle Spring, 12. Chester—Bryn Mawr, 51 63; Chester 3d, 41 87. Clarion—Academia, 1 75; Rockland, 3 85. Huntingdon—Fruit Hill, 5; Kermoor, 2; Kylertown, 2; Lewistown, 7 60; Milroy, 8 05. Kittanning—Smicksburgh, 1. Lackawanna—Nanticoke, 3; Wyoming, 5 50. Lehigh—Hazleton 1st, 38 60. Northumberland—Mountain, 20 cts. Philadelphia—Philadelphia 9th, 60. Philadelphia Central—Philadelphia Northminster, 65 92. Pittsburgh—Knoxville, 5; Pittsburgh Bellefield, 60; — Shady Side, 35 50. Washington—Cove, 3 25; Washington 1st, 47 75; West Alexander, 40; West Liberty, 4. Westminster—Marietta, 16; Slateville, 9 30. 720 74
SOUTH DAKOTA.—Dakota—Long Hollow, 3. Southern Dakota—Canton, 4. 7 00
TENNESSEE.—Kingston—Pleasant Union, 1 00
TEXAS.—Austin—Kerrville, 9 00
WASHINGTON.—Olympia—Ridgefield, 5 00
WISCONSIN.—Chippewa—Oak Grove, 3. La Crosse—Hixton, 3. Madison—Liberty, 1. Winnebago—Florence L. M. S., 3. 10 00

Total from churches and sab-schools.....\$ 3,617 29

OTHER CONTRIBUTIONS.

"C. Penna," 4; "C. H.," M., N. J., 2; "H. L. J.," 15; "P. N. J.," Elizabeth Presbytery, 20; Miss A. J. Stinson, Norristown, Pa., 10; Rev. W. L. Tarbet and wife, 80 cts 51 80

\$ 3,669 09

MISCELLANEOUS.

Interest on investments..... 325 00
Sale of book of designs No. 5..... 4 62
Plans and specifications..... 7 50
Legal expenses..... 1 00
Partial loss recovered from Insurance Co. 290 77
Premiums of insurance..... 525 76 1,084 65

† Under Minutes of Assembly, 1888.

SPECIAL DONATIONS.

NEW JERSEY.— <i>West Jersey</i> —Blackwood-town.....	25 00	
NEW YORK.— <i>New York</i> —New York Brick, Woman's Home Miss Soc'y, 57 29; —North, 41 61. <i>Otsego</i> —Delhi, 30. <i>Utica</i> —New Hartford, 5 15.....	134 05	
Special for Los Valles Chapel, New Mexico.....	100 00	
Special for La Luz Chapel, New Mexico.....	125 00	384 05

\$ 5,137 79

Church collections and other contributions for 11 months, April, 1891 to February, 1892.....	\$40,302 41
Church collections and other contributions for 11 months, April, 1890, to February, 1891.....	42,344 82

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1892.

BALTIMORE.—*Baltimore*—Baltimore Aisquith, 8 55; Boundary Avenue, 7; Deer Creek Harmony, 7 26 Taneytown, 7 42. *New Castle*—Dover, 17; New Castle City, 49; —sab-sch, 5 07; Port Penn, 3 30. *Washington*—Washington City Western, 37 31. 136 91

COLORADO.—*Boulder*—Valmont, 16 cts. *Denver*—Otis 1st, 1 30; *Gunnison*—Grand Junction 1st, 3. 4 46

ILLINOIS.—*Alton*—Carrollton, 5 69; Greenville, 4 00; Upper Alton, 2. *Bloomington*—Gibson City 1st, 13 37; Normal, 5 94; Onarga, 14. *Chicago*—Chicago 4th, 304 50; —60th St., 3; Joliet Central, 66 61; New Hope, 12. *Freeport*—Freeport 2d, 8. *Mattoon*—Arcola, 5. *Ottawa*—Aurora, 6 20. *Peoria*—Peoria 1st German sab-sch 1; Rock River—Aledo, 7 20; Morrison, 56 24. *Schuyler*—Rushville, 16 50. *Springfield*—North Sangamon, 10; Pisgah, 2 66. 543 89

INDIANA.—*Fort Wayne*—Bluffton, 3. *Indianapolis*—Bloomington Walnut St, 13 35. *Logansport*—Mishawaka 1st, 1; South Bend 1st, 24. *Muncie*—Union City, 5. 46 35

IOWA.—*Cedar Rapids*—Lyons 1st, 2 60; Mount Vernon, 10. *Council Bluffs*—Walnut, 3 05. *Des Moines*—Dallas Centre, 4 00; Grimes, 5 00; Ridgedale, 8 00; Winterset, 19 85. *Fort Dodge*—Rockwell, 1 00. *Iowa*—Ottumwa 1st, 10 00. *Iowa City*—Crawfordsville, 1 20; Iowa City, 13 00; Tipton 1st, 5 00. *Waterloo*—Grundy Centre, 7 60; —sab-sch, 1 40; Marshalltown 1st, 5 00; Tama City, 1 35; Toledo, 5 45; Waterloo 1st, 17 00. 120 80

KANSAS.—*Highland*—Clifton 10 50. *Solomon*—Cawker City, 1 75; Ellsworth 1st, 5 00. *Topeka*—Grand View Park, 5 17. 22 43

MICHIGAN.—*Lansing*—Concord 1st, 1 80. 1 80

MINNESOTA.—*St. Paul*—Minneapolis Highland Park, 5 82. 5 82

MISSOURI.—*Kansas City*—Clinton 1st, 925; Rich Hill, 10 07. *Platte*—Lathrop, 2 00; Barvard, 3 00. *St. Louis*—Bethel German, 5 00; Rolla, 4 00; Webster Grove, 33 00; Zion German, 3 00. *White River*—Cotton Plant, 2 00; 71 32

NEBRASKA.—*Nebraska City*—Nebraska City 1st, 3 50 3 50

NEW JERSEY.—*Elizabeth*—Pluckamin, 11 10; —sab-sch, 8 85. *Jersey City*—Arlington 1st, 6 13; Englewood, 109 24; Rutherford 1st, 10 40. *Monmouth*—Burlington, 34 02; South Amboy, 1 00. *Newark*—Caldwell, 23 25; *New Brunswick*—Dutch Neck, 15 00; Ewing, 5 77; Hamilton Square, 6 00; —1st, 35 00; Trenton Prospect St, 34 00. *Newton*—Phillipsburgh 1st, 23 00; Stewartsville, 10 00. 1362 79

NEW YORK.—*Albany*—Bethany, 20 02; Carlisle 1 70; Jefferson, 8 20. *Brooklyn*—Brooklyn Green Avenue, 10. *Buffalo*—Buffalo Westminster, 100 00. *Cayuga*—Scipioville, 1 00; Scipio, 1 25. *Champlain*—Peru 1st, 81 cts; *Columbia*—Jewett, 22 50. *Genesee*—Perry, 10 00; Warsaw 21 00. *Geneva*—West Fayette, 2 00. *Hudson*—Chester sab-sch 2 00; Florida, 21 07; Good Will, 1 14; Greenbush, 4 10; Middletown 2nd, 3 56; Palisades, 15 00; *Nassau*—Freeport, 12 00. *New York*—1st Union, 15 00; —Fifth Avenue, 2185 48; —Park, 75 44; Westminster, 29 06. *Niagara*—Lockport 1st, 21 60; Youngstown, 2 00. *North River*—Marlborough, 12 67; Poughkeepsie 1st, 2 96. *Otsego*—Cooperstown, 23 20. *Rochester*—Brookport, 11 51; Fowlerville 1st, 2 17; Ogdon Centre, 2 82; Victor 1st, 7 00. *St. Lawrence*—Gouverneur 1st, 15 43. *Potomac*, 7 00; Watertown 1st, 15 00. *Steuben*—Canisteo 1st, 23 00. *Syracuse*—Marcellus, 6 00; Mexico 1st, 14 00; —Memorial, 7 82. *Troy*—Johnsonville, 2 00; —9th, 30;

MANSE FUND.

NEW YORK.— <i>Westchester</i> —Yonkers 1st. 28 37	
PENNSYLVANIA.— <i>Lehigh</i> —Hokendauqua Y. P. S. C. E.....	1 74 25 11

MISCELLANEOUS.

Installments on loans.....	965 42
Interest.....	136 60
Premiums of insurance.....	16 22 1,118 24

\$ 1,143 35

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

Utica Knoxboro, 3 69; New Hartford, 5 15; Utica Bethany, 27 35. *Westchester*—Greenwich, 6 00; Hugnot Memorial, 37 00; New Rochelle 1st, 40 70; Patterson 6 25; South East Centre, 11 43; Yonkers Westminster, 26 55. 2284 68

NORTH DAKOTA.—*Fargo*—Fullerton, 2 00. 2 00

OHIO.—*Athens*—Bristol, 2 00. *Bellevue*—Bell Centre, 6 00; Bucyrus, 9 14; Crestline, 2 00. *Chillicothe*—Bainbridge, 2 00; Greenfield 1st, 3 54; *Cincinnati*—Cincinnati 7th, 30 81; Delhi, 4 48; Ludlow Grove, 1 00. *Cleveland*—Guilford 1st, 11 25; Northfield, 4 90. *Columbus*—2nd, 25 44. *Dayton*—Blue Ball, 2 05; —Memorial 10; Seven Mile, 6 88; South Charleston, 9 88; Troy, 5 53. *Huron*—Melmora, 1 82. *Mahoning*—Massillon 2nd, 12 83. *Marion*—Liberty, 2 00. *Maumee*—Grand Rapids, 1 00; Holgate, 1 00. *Portsmouth*—Red Oak, 3 00. *Stewbenville*—Corinth, 7 00; Dennison, 6 00. *St. Clairville*—Pleasant Valley, 1 00. *Wooster*—Ashland 1st, 10 28; Orrville, 3 00. *Zanesville*—Brownsville, 8 50; Oakfield, 3 00; Renville, 2 70. 198 97

OREGON.—*Portland*—1st, 111 40. *Willamette*—Crawfordville, 3 00. 114 40

PACIFIC.—*Los Angeles*—Azusa Spanish, 1 00. —Spanish, 2 00; San Gabriel Spanish, 1 00. *Oakland*—Oakland 1st, 84 50. *San Jose*—Los Gatos, 7 75. 96 25

PENNSYLVANIA.—*Allegheny*—Leetsdale 66 47; North Sewickley 2 00; Pleasant Hill, 1 00; Sewickley, 28 65; Tarentum, 13 60. *Blairsville*—Congruity, 4 00; Greensburgh 1st, 32 35; Ligonier, 4 51; Murrysville, 6 00. Pleasant Grove, 5 00; Turtle Creek, 3 11; Westminster, 10 25. *Butler*—Muddy Creek, 3 33; North Liberty, 7 00; Summit, 5 00; Sunbury, 12 00; Unionville, 2 50; *Carlisle*—Big Spring, 13 32; Bloomfield, 7 25; Lebanon 4th St, 28 12; Mercersburg, 21 25; Middle Spring, 12 00; Shermansdale, 3 11. *Chester*—Fagg's Manor, 18 69; Middletown, 6 00; Upper Otsego, 15 89; Wayne, 41 00. *Clarion*—Du Bois, 14 00; Du Bois sab-sch, 3 40; Edenburg, 5 76. *Erie*—Fairfield, 2 00; Garland, 5 00; Jamestown, 6 00; Meadville 2nd, 8 00; North East, 5 00; Pittsfield, 3 89; Titusville, 26 50. *Huntingdon*—Curwensville, 5 90; Hollidaysburg 1st, 27 70; Hollidaysburg sab-sch, 2 20; Lewistown, 5 70; Pine Grove sab-sch, 5 00; Tyrone, 43 63. *Kittanning*—Elder's Ridge, 9 12; Freeport, 9 00; Rayne, 1 70; Strader's Grove, 4 10. *Lackawanna*—Hawley 1st, 7 00; Honesdale 1st, 30 62. *Northumberland*—Berwick, 8 00; Derry, 2 00; Hartleton, 4 00; Mahoning, 33 31; Mountain, 1 00; New Columbia, 3 00. *Philadelphia*—Philadelphia Columbia Avenue, 5 53; —Princeton, 153 20; —South, 5 00; —Woodland, 227 13. *Philadelphia North*—Conshohocken, 6 00; Doylestown, 28 28; Leverington, 12 38; Morrisville, 3 00; Norristown 1st, 17 33; Roxborough, 4 00. *Pittsburg*—Bethany sab-sch, 2 20; Camonsburg 1st, 8 00; Camonsburg Central, 5 58; Fairview, 2 00; Ingram, 6 00; Mansfield 1st, 30 69; Montours, 6 00; Mount Carmel, 2 00; —4th, 37 87; Bellefield, 60 00; —Shady Side, 18 25; Swissvale, 22 29; Wilkinsburgh, 36 22. *Redstone*—Rehoboth, 8 00; Scottsdale, 8 00; —sab-sch, 2 00. *Shenango*—Westfield, 14 00. *Washington*—Washington 1st, 47 75; Wheeling 1st sab-sch, 10 00. *Westminster*—Wrightsville, 5 00; York 1st, 45 33. *West Virginia*—Clarksburgh, 3 00. 1489 01

TENNESSEE.—*Union*—New Providence, 12; Spring Place, 2. 14

TEXAS.—*Trinity*—Terrell, 4 30

UTAH.—*Montana*—Deer Lodge, 16 28

WASHINGTON.—*Spokane*—Wattsville 1st, 2 00

WISCONSIN.—*Madison*—Beloit 1st, 10 46

Total received from churches and Sabbath-schools.....\$ 7,202 36

PERSONAL.

A member of New Rochelle Church, Westchester Pres., 30; Y. P. S. C. E., Rochester North Pres., 18 05; "C. H.," M., N. J., 1 50; Rev. W. L. Tarbet and wife, 80 cts; Miss A. G. Stinson, Norristown, Pa., 10; "C. Penna.," 3.
Total.....\$ 58 35

Total receipts for February, 1892.....\$ 7,260 71
Previously reported.....86,811 80

Deduct, transferred by order of donor, Minn., Mankato, Winnebago City.....\$ 18 70

Total.....\$ 44,058 31

P. O. Box 294.

C. H. CHARNLEY, Treasurer
Chicago, Ill.

RECEIPTS FOR EDUCATION, FEBRUARY, 1892.

BALTIMORE.—Baltimore—Baltimore Aisquith Street, 355; Broadway, 13; — Lafayette Square, 81 31; Frederick City, 18 25; Highland, 5. *New Castle*—St. George's, 2; Zion, 1. *Washington City*—Washington City Unity, 10 50.
\$4 61

COLORADO.—Boulder—Valmont, 13 cts. *Pueblo*—Canon City 1st, 6.
6 13

ILLINOIS.—Alton—Carrollton, 4 74; Greenville, 6. *Bloomington*—Onarga, 12; Rankin, 2 50. *Cairo*—Tamaroa, 10 50. *Chicago*—Cabery, 8; Chicago 2d, 225; — 4th, 173 41; Elwood, 8; Joliet Central, 76; La Grange, 2. *Freeport*—Harvard, 3 50. *Mattoon*—Tuscola, 8. *Peoria*—Altona, 5; Low Point, 8 50; Peoria 1st German, 1. *Rock River*—Aledo, 6; Woodhull, 10. *Schuyler*—North Sangamon, 10; Pisgah, 2.
567 15

INDIANA.—Crawfordsville—Lafayette 2d, 23 11; Rockville Memorial, 19 33; Thornton 1st, 3. *Fort Wayne*—Bluffton, 8; Ossian, 6. *Indianapolis*—Indianapolis 12th, 5. *Vincennes*—Graysville, 3 75. *White Water*—Aurora, 8; Knightstown, 8.
69 21

IOWA.—Cedar Rapids—Cedar Rapids 1st, 47 28. *Council Bluffs*—Walnut, 3 05; Lineville, 5; Perry 5. *Fort Dodge*—Ramsey German, 6; Rockwell City, 2; Rolfe 2d, 2 05. *Iowa*—West Point, 5. *Iowa City*—Brooklyn, 10 18; Crawfordville, 1. *Waterloo*—Janesville, 1 40; Marshalltown 1st, 6.
92 91

KANSAS.—Emporia—Burlington, 5; Council Grove, 42. *Highland*—Atchison, 1st, 25 10; Holton 1st, 6. *Larned*—Larned, 3 77. *Solomon*—Cawker City, 3; Cheever, 6. *Topeka*—Leavenworth 1st, 40; Western Highlands, 6.
136 87

KENTUCKY.—Ebenezer—Frankfort 1st, 39 70; Louisville—Kuttawa, 1.
40 70

MICHIGAN.—Detroit—Ann Arbor 1st, 34 86. *Grand Rapids*—Grand Rapids Westminster, 9 09. *Lansing*—Concord 1st, 1 50. *Saginaw*—Saginaw Immanuel, 10; Taymouth, 3 74.
59 19

MINNESOTA.—Mankato—Redwood Falls, 10; St. James, 4 30; Winnebago City, 13 70. *St. Paul*—Macalester Park, 2 75; St. Paul East, 1.
31 75

MISSOURI.—Kansas—Rich Hill, 11. *Ozark*—Springfield Calvary, 51 95. *Platte*—Barnard, 2 50; Lathrop, 4; St. Joseph Westminster, 25. *St. Louis*—Rolla, 5; St. Louis 1st sab-sch, 16 90; — Cote Brillante, 14 20.
130 55

NEBRASKA.—Nebraska—Hebron, 8 08; Lincoln City, 3. *Nebraska*—Ponca, 7 50. *Omaha*—Omaha 2d, 56 35; Schuyler, 9 70.
84 58

NEW JERSEY.—Elizabeth—Bethel Chapel, 7; Pluckamin, 13. *Jersey City*—Rutherford 1st, 35. *Monmouth*—Allentown, 20; Burlington, 46 42; South Amboy, 2. *Morris and Orange*—Orange Central 50. *Nebraska*—Newark Woodside, 5. *New Brunswick*—Bound Brook, 23. *Newton*—Stewartsville, 10.
191 42

NEW MEXICO.—Rio Grande—Jemes, 1.
1 00

NEW YORK.—Binghamton—Afton, 7. *Brooklyn*—Brooklyn Bethany, 5 21; — Green Avenue, 15. *Buffalo*—Fredonia, 10. *Cayuga*—Meridian, 4. *Champlain*—Malone 32 30; Peru, 1 02. *Chemung*—Horse Heads, 15. *Columbia*—Hudson 1st, 25; Jewett, 22 50. *Genesee*—Perry Brick, 12. *Hudson*—Chester, 2; Good Will, 95 cts; Haverstraw 1st, 4; — Central, 30; Livingston Manor, 1; Middletown 2d, 2 97. *Fallsdale*, 3. *Palmyra*, 5 61. *Nassau*—Freeport 25; Glen Cove 10; Melville, 2. *New York*—New York 2d German, 1; — 5th Avenue, 1,305 97; — 14th Street, 36 42; — Christ Chapel, 10; — West End, 66 20; — Westminster, 26 81. *Niagara*—Youngstown, 4. *North River*—Poughkeepsie 1st, 2 47. *Ontario*—Hobart, 7 42; Richfield Springs, 16 40. *Rochester*—Ogden Center, 2 35; Rochester North, 13; — Westminster, 16. *Steuben*—Prattsburgh 1st, 5 15. *Syracuse*—Marcellus, 11; Syracuse Memorial, 6. *Troy*—Cohoes, 19 90; Ida Hill Memorial, 6 20; Troy 9th, 45. *Utica*—Saugquoit, 8 20.
1,864 55

NORTH DAKOTA.— Fargo—Edgeley, 2. *Pembina*—Bethel, 4; Emerado, 10.
16 00

OREGON.—Portland—Portland St. John's, 4 30

OHIO.—Athens—Athens, 16 60; Bristol, 2; Cross Roads, 2; Pleasant Grove, 1; Bellefontaine 1st, 2 15; Gallon 1st, 5 41. *Chillicothe*—Bainbridge, 5. *Cincinnati*—Cincinnati 3d, 6; Clifton, 16 63; Ludlow Grove, 1. *Dayton*—Springfield 2d,

2 53. *Huron*—Huron, 4. *Mahoning*—Youngstown 1st 47 06. *Maumee*—Delta 5; Grand Rapids, 1; Holgate, 1; Pemberville, 2; Toledo 5th, 2 50. *Portsmouth*—Winchester, 2. *St. Clairsville*—Bellair 1st, 4; Nottingham, 10 06. *Steubenville*—Dennison, 11; East Liverpool 1st, 4; Irondale, 3 75; Still Fork, 4. *Wooster*—Nashville, 8 70. *Zanesville*—Brownsville, 10; Muskingum, 3.
189 87

PACIFIC.—Los Angeles—Los Angeles Immanuel, 41 42; Redlands 1st, 27 70. *San Francisco*—San Francisco Chinese, 6. *San Jose*—Los Gatos, 7 75.
82 87

PENNSYLVANIA.—Carlisle—Burnt Cabins, 3; Lower Marsh Creek, 2 20; Lower Path Valley, 12; Middletown, 4. *Chester*—Fairview, 7 12; Upper Octorara, 17 16; Moore Olivet, 6 20. *Clarion*—Beech Woods, 31 69; Edenburg, 20. *Erie*—Harmonsborg, 2; North East, 15. *Huntingdon*—Clearfield, 81; Lewistown, 4 75; Lower Spruce Creek, 10; Sinking Valley, 8; Williamsburgh, 19 68. *Kittanning*—Clarksburgh, 50; Marion, 6 42; Midway, 2; Smicksburg, 2; Union, 4 70. *Lackawanna*—Harmony, 45; Honesdale 1st, 59 25; Wyalusing 1st, 6. *Lehigh*—Allen Township, 10. *Philadelphia*—Philadelphia, 98 67; — 10th, 520; — Calvary, 184 48; — Beginners at Jerusalem, 50; — Columbia Avenue, 3 73; — Mantua 2d, 7; — Northern Liberties 1st, 6 71. *Philadelphia North*—Norristown 1st, 17 33. *Pittsburgh*—Bethany sab-sch, 4 10; McDonald 1st, 25 08; Mount Carmel, 3; Pittsburgh 7th, 6 98; — Bellefield, 60; — Shady Side, 45 63. *Shenango*—Beaver Falls, 15; Transfer, 1 20. *Washington*—Burgettstown (sab-sch 10 75), 16 15; Cross Roads, 5; Limestone, 4 60; Lower Buffalo, 9 23; Mill Creek, 5 40; New Cumberland, 24; Washington 1st, 47 75; Wheeling 1st (sab-sch, 10), 61 50. *Westminster*—Marietta, 18; Pine Grove, 11.
1,624 64

SOUTH DAKOTA.—Southern Dakota—Turner Co. 1st German, 10.
10 00

TENNESSEE.—Kingston—Pleasant Union, 1.
1 00

TEXAS.—Austin—Kerrville, 1. *North Texas*—Wichita Falls, 6.
7 00

WISCONSIN.—Chippewa—Eau Claire, 3. *Lake Superior*—Escanaba, 6 50. *Milwaukee*—Milwaukee Immanuel, 9 53.
19 03

Receipts from churches in February, 1892.....\$ 5,273 08

Receipts from Sabbath-schools in February, 1892.....41 75

Total.....5,314 83

GRATITUDE FUND.

25, 25, 5, 5, 5, 5, 1, 10, 5, 5, 4, 2, 5, 2, 5, 5, 10, 10, 2, 1, 5, 5, 5, 5, 5, 2, 10, 10, 25, 10, 1, 10, 5, 5, 10, 5, 10, 4, 50, 5, 2, 2, 5, 5, 2, 10, 5, 25, 10, 3, 1, 10, 5, 10, 5, 5, 10, 2, 5, 1, 10, 10, 8, 3, 5, 5, 5, 5, 2, 5, 5, 2, 5, 3, 5, 5, 5, 10, 3, 1, 8, 10, 5, 5, 15, 25, 10, 10, 28, 32, 1, 20, 3, 2, 10, 10, 10, 10, 2, 5, 5, 2, 5, 1, 5, 5, 1, 10, 5, 2, 2, 5, 5, 3, 15, 2, 10, 25, 8, 5, 5, 5, 1, 5.....
889 82

LEGACY;

Estate of Mary Carll, Babylon, L. I.....500 00

INCOME ACCOUNT.

62 50; 60; 3; 75.....200 50

REFUNDED.

Rev. A. J. Abeel, 25; 26; Rev. A. C. Good, 50;
Rev. Jno. Montgomery, 90.....191 00

MISCELLANEOUS.

Rev. Robt. Gamble (for investment), 500; Two Sisters, 70; J. H. Holliday, 25; P. N. J., 20; "Thank Offering," 15; W. M. Findley, M. D., 5; A Member of New Rochelle 1st, 30; Rev. G. W. Mechen, 2; A Thank Offering, 10; M. L. M., 5; Rev. J. G. Hall, D. D., 5; Cash J. B. H., 5; Mrs. W. J. Edwards, 20; Interest from Owen Fund, 50; C. Penna., 3; C. H., 1,125; Rev. W. L. Tarbet and wife, 60 cts.; M. M., 25....
790 85

Total receipts in February, 1892.....\$ 7,886 50

Total receipts from April 16, 1891.....73,425 79

JACOB WILSON, Treasurer,

1331 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1892.

ATLANTIC.—*East Florida*—San Mateo, 40. *South Florida*—Eustis Y. P. S. C. E., support of M. Boomer, 18; Kissimmee sab-sch, 5; Tarpon Springs sab-sch, X-mas, 1 05

BALTIMORE.—*Baltimore*—Baltimore 1st Hope Inst., 10 40; for Tokyo, 13 50; — Alsquith Street, 9 60; — Brown Memorial Y. P. S. C. E., 10; — Central, 59 10; — Lafayette Square, 52 44; Y. P. S. C. E., 4 14; Taneytown, 45. *New Castle*—Dover, 73; Lower Brandywine, 43 06; Newark, 23 25; New Castle, 12; sab-sch, 8; Port Penn, 12. *Washington City*—Darnestown, 10 35; sab-sch, 8; Georgetown, West Street Y. P. S. C. E., 5; Washington City Assembly, 57; Y. P. S. C. E., 1 60; — Covenant, 753 39; Y. P. S. C. E., 100; — Western sab-sch, 10; Anacostia Y. P. S. C. E., 5.

CATAWBA.—*Yadkin*—Freedom, 2; Logan, 1 04; New Centre, 3 40.

COLORADO.—*Boulder*—Boulder, 75; sab-sch, 5; Rawlins, 10 30; Vailmont, 86 cts. *Denver*—Central City Y. P. S. C. E., 7; Denver, North, 16 23; Littleton Y. P. S. C. E., 4 21. *Pueblo*—Canon City, 3; Colorado Springs, 144 50; Durango, 18 80; Y. P. S. C. E., 1 30; Bessemer Y. P. S. C. E., 1.

COLUMBIA.—*East Oregon*—Grass Valley, 5 10; Unatilla, 15. *Portland*—Oregon City, 1; Mizpah sab-sch, 4; Portland Calvary sab-sch, 20 22. *South Oregon*—Medford, 15; Ashland sab-sch, X-mas, 4. *Willamette*—Eugene, 10; Independence Calvary, 3.

ILLINOIS.—*Alton*—Alton, 109 33; sab-sch, 3 17; Y. P. S. C. E., 23 60; Belleville Y. P. S. C. E., 6 00; Carrollton, 31 25; Chester, 4; Y. P. S. C. E., 2; Edwardsville, 5 75; Litchfield, 8 35; Spirit Y. P. S. C. E., 2 20. *Bloomington*—Bement, 70 65; Champaign, 130; Clarence, 7 00; Clinton, 54; sab-sch, 10; Colfax sab-sch, 10; Gibson City, 5; Heyworth Y. P. S. C. E., 4 30; Minook, 20; Onarga, 70; — Longview sab-sch, 3 44; Rankin, 3 50. *Cairo*—Ava, 3; Cairo, 18 68; Carmi Y. P. S. C. E., 2 35; Fairfield, 7 60; Golconda, 3; Nashville Y. P. S. C. E., salary of R. Irwin, 2; Shawnee town, 23. *Chicago*—Austin Y. P. S. C. E., 2 75; Chicago 1st, 151; — 3d, 60 60; — 4th, 834 50; — 41st Street, 159 56; — Hyde Park, 248 28; Du Page, 26; Joliet Central, 232; Lake Forest, 50; Manteno, 75; Peotone, 147 50; Y. P. S. C. E., 1 25; River Forest, 45 10; Wilmington, Florence Y. P. S. C. E., 1 25; La Grange, 5; sab-sch, 5; Hinsdale, 27 85; sab-sch, 9 03. *Freeport*—Freeport 2d, 13; Galena, 1st, 35 20; — South, 123 25; Hanover, 7 60; Marengo, 46 40; Rockford 1st, 57; Winnebago, 23. *Mattoon*—Cassidy Y. P. S. C. E., 2 36; Pana, 3 75; Rev. G. W. Fisher and wife, 2 50. *Ottawa*—Morris Y. P. S. C. E., 15. *Peoria*—Brimfield, 24; Canton Y. P. S. C. E., 2 28; Elmwood, 25; sab-sch, 7; Eureka, 28 61; Peoria 1st, 65 06; — 1st German sab-sch, 3; Salem, 9. *Rock River*—Aledo, 89 60; Coal Valley, 2 80; Dixon Y. P. S. C. E., 8 35; Garden Plain, 19 73; Geneseo, 28; Milan, 16 39; Morrissey Y. P. S. C. E., 28 25; Munson, 10; Newton, 20 64; Peniel, 7 40; Rock Island Broadway, 75; — Central Y. P. S. C. E., 10 10; Sterling sab-sch, student in Japan, 50; Woodhull, 50; Sterling, 118 35. *Schuyler*—Augusta Y. P. S. C. E., support of Mr. Boomer, 12 50; Camp Creek, 25; sab-sch, 8; Carthage, 23 45; Macomb, 124; sab-sch, 21; Monmouth sab-sch, 17 26; Mount Sterling, 68 30; Olive, 6. *Springfield*—Brush Creek Y. P. S. C. E., 11 47; Greenview, 28 50; Jacksonville Westminster, 150; — for A. M. Cunningham, 50; Mason City Y. P. S. C. E., 2 29; North Sangamon, 20; Petersburg sab-sch, 24 41; Pisgah, 9 31; Virginia Y. P. S. C. E., for Bible reader, 20; Divernon Y. P. S. C. E., support of A. M. Cunningham, 9.

INDIANA.—*Crawfordsville*—Colfax, 1; Crawfordsville Centre, 84; Dayton, 75; Y. P. S. C. E., 4; Delphi, 36 75; Frankfort, 150 15; Kirklia, 5 06; Lebanon, 18; Marshfield, 2 05; Rock Creek, 4 51; Rockfield, 5; Rockville, 73 30; Romney, 23 77; State Line, 3; Sugar Creek, 4 60; Thornstown, 43 59. *Fort Wayne*—Bluffton, 3; Decatur Y. P. S. C. E., 1 09; Hopewell, 7; La Grange, 3; Y. P. S. C. E., 3; Ossian, 18; Y. P. S. C. E., 2 48. *Indianapolis*—Bethany, 26 60; Bloomington, 2; Hopewell, 87 03; Indianapolis 6th Y. P. S. C. E., 2; — 12th, 18 11; Southport, 7 35; sab sch, 8 80. *Logansport*—Altoner, 5; Bethlehem, 10; sab-sch, 1 33; Centre, 4; Mishawaka, 5; Pisgah, 5 50; South Bend 1st, 142; Union, 8 50; West Union, 3 15; Hammond Y. P. S. C. E., 1 50. *Muncie*—Hopewell, 9; Winchester, 10 85. *New Albany*—Bedford, 14 30; Hanover, 53 57; Madison 2d, 23; Sharon Hill, 9; Vincennes—Claiborne, 5; Salem, 4; Washington, 30. *White Water*—Aurora, 6 25; Connersville 1st, 60; Liberty Y. P. S. C. E., 6 57; Richmond, 181; Shelbyville German, 10.

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 5; Fort Gibson, 20; — Whatsoever Soc., 5; Chickadee—Paul's Valley L. M. S. 2. *Choctaw*—Atoka, 5. 87 00. *Iowa*—*Cedar Rapids*—Cedar Rapids 1st sab-sch, Miss Jewett's work in Tabriz, 61 88; — 2d, 81 14; — 3d, 15; Y.

P. S. C. E., salary of W. A. Carrington, 10; Clinton Y. P. S. C. E., 4 35; Linn Grove Y. P. S. C. E., 2 40; Marion, 17 28; Y. P. S. C. E., 8; Mount Vernon, 47. *Council Bluffs*—Atlantic, 15; Corning, 5 50; Council Bluffs, 68 25; Randolph, 2 67; Villisca Y. P. S. C. E., 10. *Des Moines*—Albia, 18; Des Moines Highland Park Y. P. S. C. E., 2 73; — Westminster Y. P. S. C. E., 13 76; East Des Moines, 38 75; Perry, 5; Plymouth, 5; Winterset, 145 51. *Dubuque*—Dubuque 1st, 25; Hopkinton 17 40; — Support of J. C. Meirose, 17 50; Lansing German, 5. *Fort Dodge*—Boone, 22; Y. P. S. C. E., 3; Burt, 4 23; Fonda, 1; sab-sch, 4; Irvington, 1. *Iowa*—Birmingham, 4 71; Fairfield, 85 88; sab-sch, 40; Y. P. S. C. E., 4 43; Middletown Y. P. S. C. E., 4 25; Morning Sun, 87 10; Oakland, 5; Ottumwa East End, 14 80; West Point, 16 63; Milton, 4. *Iowa City*—Brooklyn, 25 11; Crawfordsville, 6 60; Davenport 2d, 20 40; Marengo, 4 01; Summit, Mrs. Jane Yocum, 2; Tipton, 49 33; sab-sch, 18 07. *Sioux City*—Larrabee, 5 16; Liberty, 3. *Waterloo*—Ackley, 50; Clarksville sab-sch, 3; Dysart, 1; La Porte City, 20; sab-sch, 10; Marshalltown sab-sch, 4; Nevada, 11 50; State Centre, 6 25; Waterloo, 30. 1,209 21

KANSAS.—*Emporia*—Arkansas City, 24 56; Belle Plaine, 6; sab-sch, 4; Burlingame Y. P. S. C. E., support of W. A. Carrington, 10; — 12 65; Caldwell, 18; Conway Springs, 18 75; Council Grove, 34; Mount Vernon, 12; Osage City, 21 36; Y. P. S. C. E., 5; Oxford, 13; Peotone, 15; Wichita 1st Y. P. S. C. E., 7 41; — West Side, 7 15; Winfield, 28; Wichita West Side Y. P. S. C. E., 1 70. *Highland*—Atchison 1st, 31 30; Arxel sab-sch, 13 60; Blue Rapids, 150; Marysville Y. P. S. C. E., 4. *Larned*—Burton, 3 70; Hutchinson Y. P. S. C. E., 5 84; Larned, 7 48; Y. P. S. C. E., 2 25; Sterling, 14; sab-sch, 11. *Neosho*—Mound Valley, 14 50; sab-sch, 2 58; Ottawa, 21 19; Parsons, 37 57; Princeton, 7; Richmond, 7. *Osborne*—Fairport, 5; Osborne, 8; Russell, 5. *Solomon*—Cawker City, 6; Clyde Y. P. S. C. E., 8 73; Delphos, 5; Fort Harker, 50 cts; Fountain, 3; Glen Elder, 3; Mankato, 12 75; Minneapolis, 65 06; Solomon City, 10; Wilson, 5. *Topeka*—Auburn sab-sch, 12 50; Clay Centre sab-sch, 13 88; Idiana, 2; Lawrence Y. P. S. C. E., 10; Perry, 9 08; Topeka 1st Y. P. S. C. E., 5 50; — Westminster, 13; Western Highlands, 41 95; — Y. P. S. C. E., 6 03; Support of E. M. Pinkerton and wife, Kansas City 1st, 88. 756 95

KENTUCKY.—*Ebenezer*—Lexington 2d, 730 34. *Louisville*—Hopkinsville, 4 65; Y. P. S. C. E., 3 20; Louisville Warren Memorial, 148 50. *Transylvania*—Dix River, 1; East Bernstadt, 1; Livingston, 3. 591 69

MICHIGAN.—*Detroit*—Birmingham, 8; Detroit 1st, 300; — 2d Avenue sab-sch, 50; Milford United, 50; Mount Clemens, 14; Northville sab-sch, 10; South Lyon sab-sch, 2 17; Springfield, 4 87; White Lake, 16 25; sab-sch, 9 62. *Fort Gratiot*—10; Grindstone City, 1 90; Fort Austin, 2 50; Fort Huron sab-sch, 12 17. *Kalamazoo*—Allegan, 24 91; Kalamazoo North, 6; Martin, 13 17; Richland, 17 15; — Y. P. S. C. E., 4 08; Sturges, 23 58. *Lansing*—Concord, 9 90; Lansing 1st, 7 60. *Monroe*—Adrian, 118 88; Clayton, 7; Erie, 10; La Salle, 5; Palmyra Y. P. S. C. E., 5 54. *Petoskey*—East Jordan, 10. *Saginaw*—Bay City Memorial Y. P. S. C. E., 5 08; Saginaw City 1st Bible class, 5; Grace, 10. 774 60

MINNESOTA.—*Duluth*—St. James, 9 30. *Mankato*—Mankato sab-sch, 14 97; Redwood Falls, 30 43; St. Peter's Union, 8 50; Worthington Westminster, 31 51; Marshall, 2 15. *Red River*—Argyle Y. P. S. C. E., 10 60. *St. Paul*—Merriam Park 12 45; Minneapolis Andrew, 185 40; — Bethlehem sab-sch, 10 86; — Franklin Avenue, 5; — Highland Park, 20 83; — House of Faith, 20; — Westminster, 350; — Oliver Y. P. S. C. E., 16 75; St. Paul 9th, 9 37; — East sab-sch, 5; Y. P. S. C. E., 7 28; — Westminster, 14 85; sab-sch, 5 15; Warrendale, 10. *Winona*—Chester, 8 15; Claremont Y. P. S. C. E., 6 78. 735 21

MISSOURI.—*Kansas City*—Butler, 47; sab-sch, 16 50; Centre View sab-sch, 5. *Ozark*—Carthage, 151 27; Springfield 2d Y. P. S. C. E., 10; Webb City, 16. *Palmyra*—Brookfield, 18; Kirksville, 25 40. *Platte*—Albany, 11; Barnard, 10; Breckenridge, 7; Carrollton, 6 50; Grant City, 2 60; Jameson, 2 25; King City, 13; Maryville Union, 37; Mt. Zion, 3; New York Settlement—6; Parkville, 31 49; Rockport, 12 75; Rosendale, 5; Savannah, 10; Parkville Lake-side sab-sch, 1 29; Tarkio, 4; sab-sch, 15; Union, 5; Staberry, 3. *St. Louis*—Bethel German, 12 50; Nazareth German L. M. S., 10; — sab-sch, 3; Poplar Bluff, 7; Rolla, 10; St. Charles, 58; St. Louis 1st sab-sch, 16 90; — Cote Brillante, 10 17; Windsor Harbor, 10; St. Louis Lee Avenue Y. P. S. C. E., 15. *White River*—Cotton Plant, 3. 718 63

NEBRASKA.—*Hastings*—Holdrege, 15. *Kearney*—St. Edwards, 8. *Nebraska City*—Beatrice, 43 05; sab-sch, 10 57; Burchard, 15 50; sab-sch, 7 50; Diller, 7 11; Hebron, 15; Nebraska City, 13 75; Pawnee, 144; Seward, 18; Table Rock, 16 03; Tecumseh, 45. *Niobrara*—Cleveland, 1 73

Omaha—Blair Y. P. S. C. E., Sally of R. Irwin, 11 80; Omaha 1st, 17; — 2d, King's Daughters for Girls' School at Bangkok, 15; — Lowe Avenue, 30.

New Jersey—*Corrico*—Benita, 25. *Elizabeth*—Bethel Chapel, 1; Connecticut Farms sab-sch, 14; Cranford, 77 87; sab-sch, 28 50; Elizabeth 1st sab-sch, 47 42; — 2d Miss' Soc'y sab-sch, 10; — Westminster, 869 08; — Hope Mission, 16 10; Metuchen, 82 33; Y. P. S. C. E., 2 86; — For China, 4 86; Plainfield Crescent Avenue sab-sch, 50; Pluckamin, 56; Springfield, 12 50. *Jersey City*—Englewood, 130 24; Jersey City Claremont Y. P. S. C. E., 2; Paterson 1st sab-sch, new station at Lappoon, 31 45; Ruth-erford, 61 48; Paterson 1st Y. P. S. C. E., 3 07. *Monmouth*—Allentown, 73; Beverly, 56 37; Calvary, 25 11; Cream Ridge, 9 50; Farmingdale, 70; Freehold, 13 77; Helmita Y. P. S. C. E., 5; Jamesburg Y. P. S. C. E., 10; — Junior, 5; Matawan, 92 45; Mount Holly, 138 16; Perrineville, 14 73; South Amboy, 8. *Morris and Orange*—Madison, 452 60; New Providence, 12; Y. P. S. C. E., 3; Parsippany, 56 41; — sab-sch for Miss Wilder's school, 22 50; South Orange sab-sch, schools at Sangli and Hanchow, 50; Succasunna Y. P. S. C. E., 5; Wyoming, 11 22; Parsippany Y. P. S. C. E., 1 25; — For Kolhapur, 50. *Newark*—Bloomfield 1st, 171; — Westminster, 593; Montclair 1st, 606; — Chestnut Street sab-sch for Mr. Hoskin's work in Syria, 50; Newark 3d Y. P. S. C. E., 1 22; — South Park Y. P. S. C. E., 6 06; — Woodside, 27 14. *New Brunswick*—Amwell United 1st, 7 64; Frenchtown, 30 46; Hamilton Square, 13; Milford Y. P. S. C. E., 5; New Brunswick 1st, 280 11; Pennington Y. P. S. C. E., 1; Stockton, 12; Trenton Prospect Street, 125. *Newton*—Beattystown, 10; Belvidere 2d Y. P. S. C. E., 2 78; Blairstown, 351 89; sab-sch, 33 45; Hackets-town, 17 80; Y. P. S. C. E., 24 53; Mansfield 2d, 10; Oxford 1st, 36; — Y. P. S. C. E., 3; Phillipsburgh West-minster, 14 44; Stewartville, 75; Wantage 1st, 16. *West Jer-sey*—Atlantic City Y. P. S. C. E., salary of J. W. Doughty, 13 50; Blackwood, 50; Bridgeton 1st sab-sch, 25; — Y. P. S. C. E., salary of J. W. Doughty, 25; Janvier, 3 77; Pittsgrove, 46; Salem, 82 30; Williamstown, 35; sab-sch, 22 10. 5,506 55

New Mexico—*Rio Grande*—Jemes, 1; Socorro Spanish, 5. 6 00

New York—*Albany*—Albany 3d, 51 83; — 6th Y. P. S. C. E., Sally John A. Silsby, 20; — State Street, Organ for W. H. Hannum, 40; Amsterdam 2d, 100; Y. P. S. C. E., 10; Esperance, 17; Jefferson, 15; Johnstown Y. P. S. C. E., Sally of R. Irwin, 100; Kingsboro Avenue, 21 05; Albany State St. sab-sch, 262 53. *Binghamton*—Cort-land, 81 64; sab-sch, 100. *Boston*—Newburyport 1st, 35; Roxbury 1st, 14 88; Windham, "a member," 1 25. *Brook-lyn*—Brooklyn 1st, 37; — Bethany, 27 08; — Duryea, 140; — East Williamsburg German, 3; — Greene Avenue, 14; — Lafayette Avenue Y. P. S. C. E. for A. A. Fulton, 52 50; — 2,071 24; — Greenpoint, 30; — South 3d Street, 33 22; — Trinity sab-sch, 16; — Westminster, 669; Edgewater 1st, 63; Brooklyn Westminster Y. P. S. C. E., Native preacher in China, 17 67. *Buffalo*—Buffalo East, 8; — North, Chinese class, Bible-reading in China, 81 25; — Westminster, 400; Conewango, 5; Elliotville, 10; Fre-donia, 74; Portville, 100; Springville, 8 10; sab-sch, 1 30; Y. P. S. C. E., 2 60; United Mission, 10; Orchard Park Y. P. S. C. E., 3. *Champlain*—Malone, 37 42; Peru 1st Cong'l, 1 10; Plattsburgh 1st, 91 08; sab-sch, 25. *Chemung*—Elmira North sab-sch, 10 07; Moreland, 8. *Columbia*—Greenville, 10 43; Hudson 1st sab-sch, 60; Hunter sab-sch, Xmas, 14 50. *Genesee*—Attica Y. P. S. C. E., sup. of W. J. Drummond, 25; Batavia, 141 72; Bergen 1st Cong'l, 27 42; sab-sch, 12 54; Castile, 22 29; Leroy, 78 50; North Bergen sab-sch, 4 40; Perry, 20. *Geneva*—Canoga, 2 73; Geneva 1st, 31 56; Gorham, 81 48; Manchester, 44; — sab-sch, 10; Phelps, 20; Naples Millard Miss' Soc'y, Meiji Gakuin Tokyo, 50; — Y. P. S. C. E., 3. *Hudson*—Amity, 11; Florida, 75; Good Will, 6 27; Jeffersonville, 3; Middletown 2d, 19 59; Nyack Y. P. S. C. E., 4; Palisades, 45 71; sab-sch, 37 82; Ridge-bury, 2 64; Scotchtown Y. P. S. C. E., 4 50. *Long Island*—Greenvy Y. P. S. C. E., support of W. A. Carrington, 10; Port Jefferson, 18 27; — sab-sch, 20 06; Setauket Y. P. S. C. E., 2; Southampton, 20 25. *Lyons*—Junius, 5; Palmyra, 23 03; Wolcott 1st, 9 46. *Nassau*—Hempstead Christ Church Y. P. S. C. E., 9 08; Huntington 1st Y. P. S. C. E., support of W. A. Carrington, 11 84; Melville, 2; Newton Y. P. S. C. E., 10; Smithtown Y. P. S. C. E., "Thank Offering," 3 25; "A Pastor," 5. *New York*—New York 1st sab-sch, 11 69; — 1st Union Y. P. S. C. E., for F. L. Snyder, 20; — 4th Avenue, 250; — 5th Avenue, 75; — 14th Street, 25; — Bethany, 51; — Calvary sab-sch, "Xmas," 20; — Central, 241 52; — Y. P. S. C. E., 36; — for Mr. Snyder's work, 35; — 2d German, 3; — Mount Washington sab-sch, 8 26; — 100; — Rutgers River-side, 50; — University Place, 7,236 11; — Washington Heights, 75 05; — Westminster, W. 23d Street, 67 41; — Rutgers Riverside Y. P. Association, for H. Jacot, 80 31. *Niagara*—Holley, 37 51; Lockport 1st, 28 41. *North River*

—Amenia Y. P. S. C. E., support of a native preacher, 6 50; Cold Spring Y. P. S. C. E., 3 26; Cornwall-on-Hud-son, 9; Newburgh Calvary, 13 48; — Union, 150. Pough-keepsie, 16 28; Rondout Y. P. S. C. E., 3 70; Wappinger's Creek, 30. *Otsego*—Delhi 1st, 70; Gilbertsville sab-sch, 10; Margaretville Y. P. S. C. E., 4. *Rochester*—Brookport, 99 01; Genesee 1st, 20; Honeyoe Falls, 12; Ogden Y. P. S. C. E., 20; — 15 51; Parma Centre Y. P. S. C. E., 9; Ro-chester 3d, 368 43. *St. Lawrence*—Gouverneur, 63 64; Potsdam, 87. *Steuben*—Angelica, 6 58; Bath Y. P. S. C. E., 3 27; Campbell, 37 09; Hammondsport Y. P. S. C. E., 1 50; Howard, 7; Jasper, 11 19; Prattburgh, 11 69; sab-sch, 4 48. *Syracuse*—Baldwinsville, 10 63; Mexico Y. P. S. C. E., 2 15; Onondaga Valley, 7 55; Oswego Grace Y. P. S. C. E., 10; Syracuse Park, 163 14; Chittenango Y. P. S. C. E., 5. *Troy*—Bay Road, 4; Brunswick sab-sch, 25; — Y. P. S. C. E., 2; Cambridge, 17 84; Fort Edward Y. P. S. C. E., 1 20; Green Island Y. P. S. C. E., 3 23; Lansingburgh 1st, 180 41; Melrose, 8 29; Y. P. S. C. E., 6; Pittstown, 6 39; Troy Memorial, 37 10; — Oakwood Avenue, 16 78; — Park sab-sch, Xmas, 11 80; Warrensburg, 15; — Y. P. S. C. E., support of R. Irwin, 2 50; *Utica*—Boonville, 19 53; Cam-den, 11; Knoxboro 43 47; Little Falls, 68; Lowville Y. P. S. C. E., 5; Utica 1st, support of Dr. Van Schoick, 87 50; Westernville, 43. *Westchester*—Bridgeport 1st, 125; Greenwich 1st, 11; Hartford, 33; Katonah Y. P. S. C. E., 6 25; Mt. Vernon, 250; Y. P. S. C. E., 5 50; New Haven 1st, 23; New Rochelle, support of S. K. Phrauer, 500; Rye, 1; Thompsonville sab-sch, 35 23; Yonkers 1st sab-sch, 3 67. 17,390 08

NORTH DAKOTA—*Fargo*—Fargo, 16 20; Monango, 2; Sheldon, 7. *Pembina*—Bathgate, 24; Emerado, 24; Green-wood, 3; Inkster, 6; Park River, 22 58; sab-sch, 2 42. 106 20

OHIO—*Anthens*—Bashan, 1; Beech Grove, 3 42. *Logan*, 33 25; New Matamoras, 5. *Bellefontaine*—Bellefontaine, 14 23; sab-sch, 13 50; Bucyrus, 112 80; De Graff, 8 90; Gallon, 45 18; — E. P. Elcock, 5; Huntsville 5 42; Marsell-lea, 2; Upper Sandusky, 10 50; sab-sch, 2 50; Urbana, 85 22. *Chillicothe*—Bainbridge, 4; Bloomingburgh, 30; Hillsboro, 151 50; Salem, 110 04; sab-sch, 35 16; — sab-sch, for Bogota Boys' school, 5 30; Mowrytown Y. P. S. C. E., 10 84. *Cincinnati*—Cincinnati 1st, 25; — 6th, 33; — Walnut Hills sab-sch, Boys' Band for school in Syria, 20; Pleasant Ridge, 17 25; Springdale, 10; Venice, 14; West-wood, 9 98; Ludlow Grove, 2. *Cleveland*—Cleveland North, 73 75; — Woodland Av., salary of D. L. Gifford, 260; Willoughby, 20 25. *Columbus*—Amanda, 4; Bethel, 1 70; Bremen 3; Central College, 25; Circleville Y. P. S. C. E., 5; Columbus 2d, 143; London, 55; Rush Creek, 5 30. *Day-ton*—Dayton 1st, 293 06; — Memorial, 13; Eaton, 13 75; New Carlisle, 15; New Paris, 3; Oxford, 45; South Charles-ton, 1; Springfield 1st, 72; — 2d, 5; Troy, 59 09; Y. P. S. C. E., 3 63; Xenia, 49 76. *Huron*—Huron, 16 67; sab-sch, 3 23; Milan sab-sch, 4 52. *Lima*—Findlay, 8 20; Y. P. S. C. E., 1 50; McComb Y. P. S. C. E., 1 30; Rockford, 1; St. Mary's, 72 08. *Maioning*—Canton sab-sch, 22 14; New Lisbon sab-sch, 42 86; Vienna, 3 25; Warren Y. P. S. C. E., 6 33; Youngstown 1st, 749 68. *Marion*—Liberty, 3; Mil-ford Centre, 3 10; Mount Gilead, 24 08; West Berlin, 3 25. *Maumee*—Holgate, 1 25; Pemberville 2; Toledo 1st, 104 88; — 5th, 3. *Portsmouth*—Decatur, 8 50; Manchester, 20; sab-sch, 5; Mount Lehigh, 5; Portsmouth 1st, 240. *St. Clairsville*—Bellair 2d, 14; Cambridge, 62 91; Farming-ton, 3 09; Scotch Ridge, 3 77; Short Creek, 13. *Steuben-ville*—Carrollton, 22; Corinth sab-sch, 57; Dennison, 20; sab-sch, 3; Y. P. S. C. E., 5; East Liverpool 1st Y. P. S. C. E., 5 50; — 1st, 157 69; Hopedale, 9; Long's Run, 18 12; Nebo, 9; New Hagerstown, 5; New Philadelphia Y. P. S. C. E., 1 60; Potter Chapel, 9; Steubenville 1st, 36 26; Still Fork, 10; sab-sch, 15; Two Ridges, 4; Union-port, 3; Wellsville sab-sch, 97. *Wooster*—Doylestown, 15 25; sab-sch, 8 16; Fredericksburgh, 40; sab-sch, 40; Hopewell Y. P. S. C. E., 1; Millersburgh, 8; Perrysville, 6 25; Savannah, 26 22; Wooster 1st sab-sch, Xmas, 14; — Westminster sab-sch, 8 40. *Zanesville*—Brownsville sab-sch, 25; Coshocton, 67 25; High Hill, 17 85; Mt. Ver-non Y. P. S. C. E., 15 16; Newark 1st, 4 75; — Salem Ger-man, 4 15; Otsego, 2; Zanesville 1st, 81 52. 4,360 69

PACIFIC—*Benicia*—Napa, 313 05; Santa Rosa, 34; Two Rocks, 60. *Los Angeles*—Burbank, 5 11; Fillmore, 7 50; Glendale, 5; Grandview sab-sch, for Miss Haworth, Osaka, 4 73; Los Angeles, Immanuel, 157 92; Riverside, Arlington, 23; San Bernardino, 15 50; San Francisco—Alameda 1st, 65 15; sab-sch, 20; Concord, 5 50; sab-sch, 3 50; North Temescal, 16 20; sab-sch, 6 10; Oakland 2d, 22 35; — Chi-nese, 25; San Francisco Memorial, Xmas, 12 40; Valona, 10; San Francisco Franklin Street, 14 50; Oakland Pros-pect Hill, 5 40; — sab-sch, 1. *San Jose*—Milpitas, 3. *Stockton*—Visalia, 7; Madera Y. P. S. C. E., 2 45. 915 66

PENNSYLVANIA—*Allegheny*—Allegheny 1st, 800; — 2d, Y. P. S. C. E., 2 05; — Providence, 155; Avalon, 3; Braver sab-sch, 75; Bellevue, 21 53; Bridgewater, 31 10; Ema-worth, 81 86; Freedom, 11; Glasgow, 1 79; Hilanda, 18;

Hoboken sab-sch, 5; Industry, 8; Pine Creek 1st, 6 50; Rochester, 4 20; Oak Grove, 2 50. *Blairsville*—Black Lick, 3 50; Conemaugh, 6; Congruity, 22; Derry, Jno. I. Barnett, 25; Greensburg Westminster, 46; — 1st, 35 07; Ligonier, 4 07; Livermore, 7 75; Murrysburg, 26; Parnassus, 254 44; Pine Run, 26; Unity, 1 50. *Butler*—Butler, 234 80; Y. P. S. C. E., 19; Centreville, 32; Harrisburg, 5 35; Mount Nebo, 3 39; Muddy Creek, 5; North Liberty Y. P. S. C. E., 7 50; Plain Grove sab-sch, 22 55; Pleasant Valley, 4 18; Portersville, 22; Prospect, 4; Summit, 5 16; Unionville, 5; West Sunbury, 18. *Carlisle*—Big Spring, 75 35; Bloomfield, 15 75; — Pastor's family, 30; Carlisle 1st Y. P. S. C. E., 11 25; Duncannon sab-sch, X-mas, 19 37; Harrisburg Market Square, 145; — Westminster, 10; — Calvary Chapel, support of Wm. Jessup, 25; Lower Path Valley, 32 18; — Pastor, 5; Monaghan, 34; Newport 20; Shippensburg, 44 60; Silver Spring, 15. *Chester*—Ashmun, 25; Bryn Mawr sab-sch, 100; Chester 1st sab-sch, 23; — 3d, 164 43; Downingtown Central, 6 43; Bethany, 5 04; Kennett Square, 7; — Y. P. S. C. E., 3; Oxford 1st, 205 22; — Union sab-sch, 5 57. *Clarton*—Beech Woods Y. P. S. C. E., 5; Dubois sab-sch, 4 25; Oak Grove, 5; Oil City 2d, work in Chili, 22; Punxsutawney Y. P. S. C. E., 25; Tionesta Y. P. S. C. E., 2 10. *Erie*—Concord 2; East Green, 8 50; Edinboro sab-sch, 3 32; Erie Park, 200; Franklin, 78 54; Fredonia, 8 87; Garland, 22 23; Greenville, 48 16; Hadley, 5; Harmonsburg, 2; Meadville 2d, 47; Mount Pleasant, 7 15; Oil City 1st, 70 66; — Y. P. S. C. E., 6 24; Pittsfield, 14 13; Pleasantville, 39 50; Stoneboro, 5 15; Tideout, 37; Warren, 233 04; Waterloo, 2. *Huntingdon*—Arch Springs sab-sch, 5; Bethel, 2 50; Birmingham Warriors Mark Chapel, 125 70; Clearfield Y. P. S. C. E., 40 63; Lewistown, 31 35; Logan's Valley, 20; Westminster, 2; Milesburg, 7 77; Moshannon and Snow Shoe, 2 43; Pine Grove, 21 86; Shade Gap, 10; Sinking Valley, 10; Spruce Creek, 68. *Kittanning*—Apollo, 70; sab-sch, 20; Clarksburg, 100; Marion sab-sch, 12; Rayne, 8 10; Rural Valley, 10; Slate Lick, 32 14; Washington, 30; West Glade Run, 21 55; West Lebanon sab-sch, 31 95; Worthington, 17. *Lackawanna*—Bethany, 4; Carbondale sab-sch, X-mas, 43 10; Dunmore Y. P. S. C. E., 1 72; Hawley Y. P. S. C. E., salary of W. J. Drummond, 8; Herick, 4; Honesdale, 2,606 78; Nicholson, Y. P. S. C. E., 3 27; Plains sab-sch, 8; Scranton 1st, 434; — Washburn Street Y. P. S. C. E., 33 50; Wilkesbarre 1st, 275 50; — Memorial sab-sch, 155 14; — Westminster, 10. *Lehigh*—Allen Township, 10; Audenried, Colporteur in Canton, 48; — sab-sch, for Traritz Boys' school, 50; Easton Brainerd, 708 81; Mountain Y. P. S. C. E., support of R. Irwin, 1; Portland, 5; South Easton Mission Band, 5 33; Upper Mount Bethel, 4. *Northumberland*—Bald Eagle and Nittany, 11 65; Berwick Y. P. S. C. E., 28; Derry 8; Millburg, 14; Muncy, 17; New Berlin, 16; New Columbia, 6 55; Orangeville sab-sch, X-mas, 5; Washington, 42; Washingtonville, 8; Williamsport 3d Mission Band, 4 69. *Philadelphia*—Philadelphia 1st, 1,625 71; — Evangel, 18; — Grace sab-sch, 25; — Mariner's, 7; — Tabernacle sab-sch, 50 91; — West Spruce Street sab-sch, X-mas, 38 61; Woodland, 1,190 75. *Philadelphia Central*—Philadelphia Alexander, 119 43; — Cohocksink, 9 33; sab-sch, 9 25; — Columbia Avenue, 14 21; — Y. P. S. C. E., 18 30; — Gaston, 25 61; — Kensington sab-sch, 50; — Memorial, 84 25; — North 10th Street Junior Y. P. S. C. E., 1; — Northern Liberties, 45 19; — Tioga Y. P. S. C. E., 6; — West Arch Street, 394 90. *Philadelphia North*—Bristol, 33; Chestnut Hill sab-sch, native preacher acc't of A. C. Good, 25; Diston Memorial, 14 65; Mount Airy sab-sch, 6 59; Newtown, 101 25; Pottstown, 37 87; sab-sch, 5 50; Roxborough, 5. *Pittsburg*—Bethany, 20; Coal Bluffs and Courtney, 15; Crafton sab-sch, 5; McDonald, 152 20; Middletown, 20; Miller's Run, 17 65; Mount Pisgah sab-sch, 6; North Branch, 11 35; Phillipsburg, 16 80; Pittsburg 1st, 1,828 80; — 2d, 44 55; — 4th, 44 69; — 6th, 107 07; — Bellefield, 300; — East Liberty, support of "Wora" in Africa, 18; — — sab-sch, native helper in India, 30; — McCandless Avenue, 7 40; — — sab-sch, 4; — Shady Side, 109 60; — Oakmont, 7. *Redstone*—Fairchance, 2 47; Little Redstone sab-sch, 8 30; McKeesport 1st, 270; Mount Pleasant, 24 43; Sewickley, 15; Uniontown, 258 50. *Schnanggo*—Hermion, 9; Mahoningtown sab-sch, 18; Neshannock, 24 39; New castle, 78 20; North Sewickley, 4; Sharpville, 2 10; Westfield, 204; Rev. D. C. Reed, 100. *Washington*—Mill Creek, 25; Mount Prospect sab-sch, 15; Three Springs, 6; Washington 1st, 95 50; — 2d Y. P. S. C. E., 8 62; Wheeling 3d Y. P. S. C. E., 7 25. *Wellsboro*—Elkland and Osceola Y. P. S. C. E., support of Wm. Jessup, 3 80; Wellsboro sab-sch, 45. *Westminster*—Lancaster 1st sab-sch, 39 88; Middle Octorara, 17; Slateville, 22; Strasburg, 7 44; sab-sch, 7 44; York 1st, 247 89. *West Virginia*—Clarksburg, 5 50; French Creek, 8 15; Parkersburg 1st, 35 25. 17,126 76

SOUTH DAKOTA—*Aberdeen*—Britton sab-sch, 10; Groton, 10. *Black Hills*—Rapid City, 25 60. *Central Dakota*—Brookings, 7; Madison Y. P. S. C. E., 1 42; Wolsey, 5. *Southern Dakota*—Turner Co. 1st German, 20. 79 02

TENNESSEE—*Holston*—Elizabethton, 2 50; Mount Bethel, 16 09. *Kingston*—Bethel sab-sch, 16 13; Pleasant Union, 1. *Union*—Centennial, 2; Forest Hill, 1 55; St. Paul's, 4; Spring Place, 8; Washington, 4 45; Mount Tabor, 2. 57 72

TEXAS—*Austin*—Kerville, 3; Mason, 5; San Antonio, Madison Square Y. P. S. C. E., 3. 10 00

UTAH—*Montana*—Helena 1st, 60 65; Kalispell, 15. *Utah*—Mount Pleasant Y. P. S. C. E., 4 50. *Wood River*—Boise City 1st, 22 30; sab-sch, 4 10; Y. P. S. C. E., 5. 111 75

WASHINGTON—*Olympia*—Olympia, 12; Ridgefield sab-sch, 2; St. John's Y. P. S. C. E., 11 38. *Puget Sound*—Port Townsend, 12 05; Seattle 1st Y. P. S. C. E., 15; — 2d, 5; White River, 6 60. *Walla Walla*—Moscow Y. P. S. C. E., 6 41; Walla Walla sab-sch, 4 20. 74 64

WISCONSIN—*Chippewa*—Baldwin, Mr. and Mrs. Krozenbrink, 25; Big River, 8; Eau Claire, 10; Hudson Y. P. S. C. E., 5 30; — 2c. per week, 7 55; Rice Lake, 3. *La Crosse*—Mauston German, 5. *Lake Superior*—Menominee, 53 70. *Madison*—Kilbourne City, 4 25. *Milwaukee*—Beaver Dam 1st Y. P. S. C. E., 1 86; Horicon, 5; Milwaukee Calvary, 108 26; — Grace sab-sch, 7 50; — pupil at Sangli 12 50; — 1st German sab-sch, 10; Somers, 27 65. *Winnebago*—Neenah sab-sch, 20. 310 67

WOMAN'S BOARDS.

Woman's Board of North Pacific, 307 35;
Woman's Board of New York, 3,302 15;
Woman's Board of Philadelphia, 12 181 37;
Woman's Board of South West, 1,036 97;
Woman's Board of North West, 50; Occidental Board, 1,011 15. \$17,788 22

LEGACIES.

Estate of James McElwain, dec'd, 2,000; Estate of Mrs. Lavinia H. Barry, dec'd, 400; Estate of William Bushnell, dec'd, 5,226 25; Estate of William E. Dodge, dec'd, 5,000; Estate of Mary Carll, dec'd, 1,000; Estate of Mary Van Horn, dec'd, 1,500; Estate of Hamilton Scott, 100; Estate of Allen Rowe, dec'd, 399 60; Estate of Chambers Baird, dec'd, 200; Estate of Mrs. Mary Struthers, dec'd, 250; Estate of Sarah A. Campbell, dec'd, 228 50; Estate of R. H. Gillen, dec'd, 2,631 90. 19,036 15

MISCELLANEOUS.

Rev. Henry T. Scholl, Big Flats, N. Y., 11; "E. C. G.," 215; Jno B. Davidson, 22; Mrs. Lydia Seymour, Turin, N. Y., 25; Robert Pollock, Good Hope, P. O. Pa., 5; "I. O. R.," 10; Mrs. M. Dickson, Work in Siam under Mr. Eakin, 25; John S. Kennedy, 4,000; J. W. Parks, 25; S. A. Davidson, Newville, Pa., 5; Rev. J. G. Craighead, Washington, D. C., 50; "A Friend," 100; "W. H. P.," N. Y., 200; Mrs. Caroline J. Brick, Washington, D. C., 1. Dft., No., 1623 on Pittsburgh Bank of Savings, 10. Misses C. W. & M. Stewart, Colerain Forge, Pa., 200; Miss S. Paul, N. Y., 24 50; "From Friends," 200; Chas. L. Carhart, Buffalo, N. Y., 10; "P. N. J.," 50; Eunice Plumb, Gowanda, N. Y., 25; Joseph Stevens, Jersey Shore, Pa., 5; Rev. A. S. Billingsley, Statesville, N. C., 5; "From home friends," 100; Miss E. T. Halstead, Batavia, N. Y., 50; "P. G.," 15; "E. G.," 100; Rev. and Mrs. Hill, Diller, Neb., 10; "L. B.," 20; "T. and M.," 3 25; For a Bible Reader under G. A. Goddard, Africa, 12; Mrs. Jane M. Anderson, Bellaire, O., 10; Mrs. Lizzie E. Woodbridge, Bellaire, O., 10; Mrs. Wm. Hobain, 5; Rev. Jos. D. Smith, Delta, Pa., 5; Rev. H. Loomis, 11 80; Rev. W. W. Altzberry, 50; A. D. J. Malca, N. Y., 25; Elizabeth Vickers, Evansburg, Pa., 5; Cornelia U. Halsey, Newark, N. J., 100; Miss E. M. Page, Baltimore, Md., 5; E. Sterling Ely, Buffalo, N. Y., 100; Chas. J. Stockdale, Ackley, Iowa, 250; Rev. Geo. J. E. Richards, Greenville, Ill., 10; Rev. Jno. S. Craig, Noblesville, Ind., 15; Students of McCormick Theo. Seminary, support of T. G. Brashear, 200; Maria Rappelya, Palermo, Ks., 5; From a Believer in Missions, Pittsburgh, Pa., for finishing Tabriz Memorial Training School and House for Mr. and Mrs. Wilson, 2,000 and for Native preachers under Dr. Corbett, 100; Mrs. Lydia D. Calkins, in memory of late D. O. Calkins, 500; Mr. and Mrs. Fleming, Ayr, Neb., 500; Mrs. Holt on behalf of her son, Harry, deceased, 17 50; Wm. H. Sloan, N. Y., 5; Mrs. R. J. Houdin, North Greene, N. Y., 7; Jas. H. Beck,

Troy, Ia. 5; "From a Friend," 25; "J. W. W." West Rushville, O. 1; Rev. H. H. Welles, Kingston, Pa. 50; "No Name," 50; Rev. A. H. Holloway and family, Sabin, Minn. 10; "C." Penna. 22; "A Friend," 800; "C. H. N." N. J. 8 25; Rev. W. L. Tarbet and wife, 2 80; Rev. A. S. Peck and wife, 2; Mrs. H. B. Williams, 5; Miss A. G. Stimson, Morris-town, Pa. 10; Donation by "Lu," 25; Rev. E. P. Dunlap, 5; H. P. Merriam, M. D., 5; A

Friend in Princeton for Hamadan Medical work, 800..... \$ 9.901 10
Total receipts during February, 1892..... 108,834 75
Total receipts from May 1891, to February 29, 1892..... 508,110 55
Total receipts from May 1, 1890, to February 29, 1891..... 528,358 46

WILLIAM DULLES, JR., Treasurer,
53 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1892.

BALTIMORE.—Baltimore—Alsquith Street, 8 55; Zion, 7. New Castle—Christiana, 6; Green Hill, 5. Washington City—Clifton, 2; Darnestown, 3; Hermon, 2; Assembly, 15. 43 25
CATAWBA.—Cape Fear—Friendship sab-sch, 1 25. South Virginia—Richmond Mission Church, 3. 4 25
COLORADO.—Boulder—Valmont, 13 cts. Pueblo—Caffon City, 5; La Veta, 7. 12 13
COLUMBIA.—Puget Sound—Seattle, 1st, (Y. P. S. C. E., 80) 40; White River, Slaughter, (sab-sch, 3 25) 3 25; Ana-cortes, 4. 94 25
ILLINOIS.—Bloomington—Champaign, 28 42; Onarga, 13; Philo, 11; Rankin, 6 08; Wenona, 5. Cairo—Metropolis, 3 50. Chicago—Cahery, 3; Chicago 4th, 2 88; Chicago, 8th, 46 38; Herscher, 3; Woodlawn Park, 25. Mattoon—Ar-cola, 5; Beckwith Prairie, 4. Peoria—Salem, 3. Rock River—Aledo, 6; Millersburg, 3 50; Woodhull, 5. Schuy-ler—Burton. Memorial W. Miss. Soc., 5; Camp Point, (sab-sch 10) 10; Elvaston, 6; Perry (per Mrs. M. C. Rey-nolds) 6, Springfield—North Sangamon, 13; Pisgah, 4. 453 88
INDIANA.—Crawfordsville—Bethel, 3; Crawfordsville Centre, 31; Elizaville, 2; Hopewell, 2; Thorntown, 2 75. Fort Wayne—Auburn, 4 25; Ossian, 9 50. Indianapolis—Bloomington, Walnut Street, 10; Southport, 6 61. Logansport—Mishawaka, 1. New Albany—Bedford, 6 60; Hanover, 15 30. White Water—Union, 12. 106 11
INDIAN TERRITORY.—Choctaw—New Hope, 3; Choctaw Nation Ind. Ty., (per M. Ahrens), 45. 48
IOWA.—Council Bluffs—Clarinda, 23 22; Essex, 2 11; Shenandoah, 2 89. Des Moines—Indianola, 3; Plymouth, 3. Dubuque—Dubuque 1st, 10. Fort Dodge—Rockwell, 1; Vail, 10. Iowa City, Crawfordville, 1; Iowa City, 45; Summit, 4 81. Waterloo—Salem, 9; West Friesland, 6. 134 53
KANSAS.—Emporia—Emporia 1st, 7 25; Marion, 20; Peabody, 10. Highland—Highland, 6. Neosho—Colony, 5; Ottawa, 12 66; Milliken Memorial at Colony, 7 15. Solomon—Cawker City, 1. Topeka—Clinton, 7 30. 76 36
KENTUCKY.—Transylvania—Burkesville, 4 28
MICHIGAN.—Detroit—Ann Arbor, 45 47; Detroit 2d Avenue (sab-sch, 50 cts), 50. Kalamazoo—Cassopolis, 3 11. Lansing—Concord, 5. Monroe—Adrian, 23 35; Monroe, 22. Saginaw—Westminster, 18 27. 172 20
MINNESOTA.—Mankato—Luverne, 4; St. James, 4 30. Red River—Crookston, 5 02. St. Paul—Buffalo (sab-sch, 2 36), 2 36; Minneapolis Bethlehem, 7 15; Highland Park, 11 24; —Westminster, 85 13; St. Paul East, 1; Will-mar, 5 50; Minneapolis Faith, 5 56. 131 36
MISSOURI.—White River—Cotton Plant, 4. Kansas City—Butler (sab-sch, 10), 10; Kansas City Hill Memorial, 1; Rich Hill, 8 62. Ozark—Carthage, 11 77. Palmyra—Edina sab-sch, 2 75. Platte—Barnard, 2 50; Lathrop, 2; St. Joseph Westminster, 25. St. Louis—Bethel German (sab-sch, 5 00), 8 50; Rolla, 4; St. Louis 1st, 16 90; —Cote Brilliant, 3 82. 100 38
NEBRASKA.—Nebraska City—Auburn, 4 07; Beatrice, 20 81; Burchard, 5; Table Rock, 3. Omaha—Tekamah, 5 50. 38 38
NEW JERSEY.—Elizabeth—Elizabeth 3d Miss. society of sab sch, 10; Plainfield 1st, 6; Pluckamin, 11 10. Jersey City—Rutherford, 25. Monmouth—South Amboy, 1. Morris and Orange—Orange Bethel, 22 61; —Central, 2 00. Newark—Fifth Avenue Newark, 30. New Brun-swick—Amwell 1st, 4; Dutch Neck, 10; Ewing, 7 60; Law-renceville, 15 75; Trenton 2d, 5 25; —4th, 55. Newton—Bloombsbury, 8 29; Stewartville, 5. 406 60
NEW MEXICO.—Rio Grande—Jemes, 1; Socorro Span-sh 1. 2
NEW YORK.—Albany—Schenectady East Avenue, 9 35; Voorheesville, 3; Albany Bethany Menands, 13 82. Bing-hamton—Binghamton, West, 19; Cortland Y. L. M. S., 25. Boston—South Framington, 3 25. Brooklyn—Brook-lyn Bethany, 3 69; —East Williamsburg German, 1. Cayuga—Owasco, 9. Champlain—Champlain, 85 cts. Columbia—Hudson 1st sab-sch, 25; Jewett, 3. Genesee—Perry, 20. Geneva—Hopewell Y. P. S. C. E., 10; Seneca Falls, 89 05; West Fayette, 2. Hudson—Chester sab-sch, 2; Good Will, 0 95; Hopewell, 13; Middleton 2d, 2 97; Montgomery, 10; Monroe, 50. Lyons—Junius, 1; Palmyra,

7 01. New York—New York 2d German, 2; —Christ Chapel, 20; —West 23d Street, 22 47. North River. Can-terbury, 12 19; Cornwall, 2; Newburgh 1st, 20; Pough-keepsie, 2 47. Otsego—Richfield Springs, 12 63. Ro-chester—Ogden (sab-sch, 10), 10; Parma Centre, 4; Pitts-ford, 17; Rochester St. Peter's, 40; Ogden Center, 2 35. St. Lawrence—Carthage, 11 14; Watertown 1st, 15. Steu-ben—Addison, 29 02; Prattsburgh, 7 17. Troy—Argyle, 2 25; Cambridge, 3 28; Troy 9th, 30; —Westminster-17 34. Utica—Camden, 3. Westchester—Greenburgh, 30 96; New Rochelle, 86 61; Rye, 40 80; Sing Sing, 17 50. 778 13

NORTH DAKOTA.—Fargo—Fullerton, 2. Pembina—Bath-gate, 3.
OHIO.—Athens—Athens, 11 75; Bristol, 2; Cross Roads, 2; Pleasant Grove, 1. Bellefontaine—Bellefontaine, 2 15. Chillicothe—Bainbridge, 2; Bloomburgh, 16; Hamden, 4 78. Cincinnati—Bethel, 4; Cincinnati 3d, 5; Spring-dale, 8; Ludlow Grove, 3. Cleveland—Guilford, 13 22; Northfield, 5 40. Columbus—Columbus 2d, 38 38. Day-ton—Middletown, 26 98; Springfield 1st, 23; —2d, 2 50. Huron—Huron, 4. Lima—Delphos Y. P. S. C. E., 20; Sidney, 15 68. Mahoning—New Lisbon sab-sch, 1st, 14 88; Youngstown 1st, 109 58. Marion—Delhi (Radnor Thom-son, 6 70; Church, 8 30), 15. Maumee—Napoleon, 9; West Bethesda, 15; Weston, 11; Fifth Toledo, 2 50. Ports-mouth—Manchester, 12. St. Clairsville—Martin's Ferry, 23 16; Mount Pleasant, 3 77; St. Clairsville, 8. Steuben-ville—Annapolis, 3, East Liverpool, 5; Nebo, 2 10; Still Fork, 4; Unionport, 1; Yellow Creek, 11. Wooster—Mill-ersburgh, 4; Plymouth, 3. Zanesville—Brownsville (sab-sch, 5), 15; Homer, 6; Muskingum, 2; Newark Salem Ger-man, 2 50; Zanesville Putnam, 5 24. 666 38

PACIFIC.—Benicia—San Rafael (sab-sch, 6 05), 15. Los Angeles—Riverside Calvary, 33 33. Sacramento—Sacro-mento Westminster, 10. San Francisco—San Francisco Chinese, 3 70. 62 08

PENNSYLVANIA.—Allegheny—Allegheny McClure Avenue, 25; —North sab-sch, 19 64; —Providence, 80; Concord, 1 75; Hillands "J. Sangree" 5; Industry, 2; Pine Creek 2d, 9; Pleasant Hill, 2 50; Sewickly, 75 63. Blairsville—Black Lick, 2; Congruity, 5; Cross Roads, 12; Greensburg, 44 28; Harrison City, 7 55; Irwin, 23; Jeanette, 7. Butler—Buffalo, 2; New Hope, 2. Carlisle—Gettysburgh, 34; Harrisburgh, Pine Street, 131 76; Middle Spring, 13. Ches-ter—Chichester Memorial, 1; Downingtown, Central, 6 14; Middletown, 12; Upper Octorara, 21 14. Clarion—Eden-ville, 7; Greenville (Miss Elmira J. Craig) 1. Erie—Green-ville, 15 36. Huntingdon—Lewistown, 4 75; Mifflintown, Westminster, 11 25; Shade Gap, 5. Kittanning—Clarke-bergh, (Mrs. Martha Russell) 100; Marion sab-sch, 12; Mid-way, 2; Rayne, 1 60; Saltsburgh, (Y. P. S. C. E.) 20; Smicke-bergh, 3; Union, 4 40. Lackawanna—Great Bend, 5; Scranton 2d, 15. Lehigh—Mountain, 4; Slatington 7 50. Northumberland—Bloombsburgh, 30 20; Derry, 2; New Co-lumbia, 6; Mountain, 1. Philadelphia—Philadelphia, Ta-bor, 1 35; —Walnut Street, (Etna Ave. Branch, 7 13), 38 66; —Westminster, 23 09. Philadelphia Central—Philadel-phia Columbia Avenue, 11 80. Philadelphia North—Ger-mantown Redeemer, 72; Mount Airy, 7 09; Neshaminy Warwick, 4; Roxboro, 7. Pittsburgh—Canonsburg Central, 5; Hazlewood, 25 23; McDonald, 46 10; Mansfield, 28; Mingo, 6; Mount Carmel, 2; Pittsburgh 6th, 62 91; —Bellefield, 60; —Shady Side, 45 62; Swissvale, 53 47; Coal Bluff and Courtney, 3; Duquesne (sab-sch, 10 church, 12), 22. Shenango—Little Beaver, 2 72; Sharpville, 5 45; West-field (sab-sch, 25, church, 123), 153. Washington—East Buffalo, 18 80; Limestone, 5 98; Mill Creek, 8; Washington 1st, 47 75; Wheeling 3d, 1. Wellsboro—Kane, 5 48. West-minster—Little Britain Y. P. S., 1; Marietta, 17. West Virginia—Terra Alta, 8. 1,794 80

TENNESSEE.—Holston—Jonesboro, 10. Kingston—Pleas-ant Union, 2. Union—New Salem, 1; Shiloh, 5. 18
TEXAS.—Austin—Austin 1st, 97 30; Kerrville, 1. 28 20
WISCONSIN.—Chippewa—Eau Claire, 5; La Crosse North, 2. Madison—Beloit 1st, 7 56. Milwaukee—Somero Pres. Society, 8 15. Winnebago—Neenah, 17 50; Shawno, 43 21

Total receipts from churches..... \$5,042 96

MISCELLANEOUS.

Women's Executive Committee for February, 1,887 79; A Friend, Madison, 200; For Freedmen, 1; Mrs. Cyrus Dickson, Montclair, N. J., 50; Mrs. Robert Brown, Clinton, Ohio, 100; M. Robinson, Kittanning, Pa., 20; John Holiday, Indianapolis, Ind., 50; T. T. Goodman and wife, Cincinnati, Ohio, 145; I. S. Lord, Mich., 1; E. C. Hagan, Joliet, Ill., 45; Elizabeth A. Cummins, Bellaire, Ohio, 20; Mrs. Allen S. Sheldon, Mich., 45; "P. N. J.," N. J., 50; M. Collins, Peotone, Ill., 100; Alex. S. Peck, Armour, S. Dak., 1; F. and M., Ill., 5; J. W. Smith, Neb., 15; Thomas O. Lowe, Avondale, Ohio, 5; Rev. and Mrs. Walter Mitchell, Mt. Auburn, Ohio, 25; Mrs. H. E. Giddings, Wis., 20; Miss A. J. Stinson, Norristown, Pa., 50; C. Penna., 8; "C. H.," M. N. J., 1 25; Rev. W. L. Tarbet and wife, 1 20; "J. H. M., Jr.," 100; Eunice Plumb, 50

2,696 24

DIRECTS FOR FEBRUARY.

Reported by Rev. D. J. Satterfield, D. D., Sciota North Church, Philadelphia, H. M. S., 45; Mrs. H. de Kope, Philadelphia, 15; H. M. S. Ashtabula, O., 50; Miss E. E.

Dana, Morristown, N. J., 45; Memorial Band, Calvary Church, Milwaukee, Wis., 55 50; Calvary Church and Sabbath-school, Newburg, N. Y., 20; Busy Bee Band, Sewickley, Pa., 50; Mrs. A. R. Spottswood, Newcastle, Del., 10; Mrs. Cutler, Tallachego, Ala., 18 80; Lagrange, Ind., 45; Miss W. E. Chapman, Concord, N. C., 20; Busy Bees, Negamex, Mich., 10; King's Daughters, Lockport, N. Y., 15. For School Building at Nottoway, C. H., Va. W. H. M., Soc. Wash. Pres., Pa., 77 35; Mrs. J. H. McKelvey, East Liberty, Pa., 5; Mrs. J. J. Buchanan, East Liberty, Pa. 5. For building at Eagletown, I. Ter.—Miss Berth Ahrens, 60; Choctaw Indians, 45. Public School Funds, Sumpter, S. C., reported by Nellie C. Hall, 75.

Total directs. 606 15

Total receipts for February, 1892..... \$ 8,405 37
Previously reported..... 109,181 02

Total receipts to date..... \$117,596 39
Receipt during corresponding period last year 97,505 70

Increase..... \$20,090 69

J. T. GIBSON, Treasurer.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1892.

ATLANTIC.—*South Florida*—Altoona, 2; Kissimmee sab-sch, 5; Titusville, 14; Tracy, 1. 22 00
BALTIMORE.—*Baltimore*—Baltimore Alsquith Street, 7 20; — Boundary Avenue, 64; — Broadway (sab sch Miss Soc'y, 1 50; Pastor's Bible class, 4 50); 6; — Brown Memorial (sab sch, 7 96) 164 04; — Knox, 5. *New Castle*—Manokin, 25; Wilmington Gilbert, 3. *Washington City*—Darnestown sab-sch, 8; Washington City 4th, 10; — Assembly Y. P. S. C. E., 1 60; — Western Y. P. S. C. E., 10. 303 84

COLORADO.—*Boulder*—Brush sab-sch, 5 69; Rankin, 7 12; Valmont, 78 cts. *Denver*—Central City Y. P. S. C. E., 7; Denver North sab sch, 23 23. *Pueblo*—Cañon City 1st, 30; Elmore, 2; Engle, 2; Las Animas Y. P. S. C. E., 4; Mesa sab-sch, 18 64; Monte Vista 1st, 23; Trinidad 1st, add'l, 1. 119 46

ILLINOIS.—*Alton*—Carrollton, 28 42; Raymond, 6 51. *Bloomington*—Bloomington 1st, 55; Clinton sab sch, 10; Galesville, 5; Mansfield, 18 35; Normal Y. P. S. C. E., 4 16; Onarga, 60; Philo, 38. *Cairo*—Ava, 3; Centralia (sab-sch, 6 55), 53 10; Tamaroa, 15. *Chicago*—Braidwood (sab-sch, 22 61), 45 11; Chicago 1st, 152; — 3d, 103 50; — 4th, 2,000; — 9th, add'l, 1; — 10th (sab-sch, 7), 21; Hope Mission (sab-sch, 8 40), 73 40; Joliet Central, 183; Lakeview, 128 25; Morgan Park, 15. *Freeport*—Rock Run, 4 35. *Mattoon*—Ashmore, 6; Charleston, 47 15; Mattoon, 20 08; Pana, 2 25; Rev. G. W. Fisher and wife, 2 50. *Ottawa*—Elgin House of Hope, W. M. S., 17; Kings, 5; Morris Y. P. S. C. E., 15; Plato, 8; Waterman, 25. *Peoria*—Canton 1st Y. P. S. C. E., 3 27; Peoria 1st, 7 50; — German, 50 cts. *Rock River*—Aledo, 36; Edgington, 70; Milan, 10 66; Morrison Y. P. S. C. E. (28 25), 30 43; Peniel sab-sch, 5; Pleasant Ridge, 1 15. *Schuyler*—Monmouth (sab-sch, 20 16), 78; Oquawka, 20. *Springfield*—Brush Creek, 14 50; Mason City Y. P. S. C. E., 2 29; North Sangamon, 20; Petersburg sab-sch, 24 41; Pisgah, 7 98; Rev. W. L. Tarbet and wife, 2 40. 3,475 67

INDIANA.—*Fort Wayne*—Decatur Y. P. S. C. E., 2 78. *Logansport*—Hammond Y. P. S. C. E., 1 50; A Friend, Crownpoint, 10. 14 38

INDIAN TERRITORY.—*Cherokee Nation*—Antioch, 1 50; Dwight, 1 35; Eureka, 7 35; Muldrow, 38 65; Pleasant Valley (sab-sch, 1 50) 9 20; Tahlequah (sab sch, 2), 7 75; Mrs. M. A. Thomson, penny-a-day box, 3. *Chickasaw*—Ardmore, 4; Paul's Valley L. M. S., 2; Purcell, 3. *Choctaw*—Atoka, 5. *Muscogee*—Econtucka, 15. 99 15

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian, 10; Mount Vernon Y. P. S. C. E., 2 40; Pleasant Hill L. A. and M. Soc'y, 15. *Council Bluffs*—Adair, 5 50; Bedford sab-sch, 5 70; Casey (Y. P. S. C. E., 1 50), 4 75; Guthrie Centre Y. P. S. C. E., 4 90; Logan sab-sch, 7; Randolph, 2 68; Rev. D. B. Fleming, 5. *Des Moines*—Indianola, 62; Moulton, 5; New Sharon Y. P. S. C. E., 4 68; Perry, 10; Ridgedale, 40. *Dubuque*—Dayton, 3 63; Hazleton, 6 44; Lansing Ger., 2; Manchester, 4 25; Oswein (sab-sch, 66 cts), 10 66; Wilson's Grove, 25. *Fort Dodge*—Boone Y. P. S. C. E., 3; Fonda, add'l, 7. *Iowa*—Bloomfield, 10; Fairfield sab-sch, 25; Kossuth, add'l, 2 35; Mount Pleasant 1st sab-sch, 10; Union, 32 33; Wapella (sab-sch, 2 55), 14 70; West Point, 50. *Iowa City*—Crawfordsville, 6; Marengo Y. P. S. C. E., 1 75; Sigourney sab-sch, 2; Summit, Mrs. Jane Yocum, 2. *Sioux City*—Battle Creek sab-sch, 2; Denison, 8 50; Early, 2 25; Sioux City 2d, 25; Vail, 13 20. *Waterloo*—Clarks-ville sab-sch, 8. 436 16

KANSAS.—*Emporia*—Eldorado, 54; Madison, 2 20; Peabody, 32 78; Waverly Y. P. S. C. E., 4 66; Wichita 1st Y. P. S. C. E., 7 41. *Highland*—Axtel sab-sch, 13 60; Blue Rapids sab-sch birthday box, 4 07; Marysville Y. P. S. C. E., 4. *Larned*—Burton, 6 61; Halsted 1st, 18; Hutchinson, 55; Kingman, 5 70; Larned, 4 55; Valley L. A. Soc'y, 5. *Neosho*—Colony Milliken Memorial, 13; Fredonia, add'l, 1 68; Kincaid, 4 05; Moran, 4 60; Princeton, 10; Richmond, 5; Toronto, 3 43; Yates Centre, 5 35. *Osborne*—Fairport, 6; Russell, 6. *Solomon*—Bennington 1st, Y. P. S. C. E., 3 85; Cawker City, 6; Clyde Y. P. S. C. E., 3 73; Fort Harker, 2; Glen Elder, 2; Lincoln, 14 50; Salina 1st, 23. *Topeka*—Edgerton, add'l, 2 10; Idana, 2; Manhattan, 15; Riley, 12; Topeka 1st (Y. P. S. C. E., 5 50), 199 91; Wamego sab-sch, 3. 575 73

KENTUCKY.—*Ebenezer*—Ludlow, 13. *Louisville*—Louisville Warren Memorial, 35. 46 00

MICHIGAN.—*Detroit*—Birmingham, 9; Detroit 2d Avenue, 50; — Jefferson Avenue, 700; Norris, 13; Northville 1st sab-sch, 10; South Lyon sab-sch, 2 13; Rev. J. D. English and wife, 25. *Flint*—Fenton, 16 39. *Grand Rapids*—Big Rapids Westminster, 13. *Lansing*—Concord 1st, 9. *Saginaw*—Au Sable and Oscoda, 5 20; Midland 1st (Y. P. S. C. E., 9 55), 59 43; Saginaw West Side 1st Bible class, 5; Taymouth, 5. 222 14

MINNESOTA.—*Duluth*—Duluth 1st, 57 50; Ely, 5 15; Lakeside sab-sch, 5; Pine City, 2; Thomson, 1 50. *Manakota*—Kinbrae (Y. P. S. C. E., 3 46), 5 46; Redwood Falls, 30 07; Slayton, 7 42; Woodstock, 1 50. *Red River*—Bethany, 3 15; Elbow Lake, 10 53; Evansville, 7. *St. Paul*—Minneapolis Bethlehem, 20 75; — Franklin Avenue (sab-sch, 3 40), 11 30; Rush City, 4; St. Paul East, 12. 184 33

MISSOURI.—*Kansas City*—Butler sab-sch, 8; Centre View (sab-sch, 5), 9 50; Greenwood, 2; Kansas City 4th, 21 29; — Linwood, 6 77; Osceola 1st, 12 50; Rich Hill, 12 87; Salt Springs, 20; Schell City, 5; Warrensburg 1st, 31 10; Westfield (sab-sch Mission Band, 20 08), 23 09. *Ozark*—Ash Grove Calvary, 18 65; Joplin, 21 65; Lockwood, 8; White Oak, 6; Wm. Donnan, 10. *Palmira*—Edina, 17 40; Glasgow, 13 80; Louisiana, 12. *Platte*—Barnard, 15 50; Grant City, 5; Hopkins, 5; King City, 16; Kingston, 3 15; Knox, 1 50; Lincoln, 3 14; Mirabile, 6 25; Mound City sab-sch, 6 33; Parkville Lakeside sab-sch, 1 11; Tarkio Y. P. S. C. E., 3; Tina, 10. *St. Louis*—Bethel German (sab sch, 5), 13 50; Bristol, 2 35; Nazareth German (L. M. S., 9, sab-sch, 8), 13; Pleasant Hill, 10; Rolla, 30; Salem 1st, 4 75; St. Louis 1st (sab-sch, 16 90), 127 33; — Core Brillante, 12 65; White Water, 7 56. *White River*—Cotton Plant, 3. 335 85

HASTINGS.—*Hastings*—Hardy, 3. *Kearney*—Broken Bow, 20; Kearney German, 10; Lacota Lexington, 4 84; Litchfield, 5 75; Shelton, 2; Wood River, 37 50. *Nebraska City*—Bennett, 13 50; Meridian German, 10; Table Rock, 15 60; Thayer German, 6. *Niobrara*—Emerson, 9 45; Madison Y. P. S. C. E., 2; Pender, 9. *Omaha*—Blair Y. P. S. C. E., 5; Omaha 2d, 22 50; — Lowe Avenue, 25 52. 300 66

NEW JERSEY.—*Elizabeth*—Pluckamin, 57. *Jersey City*—Jersey City 1st, 230 07; — Claremont Y. P. S. C. E., 3; — Westminster sab-sch, 15; Patterson 1st Y. P. S. C. E., 3 06; Rutherford Park, add'l, 5. *Monmouth*—Farmingdale, 35; Freehold, 13 63; Tennent, 2 35; Whiting and Shamong, 8 04. *Morris and Orange*—New Providence Y. P. S. C. E., 3; New Vernon, W. H. M. Circle, 40; Rockaway Y. P. S.

C. E., 8 58; Succasunna Y. P. S. C. E., 5; Wyoming 1st, 11 28. *Newark*—Newark 3d Y. P. S. C. E., 1 23; — Central, 150; — South Park Y. P. S. C. E., 6 06. *New Brunswick*—Armwell United 1st (sab-sch, 1 08), 9 15; Hamilton Square (Soldiers of the Cross Mission Band, 10; Y. P. S. C. E., 3 50), 12 50; Milford (Y. P. S. C. E., 5), 36 25; New Brunswick 2d, 50; Pennington Y. P. S. C. E., 1; Trenton 2d (sab-sch, 26 21), 48 11. *Newton*—Belvidere 2d sab-sch, 48; Stewartville, 26 75; Stillwater, 12. *West Jersey*—Blackwoodtown, 50; Williamstown (sab-sch, 13 50; Y. P. S. C. E., 4 65), 18 15; Woodbury, 54 02. 1,002 16

New Mexico.—*Rio Grande*—Albuquerque (Y. P. S. C. E., 10; sab-sch, 21 50), 65; James 10; Socorro Spanish, 10. *Sante Fe*—El Rancho Congregation, 4 75; Embudo, 2 91 75. *New York*.—*Albany*—Corinth, 4; Gloversville Kingsboro Avenue Y. P. S. C. E., 5; Mayfield, 3 11; Rensselaerville, 26; Rockwell Falls, 13; Voorheesville, 7. *Binghamton*—Cortland sab-sch, 75. *Boston*—Barre, 18; Boston 1st, 88 40; Londale, 10; Somerville Union Square Y. P. S. C. E., 10. *Brooklyn*—Brooklyn 2d sab-sch, 50; — Bethany, 9 37; — East Williamsburg German, 3; — Greenpoint, 20; — Lafayette (M. C., 46 08), 171 08; — Throop Avenue, 70; West New Brighton Calvary sab-sch, 25. *Buffalo*—Buffalo Central, 151 90; — North, 49 31; East Hamburg Y. P. S. C. E., 3; Fredonia, 37; Glenwood, 5; Tonawanda 1st Y. P. S. C. E., 6 40. *Cayuga*—Weedsport, 106 74. *Champlain*—Malone, 23 05. *Chemung*—Breesport, 8. *Columbia*—Ancram Lead Mines sab-sch, 10; Austerlitz, 2; Hudson 1st sab-sch, 100; Jewett (Mrs. North, 40; David Pond, 5), 45; Spencertown, 5; Windham Centre, add'l, 61 20. *Genesee*—Bergen 1st (sab-sch, 12 54), 44 43; Bethany Centre, 5; North Bergen sab-sch, 4 40; Perry, 70. *Genoa*—Naples (sab-sch, 5), 33 63; Orleans, 6; Romulus, 42. *Hudson*—Amity, 10 10; Chester sab-sch, 2; Good Will, 5 70; Haverstraw 1st, 8; Middletown 2d, 18 40; Monroe, 50; Ridgebury, 2 50; Scotchtown Y. P. S. C. E., 4 50. *Long Island*—Bridgehampton, 6; Port Jefferson (sab-sch, 20 07), 35 63; Setauket Y. P. S. C. E., 2; Shelter Island Y. P. S. C. E., 3 41. *Lyons*—Lyons, 100; Palmyra, 23 07; Wolcott 1st, 6 87. *Nassau*—Melville, 5; Newtown Y. P. S. C. E., 10; Smithtown Branch Y. P. S. C. E., 3 25. *New York*—New York 1st, 2 16 89; — 4th, 350 40; — 9d German, 5; — Bohemian, 15; — Central (Y. P. S. C. E., 35), 1 035; — Christ, 30; — East Harlem Y. P. S. C. E., 6 50; — Madison Square, add'l, 135; — Mount Washington, 600; — Rutgers Riverside (W. C. Lebeinstein, 50; W. K. Hinman, 20), 320 86; — West, 1,113 64; — West 33d Street Westminster, 67 41. *Niagara*—Lockport Sab-sch, Miss. Soc'y., 50. *North River*—Amenia South, 36 89; Cold Spring, 3 25; Highland Falls sab-sch, 7 50; Lloyd, 8 86; Matteawan, 17 69; Newburgh Union, 120; Poughkeepsie, 14 80. *Otego*—Cooperstown Y. P. S. C. E., 3 25; Delhi 1st, 60; Gilbertville sab-sch, 10; Laurens, 8 08; Otego, 11 50; Richfield Springs, 45 50. *Rochester*—Charlotte (Y. P. S. C. E., 4), 12 60; Genesee Village, add'l, 50; Ogden Centre, 14 10; Rochester 1st, 500; — Brick, 50; Tuscarora, 5. *St. Lawrence*—Gouverneur 1st, 63; Watertown 1st, add'l, 50. *Steuben*—Belmont, 5 50; Howard, 8; Jasper 1st, 7 87. *Syracuse*—Chittenango Y. P. S. C. E., 5; Mexico, 67 15. *Troy*—Brunswick Y. P. S. C. E., 2; Cambridge, 5 65; Fort Edward Y. P. S. C. E., 1 20; Green Island Y. P. S. C. E., 3 25; Mt. Ida Memorial sab-sch, 7; Salem 1st Jr. Y. P. S. C. E., 1 50. *Utica*—Oriskany Y. P. S. C. E., 2 50. *West Chester*—Mount Vernon Y. P. S. C. E., 6 80; Peekskill 1st (sab-sch, 50), 102; South East Centre (sab-sch, 5; Y. P. S. C. E., 5), 10; Stamford (1st Y. P. S. C. E., 12), 480 06; Yonkers Westminster (sab-sch, 50) 169 31. 9,523 73

NORTH DAKOTA.—*Bismark*—Mandan Y. P. S. C. E., 2. *Fargo*—Buffalo, 3 46; Durbin, 2; Edgeley, 8 50; Fullerton, 5 04; Monango, 4 06; Tower City, 12 90. *Pembina*—Bathgate, 23; Emerado, 37; Hoople, 6; Minnewaukon, 5 84. 99 30

OHIO.—*Athens*—Pomeroy, 13; Syracuse, 3 19. *Bellefontaine*—Bellefontaine 1st, 12 38; Gallon, 14 75. *Chillicothe*—Bainbridge, 3; Pischag, 40; Washington C. H., 22 20. *Cincinnati*—Cincinnati 1st, 25; — North, 3 28; Fairmount German, 3 13. *Cleveland*—Cleveland 1st, a member, 1,000; Guilford 15 20. *Columbus*—Columbus 1st, 300; — Broad St., 20. *Darton*—Dayton Park, 64 53; Oxford, 24; Springfield 2d, add'l, 18 99; Troy 1st Y. P. S. C. E., 2 87; Yellow Springs 1st Y. P. S. C. E., 3 25. *Huron*—Melmore, 2 50. *Lima*—Findlay 1st, 50; St. Mary's 1st, 18 91. *Makoning*—Canton 1st sab-sch, 22 14; New Lisbon 1st sab-sch, 39 40; Warren Y. P. S. C. E., 6 33; Youngstown 1st, 401 60. *Maumee*—Holgate, 3 50; Pemberville, 2; Toledo 1st German sab-sch Mission Band, 5; West Bethesda, 10. *Portsmouth*—Manchester (sab-sch, 5), 35. *St. Clairsville*—Buchanan, 3 75; New Castle, 6 25; Rock Hill, 1 70; Woodsfield, 5 25. *Steubenville*—Brilliant, add'l, 1; Corinth sab-sch, 57; Dennison, 10; Newcomerstown (sab-sch, 1), 5; Still Fork (sab-sch, 15), 21; Yellow Creek, 7. *Wnater*—Belleville Y. P. S. C. E., 2; Clear Fork, 3; Congress (sab-sch, 2 50), 6 89; Creston (sab-sch, 10), 14 37; Hayesville, 3 90; Millersburgh, 5;

Wayne (sab-sch, 5 46), 18 61; West Salem, 4; Wooster 1st (sab-sch, 10 36), 106 68; — Westminster, 25 35; Rev. Thos. A. Shaver, 2 50. *Zanesville*—Brownsville sab-sch, 25; Fairmount, 1 40; Madison, 23; Newark 1st, 3 45; Otego, 2; Zanesville 3d, 73 44. 2,529 86

OREGON.—*Portland*—Portland 4th, 18 50. *Willamette*—Lebanon, 15. 25 50

PACIFIC.—*Benicia*—Big Valley Valley Ford, 2 25; Fortuna 5; Little River, 25; San Rafael, 40 50; Two Rocks (sab-sch, 8), 40. *Los Angeles*—Coronado Graham Memorial, 14 25; El Monte, add'l, 2; Elsinore, 18; Fullerton Y. P. S. C. E., 65 cts; Los Angeles Grand View sab-sch birthday box, 4 73; Rivera, 5 20; Santa Ana 1st, 22 50. *Oakland*—Alameda, sab-sch, 10; — North Temescal, 30; Oakland 1st, 682; — 2d, 37 50. *Sacramento*—Carlin, 2 60; Clover Valley Station, 2 60; Davisville, 15 25; Elko, 21 50; Lamolille (sab-sch, 3), 6 85; Starr Valley, 6 40; Tehama, 5; Vina, 13 35; Wells Station, 4 05. *San Francisco*—San Francisco Holly Park, 3 50. *San Jose*—Cambria, 14; Los Gatos, 5 25. *Stockton*—Visalia, 10. 1,060 58

PENNSYLVANIA.—*Allegheny*—Allegheny 2d Y. P. S. C. E., 2 05; — North, 473 85; Beaver sab-sch, 75; Emsworth, 33 14; Vanport (sab-sch, 8 92), 12. *Blairsville*—Braddock 1st, 57 25; Congruity, 20; Cross Roads sab-sch, 8; Derry, John Irvin Barnett, dec'd, 25; Murrysville Y. P. S. C. E., 10. *Butler*—Butler Y. P. S. C. E., 19; Middlesex, 35; Muddy Creek, 9; Plain Grove (sab-sch, 92 25), 109 55; Unionville (sab-sch, 3 20), 7 98. *Carlisle*—Carlisle 1st Y. P. S. C. E., 11 25; — 2d Y. P. S. C. E., 10; Dauphin Y. P. S. C. E., 5; Gettysburg, 5; Harrisburg Market Square, 79 21; — Westminster, 5. *Chester*—Ashmun, 25; Bryn Mawr (Y. P. S. C. E., 4 14), 5 14; Chester 3d, 114 88; Oxford 2d, 8. *Erie*—Jamestown Grace Mission Band, 26; Kerr's Hill, 4 83; Pittsfield, 2 50; Pleasantville, add'l, 5 50; Sandy Lake, 3; Titusville 1st, 101 06. *Huntingdon*—Bellefonte, 125; Lewistown, 39 45; Osceola Y. P. S. C. E., 13 14; Shade Gap, 15. *Kittanning*—Clarksburch, Miss Martha Russell, 100; Marion Centre sab-sch, 12; Parker City, 26 16; Rayne, 2 20; Strader's Grove (sab-sch, 7 85; Y. P. S. C. E., 5), 12 85; Washington, 18. *Lackawanna*—Columbia Cross Roads, 2 50; Hawley 1st Y. P. S. C. E., 4 75; Honesdale (Estate of Stephen Torrey, 2 606 79), 3 057 33; Montrose Y. P. S. C. E., 2; Nanticoke, 5; Plains sab-sch, 3; Scranton Washburn Street Y. P. S. C. E., 14 29; Sylvania, 4 60. *Lekigh*—Allen Township, 10. *Northumberland*—Williamsport Bethany Y. P. S. C. E., 50 cts. *Philadelphia*—Philadelphia Grace sab-sch, 10; Walnut Street infant class, 5 38; — Washington Square 1st, 1,068 78; — Cohocksink (sab-sch, 8 30, 2d Street Mission, 1 25), 19 37; — Columbia Avenue, 4; — Hebron Memorial Y. P. S. C. E., 2 25; — Northern Liberties 1st, 42 63; — Temple, 7 61; — Trinity, 74 83. *Philadelphia North*—Chestnut Hill sab-sch, 40; Mount Airy sab-sch, 6 71; Roxborough, 10; Wissinoming, 3. *Pittsburgh*—Courtney and Coal Bluff, 4; McDonald, 48 76; Mount Carmel, 10; Pittsburgh 2d, 41 86; — 7th, 3 62; — Bellefield, 300; — Shady Side, 73; Point Breeze, 500; West Elizabeth, 11. *Redstone*—Connellsville, 47 20; Dawson, 8 06; Fairchance, 2 30; Little Redstone sab-sch, 8 30; Tyrone, 4 64. *Shenango*—Hermion, 9; Hopewell (Y. P. Mission Circle, 10), 28; Mahoning sab-sch, 18; Pulaaki, 2 58; Transfer, 90 cts. *Washington*—Lower Buffalo, 12; Washington 1st, 85 95; Wheeling 1st (sab-sch, 10), 60. *Wellsboro*—Wellsboro sab-sch, 36 65. *Westminster*—Chestnut Level, 49 30; Lancaster 1st sab-sch, 39 38; Slateville, 17 15; Strasburgh, 3 70. *West Virginia*—Bethel, 4. 7,533 86

SOUTH DAKOTA.—*Aberdeen*—Ellendale, 5; Holland 1st, 7 10. *Black Hills*—Galena, 7; Rapid City, add'l, 3; Sturgis, 13; Rev. E. J. Nugent, 10. *Central Dakota*—Bancroft, 3 25; Endeavor, 3 86; Howell, 5 50; Manchester, 5 02; Union, 1 15; Woonsocket, 10. *Southern Dakota*—Kimball, 3 61; Sioux Falls, 7 35. 82 84

TENNESSEE.—*Holston*—Chuckey Vale, 1. *Kingsston*—Huntsville, 2 50; New River, 1; Pleasant Union, 1. *Union*—Hopewell, 7; St. Paul, 15. 27 50

TEXAS.—*Austin*—Eagle Pass, 5; El Paso, 33; Kerrville, 3; Mason, 15; Medina, 2 50; San Antonio Madison Square Y. P. S. C. E., 3 05; Warring Grace, 5. *North Texas*—Denison 1st, 31 60. 98 15

UTAH.—*Montana*—Bozeman Y. P. S. C. E., 12; Grantsdale, 3 75; Kallispell 1st, 15. *Utah*—Mount Pleasant, 12; Payson, 4 60. 46 35

WASHINGTON.—*Olympia*—Ridgefield W. M. S., 13; Stella, 12; Tacoma 2d Y. P. S. C. E., 6. *Spokane*—Post Falls, 25. *Walla Walla*—Lewiston, 25; Moscow 1st, 4. 85 00

WISCONSIN.—*Chippewa*—Ashland 1st, 17 56. *La Crosse*—North Bend, 15. *Madison*—Janesville Y. P. S. C. E., 5. *Milwaukee*—Mayville, 5. *Winnebago*—Green Bay French, 2; Robinson, 8; St. Sauveur French, 2; Wausau, 63 50. 117 06

Woman's Executive Committee of Home Missions.....\$ 10,404 78

Total received from churches.....\$ 39,688 13

LEGACIES.

Legacy of Wm. Bushnell, dec'd, late of White-law, N. Y., 5,338 25; Wm. E. Dodge, dec'd, late of New York, add'l, 5,000; Mrs. J. N. Hooker, dec'd, late of Chicago, Ill., 500; Mary A. Carlin, dec'd, late of Babylon, 1,000; Mrs. Cynthia Gillin, dec'd, late of Philad'a, Pa., 475; Jane W. Townley, dec'd, late of Newark, N. J., 55 93; Mrs. Mary Van Horn, dec'd, late of Harlem Springs, O., 1,500; Hamilton Scott, dec'd, late of Adams Mills, O., 50; Chambers Baird, dec'd, late of Ripley, O., bal., 100; Sarah A. Campbell, dec'd, late of Philad'a, Pa., 225 50; Legacy, in part, of D. Gamble, late of Emmetsburg, Mo., 20..... 14,150 68

MISCELLANEOUS.

A. McE. W., 5; "A friend," 50; "Cedar Rapids," 5 25; Rev. J. G. Craighead, D. D., Washington, D. C., 50; Mrs. Cyrus Dickson, 200; Y. P. S. C. E., Helmetta, N. J., 5; A friend, 50; J. A. Porter, M. D., Brooklyn, Mich., 50; "W. P. H.," New York, 200; Rev. H. H. Benson, Wauwatosa, Wis., 2; "L. B.," 5; Mrs. Jameson, The Rectory, Loughgilly, Ireland, 4 87; "M. J. G.," 100; Friends, 200; "C. Penna.," 14; A friend, 200; "C. H.," M. N. J., 750; Rev. A. S. Peck and wife, Armour, S. D., 2; C. W. Stewart and M. Stewart, Coleraine Forge, Pa., 75; John H. Holliday, Indianapolis,

Ind., 100; "P.," N. J., 50; A family of four, Jersey Shore, Pa., 5; Miss E. E. Dana, Morristown, N. J., 500; "From friends at home," 50; Peter Dourgaard, Mantl, Utah, 3; "T. and M.," 3 25; Rev. T. Williston, Ashland, N. Y., 3 67; Jos. D. Smith, York, Pa., 5; "From a friend of the cause," 16; Rev. W. W. Atterbury, D. D., N. Y., 50; Cornelia, U. Halsey, Newark, N. J., 100; Returned by a missionary, 18 75; Rev. Geo. J. E. Richards, Greenville, Ill., 5; J. Willison Watt, 9; "M. L. M.," 5; "Cash," 50; Sarah Munson, Washington, D. C., 5; Mrs. H. B. Williams, Choconut Centre, O., 5; A friend, 25; Rev. Wm. Irvin, D. D., New York, 100; Mrs. Metta P. Johnson, Sturgis, S. D., 5; John B. Davidson, Morris, Ill., 12; Robert Pollock, New Hope P. O., Pa., 5; Eunice Plumb, Gowanda, N. Y., 25; Rev. A. S. Billingsley, Statesville, N. C., 2; Miss A. J. Stinson, Norristown, Pa., 40; Interest on permanent fund, 60..... 2,683 29

Total rec'd for Home Missions, February, 1892, \$ 54,522 10
Total rec'd for Home Missions from April 1, 1891..... 605,302 03
Amount rec'd during same period last year.... 518,043 53

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

Correction. — In March number, CHURCH AT HOME AND ABROAD, for Crawfordsville 1st Church, Crawfordsville Presbytery, \$90, read Crawfordsville Centre Church.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

KANSAS.—Larned—Arlington Y. P. S. C. E., 2 60
NEW JERSEY.—Newark—Montclair Trinity, 2 members.
75 Newton—Hackettstown, 30 60. 105 60
PENNSYLVANIA.—Wellsboro—Elkland Y. P. S. C. E., 6 30

Total from churches.....\$ 114 50

MISCELLANEOUS.

Mrs. J. F. Kendall, La Porte, Ind., 20; "No

name," 25 cts; Rev. J. E. Tinker, Rock Stream, N. Y., 30; John H. Holliday, Indianapolis, Ind., 50..... 100 25

Total rec'd for the debt, February, 1892.....\$ 214 75
Total rec'd for the debt from July 1, 1891..... 11,535 25

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1892.

COLORADO.—Boulder—Valmont, 0 08
ILLINOIS.—Alton—Carrollton, 95 cts. Chicago—Lake Forest, 102. Rock River—Aledo, 1 20. Springfield—Pisgah, 1 33; North Sangamon, 5. Rev. W. L. Tarbet and wife, 40 cts. 110 88
IOWA.—Iowa City—Crawfordsville, 20
KANSAS.—Solomon—Fort Harker, 50 cts.; Salina 1st, 3; Cawker City, 1. 4 50
KENTUCKY.—Transylvania—Paint Lick, 6 50
MICHIGAN.—Kalamazoo—Martin, 6. Lansing—Concord 1st, 30 cts. 6 30
NEW JERSEY.—Newton—Wantago 1st, 1 50
NORTH DAKOTA.—Pembina—Bethel, 4 00
OREGON.—Southern Oregon—Medford, 2 00

TEXAS.—Austin—Austin 1st, 13 00
WASHINGTON.—Puget Sound—Anacortes Westminster, 1 00

Total from Churches.....\$ 149 90

MISCELLANEOUS.

"C. H." M., N. J., 25

Total rec'd for Sustentation, February, 1892....\$ 150 15
Total rec'd for Sustentation from April 1, 1891.. 1,467 64
Am't rec'd during same period last year..... 1,705 34

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1892.

Albany—Amsterdam 2d, 190. Binghamton—Bainbridge, 10; Preble, 22 50. Brooklyn—Brooklyn Bethany, 20 50; —Greene Avenue, 10. Champlain—Constable, 4 50; Westville, 2 60; Peru, 12. Chemung—Hector 1st, 6; Elmira 1st, 40; Rock Stream, 5. Columbia—Spencertown, 5; Austerlitz, 2; Hudson 1st sab-sch, 25. Genesee—Perry, 5; Batavia 1st, 32 26. Hudson—Chester, 37 07; Otisville, 7; Middletown 2d, 30; Good Will, 19 cts. Long Island—Cutchogue, 6 40. Lyons—Palmyra, 1 40. Nassau—Jamaica, 53 06; Islip (Y. P. S. C. E.), 23; Freeport, 16; Melville, 10. New York—New York 2d German,

5. North River—Poughkeepsie 1st, 49 cts. Otsego—Lawrens. Mrs. Wm. Pattengill, 10; Otego, 5. Rochester—Ogden Centre, 47 cts. Westchester—New Rochelle, 52 69.
Total rec'd for New York Synodical Aid Fund, February, 1892.....\$ 690 13
Total rec'd for New York Synodical Aid Fund from April 1, 1891..... 8,217 93
Amount rec'd during same period last year.... 8,435 16

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1892.

BALTIMORE—Baltimore—Baltimore Aisquith Street, 3 55; —Boundary Avenue, Sab-sch Mis. Soc., 15 61; —La Fayette Square, 24. New Castle—Buckingham, 6; Forest, 22; St. George's, 3. Washington City—Covenant, 25. 99 16
COLORADO.—Boulder—Valmont, 23. Pueblo—Cañon City 1st 9; —Trinidad 2nd, 2. 11 23
ILLINOIS.—Alton—Carrollton, 8 53; Raymond, 4 52; Upper Alton, 3. Bloomington—Gibson City 1st, 10 05; Onarga, 21. Cairo—Ava, 2; Dubois, 1 65. Chicago—

Chicago 4th, 402 55; Elwood, 2; Joliet Central, 101; South Evanston, 70; Wilmington, 15. Freeport—Gale-na, 1st, 15. Mattoon—Taylorville, 12 40. Ottawa—Streator Park, 10. Peoria—Peoria 1st German, 1 50. Rock River—Aledo, 10 80; Geneseo, 6; Norwood, 14 38; Woodhull, 10. Schuyler—Oquawka, 15. Springfield—North Sangamon, 10; Pisgah, 1 39. 747 71
INDIANA—Crawfordsville—Colfax, 2 75; Crawfordsville Centre, 1; Lafayette 2d, 33 95; Rock Creek, 4 22; Rock-

field, 2 70; Thorntown 1st, 9 50. *Fort Wayne*—Ossian, 8 85. *Logansport*—Rensselaer, 5 85. *New Albany*—New Washington, 2; Paoli, 4 40. *Vincennes*—Petersburg, 6. *White Water*—Knightsdown, 8; Rising Sun, 7. 98 22
INDIAN TERRITORY—*Cherokee Nation*—Elm Spring, 4 65; Park Hill, 9 55. 14 20
IOWA—*Cedar Rapids*—Cedar Rapids 2d, 16 15. *Des Moines*—Leighton, 7; Lineville, 5; New Sharon, 3; Olivet, 2; Perry, 5. *Dubuque*—Lansing German, 2. *Fort Dodge*—Wheatland German 8. *Iowa City*—Crawfordsville, 1 80; Summit, 2. *Waterloo*—La Porte City, 5. 56 95
KANSAS—*Larned*—Larned, 6 29. *Osborne*—Russell, 5. *Solomon*—Cawker City, 2; Glen Elder, 1; Solomon and sab-sch, 5. *Topeka*—Idana, 2. 21 29
KENTUCKY—*Louisville*—Kuttawa King's, Daughters, 5; Louisville Central, 293 28. 298 26
MICHIGAN—*Lansing*—Concord 1st, 2 70; Lansing 1st, 15 25. *Saginaw*—Grayling, 2 36; Westminster, 16 27. 36 58
MINNESOTA—*Duluth*—Duluth Lakeside, 20 50. *Mankato*—Winnebago City 1st, 10 10. *St. Paul*—Empire, 1; Farmington, 2; Macalester, 3 85; St. Paul East, 3; Vermillion, 5. 44 95
MISSOURI—*Kansas City*—Rich Hill, 12 06. *Ozark*—Springfield Calvary, 80 75. *Platte*—Barnard, 4 50; Cameron, 6; Lathrop, 4. *St. Louis*—Rolla, 4; Windsor Harbor, 10. *White River*—Cotton Plant, 3. 94 80
NEBRASKA—*Hastings*—Nelson, 10 10. *Kearney*—Sumner, 1 50. *Nebraska City*—Hebron, 7 95; Pawnee, 6. *Niobrara*—Wakefield 1st, 29 40. *Omaha*—Omaha 2d, 18 45; Osceola 1st, 5. 78 40
NEW JERSEY—*Elizabeth*—Bethel Chapel, 3; Clinton, 26 63; Elizabeth 1st, 206; —3d, 31 50; Plainfield 1st, 31 42; —Crescent Avenue, 650; Pluckamin, 16 65. *Jersey City*—Jersey City Westminster, 16 81; Rutherford 1st, 35. *Monmouth*—Hightstown (5 70 sab-sch) 45; Matawan, 48 38; South Amboy, 2. *Morris and Orange*—Orange Bethel, 25 61; —1st German, 10. *Newark*—Bloomfield 1st, 130 10. *New Brunswick*—Dutch Neck, 40. *Newton*—Beattystown, 3; Mansfield 2d, 6; Stewartville, 20; Yellow Frame, 4. *West Jersey*—Blackwoodtown, 20; Hammon-ton, 17. 1,389 55
NEW MEXICO—*Rio Grande*—James, 1; Socorro (Spanish) 2. 3
NEW YORK—*Albany*—Princetown, 17. *Brooklyn*—Brook-lyn Bethany, 3; —East Williamsburg German, 3; —Green Avenue, 15. *Cayuga*—Auburn Central, (3 46 sab-sch) 10 80. *Champlain*—Chazy, 11 43; Malone, 10 75; Platts-burgh 1st, 27 80. *Genesee*—Perry Brick, 25. *Geneva*—Penn Yan 1st, 25. *Hudson*—Amity, 9; Chester sab-sch, 2; Good Will, 1 71; Middletown 2d, 5 34; Nyack 1st, 28 05. *Lyons*—Junius, 2; Palmyra, 7 01. *Nassau*—Melville, 2. *New York*—New York 2d German, 2; —Westminster West 23d St, 32 47. *Niagara*—Youngstown, 4. *North River*—Pine Plains, 7; Poughkeepsie 1st, 4 44. *Otsego*—Cherry Valley, 41 28; Hobart, 6; Middlefield, 1; Unadilla, 7. *Rochester*—Ogden, 4 23; Parma Centre, 3; Rochester 3d, 56 93. *St. Lawrence*—Sackett's Harbor, 10 18. *Steuben*—Prattsburg 1st, 12. *Syracuse*—Oswego 1st, 25. *Troy*—Argyle 1st, 2 25; Troy 9th, 40. *Utica*—Utica Memorial, 35 63. *Westchester*—Greenburgh, 10; New Haven 1st, 13; New Rochelle add'l, 100. 613 30
NORTH DAKOTA—*Fargo*—Monango, 2. *Pembina*—Bethel, 4; —Athens, 30 50. *Bellefontaine*—Bellefontaine 1st, 3 83. *Chillicothe*—Bainbridge, 4; Hamden, 4 75; Washington, C. H., 14 14. *Cincinnati*—Glendale 1st, 40 78; Ludlow Grove, 2. *Cleveland*—Cleveland 1st, 400; —North, 12 87. *Columbus*—Columbus 2d, 47 30. *Doy-ton*—Middletown 1st, 44 62. *Huron*—Melmore, 2 09. *Lima*—Sidney 1st, 17 57. *Mahoning*—Youngstown 1st, 132 74. *Marion*—Ostrander, 6. *Maumee*—Pemberville, 2. *St. Clairsville*—Martha's Ferry 1st, 19 87. *Steuben*—ville—East Liverpool, 5; Still Fork, 4 50; Yellow Creek, 5. *Zanesville*—Jersey, 5 60; Muskingum, 2; West Car-lisle, 9; Zanesville 2d, 30 75. 848 98

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1892.

BALTIMORE—*Baltimore*—Baltimore Aisquith Street, 3 55; —Brown Memorial, 68 07; —La Fayette Square, 20 60; Bel Air, 5; Churchville, 5 85. 103 07
CATAWBA—*Cape Fear*—Friendship sab-sch, 75. *South Virginia*—Allen Mission sab-sch, 1 00. 1 75
COLORADO—*Boulder*—Vailmont, 8 cts. *Pueblo*—Canon City, 3. 8 08
COLUMBIA—*East Oregon*—Grass Valley, 4 03. *Idaho*—Cortland sab-sch, 7 00. 11 05
ILLINOIS—*Alton*—Carrollton, 2 84. *Bloomington*—Bement sab-sch, 7 01; Clinton, sab-sch, 14 25; Gibson City, 15; Onarga, 8. *Cañon*—Olney sab-sch, 10. *Chicago*—Bloom sab-sch, 6 10; Chicago 3d sab-sch, 43 08; —4th,

OREGON—*Portland*—Portland St. John's, 7 00
PACIFIC—*Los Angeles*—Fillmore, 5; Riverside, Calvary, 38 33; San Diego, 41. *San Francisco*—San Francisco, Chinese, 8 80. *San Jose*—Los Gatos, 7 75. *Stockton*—Stockton 1st, 18. 108 88
PENNSYLVANIA—*Allegheny*—Allegheny North, 10. *Blairsville*—McGinnis, 3. *Butler*—North Liberty, 5 22. *Carlisle*—Chambersburg, Falling Spring, 80; Middle Spring, 13. *Chester*—Chester 3d, 51 23; Fairview, 5 67; Penningtonville, 10; Upper Octorara, add'l, 7 76. *Clarion*—Academia, 1 56; Edenburg, 10 78. *Huntingdon*—Fruit Hill, 2 50; Kenmore, 2 50; Lewistown, 8 55; Shade Gap, 3. *Kittanning*—Clarkeburg, 50; Midway, 2; Smicksburg, 2; Union, 2 50. *Lackawanna*—Scranton 1st, 180; Sylvania, 4 31; Wyoming sab-sch, 8 50. *Northumberland*—Warrior Run, 5 06. *Philadelphia*—Philadelphia Central, 20; —Columbia Avenue, 12 07; —Northern Liberties 1st, 18 30; —Tabernacle, 151 95; —West Spruce Street, 480 50; —Wy-le Memorial, 45. *Philadelphia North*—Jenkintown, Grace, 5; Mount Airy, 37 50; Thompson Memorial N. Hope Chapel, 6 25; Wissinoming, 4. *Pittsburgh*—Bethany sab-sch, 2 48; Coal Bluff and Courtney, 4; Mount Carmel, 6; Pittsburgh 1st "Young Voyagers Band," 10; —7th, 7 88; —Bellefield, 106; —Shady Side, 36 50. *Redstone*—Laurel Hill, 47 13. *Shenango*—Beaver Falls, 15; Moravia, 4 21; Slippery Rock, 5 50; Wampum, 7 15. *Washington*—Claysville, 14 50; Washington 1st, 47 75; Wellsburg, 15 88. *Wellsboro*—Kane, 5 80. *Westminster*—Marietta, 15; Slateville, 7 85. 1,601 77
SOUTH DAKOTA—*Southern Dakota*—Turner Co. 1st, 17
TENNESSEE—*Holston*—Salem, 3. *Kingston*—Pleasant Union, 1. 4
TEXAS—*North Texas*—Denison 1st, 11 60
WASHINGTON—*Olympia*—Ridgefield, 5 00
WISCONSIN—*Chippewa*—Eau Claire, 4. *La Crosse*—Mauston German, 3. *Madison*—Marion German, 10. *Win-nebago*—Marshall 1st sab-sch, 2 68. 19 68

From the churches.....\$ 6,234 89

FROM INDIVIDUALS.

"One Tenth," Terre Haute, Ind., 10; "Cedar Rapids," 4; Rev. P. C. Baldwin, Maumee, Ohio, 4 30; Mrs. Cyrus Dickson, Montclair, N. J., 50; Rev. Chas. H. Holloway, Philadel-phia, Pa., 25; Mrs. Maria, N. Hubbell, Goshen, Ind., 5; "Chaplain," N. Y., 10; John H. Holli-day, Indianapolis, Ind., 50; "From Mrs. H. N. Taylor," South Orange, N. J., 25; Rev. A. S. Peck, Armour, S. Dak., 1; Rev. J. H. Phelps, Flushing, Mich., 5; "T. and M.," Chicago, 4; C. Arbutnot, Pittsburgh, Pa., 300; Elizabeth A. Cummins, Bellaire, Ohio, 20; "L. P. S.," Cambridge Mass., 500; Miss M. P. D. Martin, Oxford, Pa., 10; "A Presby-terian," Phila., 10; Mrs. John Nobilt, Phila., 10; "C. Penna.," 6; "C. H.," M. N. J., 2 25; Rev. W. L. Tarbet and wife, Ill., 40 cts; "From a Friend," 50..... 1,101 95
 Interest from Permanent Fund..... 2,474 00

For Current Fund.....\$ 9,810 84

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Mary A. Caril, Babylon, N. Y. 500 00

Total for February.....\$ 10,310 84
 Total for current fund since April 1, 1891.....\$133,338 85

W. W. HEBERTON, Treasurer.

273; Oak Park sab-sch, 50 43. *Mattoon*—Marshall, 1 50. *Peoria*—Low Point, 5. *Rock River*—Aledo, 5 60. *Spring-field*—Pisgah, 2. 441 51
INDIANA—*Fort Wayne*—Ossian, 6 05. *Indianapolis*—Indianapolis 9th sab-sch, 2. *Logansport*—Goodland, 3 21. *New Albany*—Livonia sab-sch, 9. *White Water*—Rush-ville, 8. 23 26
INDIAN TERRITORY—*Choctaw*—Wheelock, 2. 2
IOWA—*Council Bluffs*—Bedford sab-sch, 80. *Dubuque*—Independence 1st, 17 63. *Fort Dodge*—Bethel sab-sch, 5. *Iowa City*—Crawfordsville, 60 cts. *Waterloo*—West Fries-land German, 3. 56 23
KANSAS—*Topeka*—Lawrence, 3 93 8 93

KENTUCKY—Louisville—Kuttawa, 1. 1 00
 MICHIGAN—Detroit—Detroit 2d Avenue sab-sch, 40;
 —Memorial sab-sch, 37; Northville 1st sab-sch, 6; South
 Lyon sab-sch, 5 03. Lansing—Concord, 90 cts. 88 93
 MINNESOTA—Duluth—Duluth 1st, 30. Mankato—St.
 James Helping Miss. Band, 5; —Church, 2. St. Paul—
 St. Paul East, 1. 38
 MISSOURI—Kansas City—Rich Hill, 6 51. Platte—Bar-
 nard, 1 50; Mound City sab-sch 5. St. Louis—St. Louis
 1st, sab-sch, 16 90. 29 91
 NEBRASKA—Hardy sab sch, 1. 1 00
 NEW JERSEY—Elizabeth—Pluckamin, 7 40. Jersey
 City—Rutherford, 15. Monmouth—Asbury Park sab-
 sch, 12 50. Morris and Orange—Orange Central, 100.
 Newark—Newark Bethany sab-sch, 20. New Brunswick—
 Princeton 1st, sab-sch, 55 58; Trenton Prospect Street,
 23. Newton—Stewartville, 5. 247 48
 NEW MEXICO—Rio Grande—James, 1; Socorro, 2. 3
 NEW YORK—Albany—Bethany, 11 88. Binghamton—
 Cortland sab-sch, 75. Buffalo—East Hamburg sab-sch,
 2 25. Champlain—Peru, 1 28. Columbia—Hudson sab-
 sch, 58. Hudson—Chester sab-sch, 2; Good Will, 57 cts;
 Middletown 2d, 1 78. Lyons—Junius, 2. New York—
 New York Adams Memorial sab-sch, 50; —Westminster,
 6 74. North River—Poughkeepsie, 1 48. Rochester—
 Ogden, 1 41; Rochester Westminster sab-sch, 7 46. St.
 Lawrence—Gouverneur, 8 50; Oswegatchie 1st sab-sch,
 23. Steuben—Canaseraga sab-sch, 3. Troy—North Gran-
 ville sab-sch, 12; Whitehall sab-sch, 16 78. Westchester
 —Greenburgh, 39 14; New Rochelle, 20; Sing Sing, 10 50;
 Thompsonville sab-sch, 200. 550 72
 NORTH DAKOTA—Fargo—Edgeley, 2. Pembina—Bethel,
 4. 6
 OHIO—Bellefontaine—Bellefontaine, 1 29. Chillicothe
 —Washington, 14 29. Cleveland—Cleveland North, 10.
 Northfield, 5 85. Columbus—Columbus 2d, 36 63. Day-
 ton—Dayton 3d Street, 60. Mahoning—Youngstown 1st,
 87 53. Steubenville—Still Fork, 5; Toronto, 8 35. Zanes-
 ville—Newark Salem German, 2 30. 231 23
 PACIFIC—Los Angeles—Fillmore sab-sch, 4 50. 4 50
 PENNSYLVANIA—Allegheny North, 20 72. Blairsville—
 Irwin, 9. Carlisle—Big Springs, sab-sch, 9 25; Chambers-
 burgh Falling Spring, 40; Middle Spring, 12; Millers-town
 sab-sch, 8 30. Chester—Chester 3d, 4 62. Upper Oc-
 tobera, 9. Clarion—Brookville, 12. Huntington—Lewi-
 stown, 2 85. Kittanning—Clarksburgh, 50; Elders's
 Ridge, 9 80; Parker City, 6 55; Smicksburgh, 1. Lacka-
 wanna—Pittston sab-sch Bible class, 8 50. Lehigh—Al-
 len Township, 3. Northumberland—Bloomsburgh sab-
 sch, 18 86. Mountain, 1; Williamsport 3d, 6 10. Philadel-

phia, Philadelphia 10th, 184 22; —Chambers, 25; —Elm
 ave. Mission, 5 61; —Mariner's, 4 08. Philadelphia Cen-
 tral—Philadelphia Alexander, 49 93; —Columbia Avenue,
 7 82; —Mantua 2d, 3; —North Broad Street, 25. Phil-
 adelphia North—Chestnut Hill, 50. Pittsburgh—Mount
 Carmel, 2; Pittsburgh 7th, 8 96; —Bellefield, 36. Red-
 stone—Rehoboth, 9. Washington—New Cumberland, 23;
 Washington 1st, 28 63. Westminster—Marietta, 8
 667 92

SOUTH DAKOTA—Black Hills—Whitewood sab-sch, 3 50.
 Southern Dakota—Kimball, 4. 7 50
 TENNESSEE—Kingston—Pleasant Union sab-sch, 2.
 Union—Eusebia, 1; Forest Hill, 3. 6 00
 TEXAS—Austin—Kerrville, 1. 1
 UTAH—Montana—Corvalla, 1 50. Wood River—Paris,
 5 15. 6 65
 WISCONSIN—La Crosse—Greenwood, 1; Manston Ger-
 man, 2. 3
 Total from churches, February, 1892.....\$ 1,685 04
 Total from Sabbath-schools, February, 1892... 879 26

Total from churches and Sabbath schools, Feb-
 ruary, 1892.....\$ 2,575 02

MISCELLANEOUS.

Pineville church, N. C., 1 08; Interest Trus-
 tees, 67 50; R. A. Young, Athens, Illinois, 10;
 J. H. Holliday, Indianapolis, Ind., 25; Inter-
 est Trustees, 3; Slaughter Church sab-sch, 4;
 A. Herbert, Bakerville, S. Dak., 2 20; M. H.
 Hagler, Ark., 1 10; Hamlin Centre sab-sch,
 Iowa, 1 80; Coleridge sab-sch, Neb., 60 cts;
 Friendship sab-sch, N. C. 50 cts; W. H. Long,
 Franklinton, N. C., 2 29; Artell sab-sch, Neb.,
 1; Keene sab-sch, Neb., 2 57; Cass sab-sch,
 Neb., 1; Omaha sab-sch, Neb., 5; Black River
 sab-sch, 1 47; G. W. Vansickle, Fla., 1; C.
 Penna., 1; "C. H." M., N. J., 75 cts; Rev.
 D. L. Tarbet and wife, Ill., 60 cts; E. Bloom-
 field Cong sab-sch, N. Y., 32 80; Interest
 Trustees, 135..... 301 26

Total receipts for February, 1892.....\$ 2,875 28
 Amount previously acknowledged..... 84,475 31

Total contributions since April 1, 1891....\$ 87,351 59

C. T. McMULLIN, Treasurer.
 1334 Chestnut Street, Philadelphia, Pa.

Chicago, last Thursday, came close to the edge of a most portentous disaster. In every part of the city people woke in the morning to find the water-supply, for some mysterious reason, cut off. As the hours went on a million and more people began to wonder what else was likely to happen. Buildings heated by steam grew ominously cold. Most of the public schools dismissed their scholars. Manufacturing establishments suspended operations. The fire companies grew nervous, and the insurance companies were anxious. Kitchen ranges exploded for lack of water and in many cases the cook had to climb high and low in search of water for the kettle.

But the trouble, it was found, was at the "crib," where, at the outer ends of the three water tunnels, an ice blockade at the port-holes had prevented the passage of the water into the intakes which communicate with every part of the city. By the most strenuous efforts, however, the passages were cleared away before night, and the continuous miracle of the city's water supply was renewed, and people breathed more freely again.—*The Advance*.

Is there an ice-blockade at the port-holes of the intakes which communicate with our church's mission treasuries?

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

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Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

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Treasurer—Frank K. Hipple, 1840 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Treasurer—Oliver D. Eaton.
Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D.D.
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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.
Treasurer—Jacob Wilson.

OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D. D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D.
Business Superintendent—John A. Black.
Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. McMULLIN, *Treasurer*.

5. CHURCH ERECTION.

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Treasurer—Adam Campbell.

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Office Secretary and Treasurer—Rev. J. T. Gibson.
Corresponding Secretary—Rev. R. H. Allen, D. D.
 OFFICE—No. 516 Market Street, Pittsburgh, Pa.

8. AID FOR COLLEGES AND ACADEMIES.

Corresponding Secretary—Rev. Edward C. Ray, D. D.
Treasurer—Charles M. Charnley, P. O. Box 204, Chicago, Ill.
 OFFICE—Room 23, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

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COMMITTEE ON SYSTEMATIC BENEFICENCE.

Chairman—Rev. Rufus S. Green, D. D. Orange, N. J.
Secretary—Walter Carter, Esq., 15 W. 127th Street, New York City

COMMITTEE ON TEMPERANCE.

Chairman—Rev. I. N. Hays, D. D., Allegheny, Pa.
Corresponding Secretary—Rev. John F. Hill, Cannonsburgh, Pa.
Treasurer—Rev. James Allison, D. D., No. 616 Penn Avenue, Pittsburgh, Pa.

PRESBYTERIAN HISTORICAL SOCIETY.

President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. D. K. Turner.
Treasurer—DeB. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for *Sustentation*."

N B.—Real Estate devised by will should be carefully described.

THE CHURCH AT HOME AND ABROAD.

JUNE, 1892.

REPORT ON THE CHURCH AT HOME AND ABROAD FOR 1892.

The General Assembly's Committee, appointed to manage the *Church at Home and Abroad*, would respectfully report its work for the past year; and crave the thoughtful consideration of the commissioners to the statement that concerns one of the most important agencies of the church. We lay before you the account of what is indeed the great argument for our Boards and the monthly mouthpiece of them; and ask your attention to that common field where the review of our church forces and the display of church activities and discipline are regularly made. Here is the point where steadily are brought to a focus the scattered rays from our many lights to be poured out in one broad beam of interesting information upon the whole church.

Your committee have never been more strongly possessed with the conviction, founded on careful study and fortified by enlarging experience, that a very wise step was taken by our church in consolidating into one monthly magazine our various missionary publications, and thus jointly presenting our missionary intelligence to our ministers and members. This opinion has indeed been the one unchanged persuasion and unanimous judgment of our committee. But to-day we know the situation more thoroughly than ever; we realize better than before the many difficulties to be met; we have measured more ac-

curately and do now appreciate more correctly the various interests to be studied and conserved; we understand more perfectly the steady strain needful to awaken a lively zeal for missionary intelligence and missionary movements, and from a continued and extensive correspondence have been informed of the varying desires and demands of our fellow-communicants. Because of this larger information and widening experience, we come before you, brethren, to say more strongly, because more intelligently than ever that this consolidated magazine is a necessity, a large and growing benefit, and if duly guided and generously fostered will prove an increasing blessing to the church.

Hard and honest work during the year has been given to this enterprise. Between your indefatigable and experienced editor and your chairman there have been weekly, at times daily, conferences; and through them a regular and widespread correspondence has been carried on. The editor is in close and constant communication with all the Boards and Committees of the Assembly. The Chairman and the Business Superintendent of the Board of Publication meet twice a month and oftener when necessary to consult about the financial and other business matters. The members of the Philadelphia sub-committee advise together frequently.

Four full meetings of the whole commit-

tee, which are always called after special notice, have been held; and on these occasions all matters relating to the magazine have been thoroughly considered. During the year two important conferences have been held in New York city with the Secretaries and Representatives of the boards of our church having offices in that city.

We find it advisable to remind ourselves, as members of your Committee, of the main aims and the regulative principles approving themselves to and adopted by the Assemblies of 1886 and 1887, and at subsequent meetings of this judicatory. And in view of many letters of inquiry addressed during the past year to the chairman and the editor, we would beg leave to restate these objects and the appointed ways to their attainment:

1. That the magazine should distinctly represent the officially-organized benevolent work of the Presbyterian Church, and should therefore exclude all matter relating to questions of doctrine or ecclesiastical polity.

2. That it should therefore aim to set forth in the best and largest way the claims of all the church boards.

3. That it should clearly recognize and endeavor to develop the idea of the essential unity of the Church's work as represented by these different boards, to discourage any possible antagonism or rivalry between them, and to exhibit them as representing merely different aspects and functions of one thoroughly-compacted system for the proclamation and diffusion of the gospel, and therefore as standing toward each other in a mutually dependent relation. It was held by the committee that a clear recognition of the interdependence of the several boards would go far to secure for each its due place and emphasis in the mind and conscience of the Church at large.

4. That while the principal emphasis should be given to the official work of the Church as represented by its boards, the magazine might, within the instructions of the General Assembly, deal with other benevo-

lent interests, in which, though Christian rather than denominational, members of the Presbyterian Church in many parts of our country, notably in the great cities, are so largely engaged. City missions, hospital work, medical missionary schools, and other similar matters, it was thought might be represented with great benefit, in diffusing larger knowledge of the variety and power of Christian agencies, in stimulating effort on similar lines, and in making more generally available the experience of those who direct these movements.

5. In order to foster the popular conception of the unity of our church work, it was held that the magazine itself should exhibit a corresponding unity of structure. A mere combination of the three existing periodicals within a single cover could have been easily made, and a clerk of average capacity could have pieced together the material furnished by the different boards. The committee was unanimous in the opinion that, if this was the ideal of the new magazine, consolidation was unnecessary, and that the three periodicals might better be left as they were.

The action of the Assembly in consolidating seemed, however, to make possible the attainment of a higher ideal in a magazine, which, while fully representing all the separate agencies of the Church, should be informed and shaped by a single mind, thoroughly possessed with the conception of the unity of our church work, and arranging and shaping all material, so far as possible, with that principle distinctly in view. The committee therefore held that the matter of the magazine should be not only compiled, but adjusted and, so far as practicable, worked up. The facts should be not only cited, but marshalled and massed; and that, while the magazine should not attempt to enter the field occupied by the popular secular monthlies, its conductors might wisely take a lesson from these in making it bright and readable. It seems to your committee that, if these ideas could be realized, a larger field would be open for the consolidated magazine than for its predecessors, and an opportunity for creating and forming healthful sentiment no less than for diffusing information.

In addition to these resolutions, we would recall the fact that your committee have been enjoined by the Assembly to consider the making of the magazine more attractive and influential and more the gaining of a large constituency, than the winning of financial success. These injunctions and recommendations, made from time to time, we have kept steadily in view.

During the past year we have kept before us one clear purpose and made one steady effort to attain our aim. We have sought to bring your Committee and the representatives of all the Boards into close union and most harmonious co-operation with us. All have felt that we have a common and most worthy work in the making of our great missionary monthly full of instructive and interesting matter, attractive in form, and satisfactory to all who seek fresh information from our columns, and who desire to find it in the easiest way. With these objects in view, your Committee have concluded—first, without in any way injuring the “make-up” of the magazine, to bring together, so far as practicable, the matter concerning each Board, so that it may be readily and quickly found; second, to recommend the addition to the Committee of the General Assembly of one of the secretaries of the Home and of the Foreign Board, such secretary to be designated by their respective Boards, and also to have each Board appoint as special representative one of its secretaries or members, who shall be the Board’s special correspondent with the Editor of the magazine and the chairman of the Assembly’s Committee; and that a full list of these representatives appear on the cover of the magazine. Your Committee confidently anticipate immediate and great benefit from these arrangements. In regard to these points your Committee ask approval or instructions from the Assembly.

Your Committee would gladly report the

fact that more frequently and strongly than in former years have encouraging letters come in from honored brethren, ministers and elders, approving the magazine. One brother writes, “You are making steady progress.” Another states, “I take a large number of missionary papers. I am proud to say, our own is the best.” Again, the word is, “Two articles in this month’s number are worth more than five times the amount of the whole subscription.” And one of the latest communications, coming from one of the members of the Home Board, runs thus: “The magazine comes each month as a messenger of knowledge and inspiration, and should be in every family, that the members of our churches may be kept in intelligent contact with the great work of our grand and progressive church.”

This closing statement and appeal we would repeat with all earnestness:—We ask the strong recommendation of this venerable court, and the strengthened right gained by your endorsement, to seek from every household the recognition of the worth of this great missionary intelligencer by enrolling many new subscribers. Without any difficulty, at least seventy-five thousand of our Presbyterian families could subscribe for our magazine. Its value is acknowledged far beyond the limits of our own communion. By one of her chief executive officers the Methodist Episcopal Church has had her attention called this year to the *Church at Home and Abroad*, and been requested to recommend and order the publication of just such a consolidated magazine. From several of our Baptist brethren have come strong commendations; and your Chairman has received not a few words in praise of our undertaking from the Presbyterian churches of Ireland, England and Scotland. When outside appreciation thus multiplies, shall not inside encouragement increase?

We appeal to our honored brethren in the ministry and the eldership; we appeal to our Sunday-school superintendents and teachers; we appeal to all who are lovers of our Church and her widening activities, to aid us by their best efforts to increase the circulation of our monthly. No better help can be rendered to the cause of missions, to our various Boards and committees, than by pushing the *Church at Home and Abroad*, the mouth-piece of our noble workers, and the record of their self-denying work.

We report the resignation of the Rev. George Alexander, D. D., which was reluctantly accepted by us.

The following is the statement of account for year ending December, 1891:

Expenditures for the year,	\$33,763 55
Receipts " "	29,875 55
Deficiency " "	3,888 00
Average monthly circulation,	21,397

The total deficiency for year ending December, 1890, was \$6,812.49; while, as shown above, it is this year reduced by almost one half.

We continue to be greatly indebted to the Board of Publication for invaluable help in the circulation and the business management of our magazine. Your Committee are charged nothing for the large work done for us by the Board, save the bare cost of the actual clerical help and the handling. Were it not for this generous co-operation on the part of this Board, our outlay must needs be much greater. It is simple justice to make this public acknowledgment.

Your Committee make the following recommendations:

1st. That the secretaries nominated by the Boards of Home and Foreign Missions be added to the Assembly's Committee,—one from each of these Boards, increasing the number of the Committee by an additional member,—there being now a single vacancy.

2nd. That ministers be requested to use their best efforts this year to increase the circulation of the magazine within the bounds of their respective congregations.

3rd. That in each Presbytery one member shall be appointed to care for the interests of the magazine within said Presbytery.

4th. That the Committee be reappointed, and with the same powers, and be directed to report to the Assembly of 1893.

All of which is respectfully submitted by the Committee.

JOHN S. MACINTOSH,
Chairman.

CHARLES A. DICKEY,
ANSON D. F. RANDOLPH,
WARNER VAN NORDEN,
ROBERT N. WILLSON,
JOHN H. DEY,
STEALY B. ROSSITER,
HENRY T. MCEWEN,
STEPHEN W. DANA,
CHARLES L. THOMPSON,

Committee.

THAT CONDITIONAL GIFT TO THE CHURCH for her FOREIGN MISSIONS, so generously proposed by an aged couple, continues to stir the thought of thoughtful readers. May it lead many to helpful study of the same question as it may touch their own experience. A pleasant letter comes to us from Mr. Wm. M. Findley of Altoona, Pa. He says:—

I have read with much interest the various expressions in regard to the very generous offer of \$100,000 to the Board of Foreign Missions of our own church, by a gentleman and his wife. I agree that no nobler ending of good and devoted lives could be thought of than this, but it has occurred to me in thinking over the matter that here is a providential solution of a great want of the Board which was so

forcibly set forth a few months ago, by—I think Mr. Wm Rankin, or possibly the Treasurer, viz.—that during the summer months while many are away on vacation, etc., the remittances to the Board are often so small that in order to carry on the work, the Treasurer is compelled to borrow on collateral, to tide over this deficiency until the collections or offerings are gathered in the fall and winter months and thus replenish the Treasury. Here is a grand opportunity to supply a constantly recurring need and thus year by year, and year after year do anew what these worthy donors wish to do, give \$100,000 afresh to the cause. I would suggest to them to give the sum to the Board with the injunction or restriction to put it into first class securities returning 6 per cent. annually. The interest to be used as follows: \$2,000 to be paid during life to the donors, or either of them who survives, during life the other \$4,000 to be placed in the Treasury of the Board as their personal yearly gift, and the whole \$100,000 to be used in time of need or shortage, as collateral for loans, and at the demise of the donors to be immediately used in the work as deemed best by the Board.

You have heard from the Ministry and the Eldership, but as a member of the Presbyterian Communion, I offer these suggestions and believe they will do what the donors desire, and at the same time remove any objections based on the suggestion offered by some that the Church might forget the great gift in after years, and complain about paying out the \$2,000 yearly, as in this plan their own money would be providing their maintenance.

DR. JOHN CAIRNS.—In this country we have chiefly known him as the Professor of Systematic Theology and Apologetics in the United Presbyterian Hall in Edinburgh. Many of us however had sight of

his noble and venerable figure, and were thrilled by his rugged and powerful eloquence, during his visit to this country in 1880. But, of the many tributes to his memory which come to us from Britain, none has seemed to us more impressive than the following, from one who reverently loved him as his *pastor*. We take it from the *London Presbyterian*. The writer, Mr. George B. Bruce, says:—

I leave to others to speak of Dr. Cairns as a philosopher and a theologian. I can only speak of him from the standpoint of one who was an ordinary member of his Church during the first five years of his ministry in Berwick-upon-Tweed, and thus came under the spell of his marvellous personality. From the first there was nothing immature or 'prentice-like in anything that the young preacher and pastor did. What he was in the heyday of his strength and influence he was at the very beginning of his ministry. The wonderful power and grasp of mind which distinguished him through life was of course always manifested, but it was not less distinctly linked with wisdom and judgment when his locks were raven black than when time had changed them to silver. No one ever heard of the young minister doing an indiscreet or unwise thing, any more than in later years such could be suggested regarding the venerated Principal. If ever there was a blameless man, even in the days of his comparative inexperience, it was John Cairns.

Then what a preacher he was! His manner and the tones of his voice were against him according to the rules of elocution, yet who that has sat at his feet would have had these changed one iota? There was a magic influence in these very tones and in that never-to-be-forgotten sweep of his arm which years of separation could not weaken or bedim. That massive and cultured mind, linked to a heart full of love to God and man, delivered its heaven-sent message with a pathos and a power which seemed to thrill both the body and the spirit of the preacher, and sent it right home to the conscience and heart of his hearers.

Who that ever heard Dr. Cairns in those days address the young communicants before the whole congregation can ever forget the unction with which at the end, with hands clasped and eyes closed, and his whole frame vibrating with emotion, he commended them "to Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever. Amen."

There was not only earnestness and pathos in Dr. Cairns's preaching, there was a wonderful fitness and aptness in the illustrations he used, in order to make truth abide in the hearts of his people. I speak from memory after more than forty years. One day he wished to enforce the truth that it was vain to think that the weakest of us could escape the responsibility involved in exerting some influence upon others; this he brought home by saying "as well might a man expect to walk in sunshine and cast no shadow as to live in the world and exert no influence." At another time Dr. Cairns was speaking of the folly of rejecting God's revelation because of anything in it that was dark or mysterious; this he illustrated by appealing to God as seen in nature, and said: "It were a poor ocean through which we could wade, and a miserable firmament in which we could count and measure all the stars."

I remember Dr. Cairns, addressing "a Table" at the Communion, speaking of our Saviour's terrible suffering on the Cross when from the changelessness of his posture, every nerve was strung without possibility of relief, when he described the Blessed One as "hanging as a harp of woe swept by the hand of pain."

On a like occasion, Dr. Cairns was speaking of the life of the man of sorrows and the agony of the garden and the cross, and that these were all endured that man might be saved from sin and brought back to God, thus acting as our atonement and our example, when he burst out into the promise and the prayer: "Oh, thou struggling, agonising, and bleeding One, henceforth would I struggle in thy struggles, agonise in thy agonies,

and have every movement of my soul respond to the beatings of that heart which bled for me!"

Southern Presbyterian Negroes. The article in our April number, under this title, has brought us the following pleasant response from Rev. A. L. Phillips, the Secretary of "The Executive Committee on Colored Evangelization of the Presbyterian Church in U. S." Mr. Phillips writes:—

I am greatly obliged to you for the article, about my work, that was in the April "Church at Home and Abroad." The meeting of the Synod of our colored churches has been indefinitely postponed in order that the movement may be better understood.

I enclose a monthly abstract of my work.

I wonder when the longed-for day shall come when your Church and ours will unify their work for the colored people. I see and hear some things that make me believe that the day draws near. God grant it.

"Longed for" indeed is that happy day by earnest and brotherly souls on both sides of that invisible line of separation between us. Sincerely respecting their honest scruples, we heartily unite with Bro. Phillips in that "longing" and also in patient waiting, until the true light which now shineth shall enable all the watchmen to see eye to eye. Such pleasant reports as the following will help this:

OUR COLORED WORK IN MARCH.

During March, Secretary Phillips spoke on the Colored Work in the Central Church, Kansas City, in Lexington, Mo., in St. Joseph, Mo., and in the Central Church, St. Louis. In all except the last named, free-will offerings were made for the work.

No offering was made in St. Louis, because the churches there are just now deeply interested in paying for the beautiful brick church that they have bought for our colored congregation. This house was put up by the Presbyterians years ago, and Dr. McCook of Philadelphia preached in it for some time. It is in a good location and answers our purpose admirably. By the way, Mr. J. S. McPheters, a deacon in the Girard Ave. Presbyterian Church, is now superintendent of Bethany (col.) Sabbath-school in St. Louis. He says it is very difficult work and that he will have to study out a method for doing it. He is succeeding admirably, because Brother Buck, the colored pastor, some time ago testified publicly that the people gave him the highest possible praise. And that reminds me of a little thing that happened to me in Memphis in January last. Dr. Daniel had announced on the Sunday previous that I would present the colored work in his pulpit the following Sunday. On the appointed day I went into the Sabbath-school with Dr. Daniel. On seeing me, a young lady asked another, "Is that the man that's going to preach to-day? Why, he is almost white!" Those St. Louis people are in good earnest and Bro. Buck is very hopeful.

We had a delightful experience of the faithfulness of our God to his own work and children. When our committee met March 1st, we had only about \$250 in our Treasury. Our necessary expenses were more than \$1,000. What should we do? Should we cut off expenses, trust God and go forward? Should we trust God and go forward as we were? We decided to do the latter. So we wrote the brethren just how the matter stood and called on our God for help. The Secretary labored day and night. How did we get out? Why, a blessed saint of God, Mrs. Ruth W. Talmadge, of Ga., died and left us \$460 in her will. Then the churches came forward with

their offerings. So by March 26, we had met every obligation for the month. Our Father did more than we asked Him, because He sent money enough for *April also*. Do you wonder that the congregation had a special prayer of thanksgiving at its meeting April 5. We will do our best and trust Him to supply our need in May. We trust His people too.

A BIT OF APRIL ALSO.

The first Sabbath in April the Secretary was in the First Church, Louisville, where the people made a free will offering to God. He was at Louisville Presbytery, but sickness overtook him and he had to return home. There many letters await him always. He is now ears deep in his report to the General Assembly.

The other day one of our foreign missionaries and his wife sent an offering for the colored work. Let us all help to show them that to a man, we believe with all our soul in foreign missions too.

CHARITY.

Has not this noble word been allowed, in our ordinary speech, to sink to a low and ignoble meaning? We hear of "cold charity;" we proudly refuse to be called "objects of charity;" and we resent, for honored servants of the Church or the State, the application of the term "charity" to provision with which we would honor as well as relieve them in their age or want. Have we forgotten or lost the sweet and precious primary meaning of this word? The Latin *caritas*, from which we have directly taken it, meant dearness, preciousness. Our English lexicon defines it:

"1. That disposition of heart which inclines men to think favorably of their fellow-

men and to do them good ; love : benevolence ; good-will.

"2. *Liberality to the poor, or to benevolent institutions ; generosity.*"

Is it well to let this secondary definition usurp the principal place—to let one restricted exercise of charity toward a single class of our fellow-men monopolize the whole import of a term which should have and hold a significance wide as the human race? "*Cold* charity" is not *charity* at all. We might as well speak of cold love, of cold fire, or of warm ice.

The "disposition to do good" is not a disposition which looks only downward. No one is above the reach of it ; no one is above the need of it. The President of this nation has said nothing more worthy of his exalted position and character than that he "*loves to be loved by little children.*" No man in the nation more needs or is more helped by "the disposition to think favorably" of him, or can be more cruelly wronged and hindered in his great duties by the opposite disposition. The same is true, in his measure, of every one holding conspicuous position and bearing grave responsibilities in church or state.

We cannot afford to narrow or degrade the import of charity, either in our life or in our language.

Some excellent thoughts on this theme were lately expressed in a column of the Public Ledger in which we daily look to find thoughtful and wise words. The writer says of a certain class of persons :

They limit their charity to people whom they consider in some respect beneath them. They are kind to the poor, relieving distress with an open hand. They compassionate the ignorant, and gladly

forward plans for their instruction. They are considerate to their employèes, and try to brighten their lives. They are tender to the children, remembering their helplessness and inexperience. For all this they are to be most heartily commended. But when they turn away from these to people nearer their own standpoint in circumstances, or station, or education, or experience, or age, they are by no means equally charitable. When they cease to pity, they cease to sympathize. Sickness and weakness and dependence in their various forms, affecting mind or body, appear to have absorbed all their merciful and kindly affections, and they have none left to bestow upon the healthy, the strong, the independent and those who are able and willing quietly to bear their own burdens. There they seem to think their charity is not needed. But, taking charity in its larger sense, as comprising not only material help, but kindness, sympathy and gracious behavior, it is difficult to see why its influence should not be freely extended to those immediately around us who are on a par with us in external advantages. We little know how often those who we think have no need of us pine for the voice of real sympathy and kindness. The truth is, we cannot say of any one we know that he or she has no need of us. We all need one another, and we know not whose need may be the most pressing. The scholar fancies that his teacher has no need of him ; the child supposes that he can be of no help to his father ; the ignorant feel themselves to be useless to the educated ; the poor are sure they are of no use to the rich. They are all mistaken. Some of the direst needs are exactly in these directions. There is a shy pride which says : "I have nothing to give, so I will keep aloof." But every one, however poor, or humble, or young, has much to give—treasures of affection and sympathy and kind possibilities within him that others crave.

THE AMERICAN INDIANS.—In an eloquent plea for a needed appropriation of money—"a little over three millions of dollars"—for the education of the Indians, by General Morgan, we find the following striking suggestions. Whether we agree with the commissioner or not, in regard to the civilization which this people might have developed, if they had been left alone, we cannot doubt that he is right in urging the nation to the most generous efforts to lead them into the fullest enjoyment of our Christian civilization. The Church's part is to give them the gospel and Christian education.

Four hundred years ago Columbus discovered America. It was then occupied by these people, and if they had been left alone on this continent, with all its vast resources for four hundred years, I believe they would have developed upon this soil a civilization of their own. We have made it impossible for them to do that because we have driven them away ruthlessly as we did the Cherokees in Georgia. We have driven them from one place to another and have made their own civilization impossible, and have insisted that they take ours. We are to celebrate next year the coming of Columbus. We are to gather in Chicago, people from all parts of the world, that they may see our greatness. We shall dilate before them upon our art, our science, our philosophy, everything that marks our greatness. I shall have one of our industrial schools there. We shall point to that as a representative of the magnificent work that this great people is doing for the remnant of the Indians! Out of the abundance of our harvests, out of the enormous accumulations of our capital that has been produced out of the soil that belonged to the Indians, out of the abundance that has

come to us from their heritage, we are spending a paltry sum that the remnants of these Indians may be lifted on to a plane of higher civilization! I would *justify this appropriation on the ground of national sentiment*; that it is a humane thing to do; a generous thing to do.

A gentleman interested in missions is preparing a full set of the reports of the Presbyterian Board of Foreign Missions to be placed in a large university library. He greatly desires to secure a copy of the report of 1855, of which the Board has no extra copies. Any one who happens to possess the said report would confer a great favor by sending it either to 53 Fifth Ave., or to Mr. Samuel Colgate, Orange, N. J.

It is one of the cheering signs of the times that men of different faiths and in different lands are apparently coming to a more or less unanimous conclusion that the Sabbath as a day of rest is a blessed institution. Some months since, when the steamship companies and merchants of Bombay were met to decide which day of the seven should be "Steamer Day," men of all faiths, Christians, Hindus, and Parsees, voted for such an arrangement as would allow a quiet, restful Sabbath.

As a hopeful sign in the same direction, Rev. M. E. Beall, of San Luis Potosi, Mexico, writing March 7th, states that the Chamber of Commerce in that city, presided over by Mr. Wm. Peterson, an elder in the little Presbyterian Church, has issued an order "endorsed by all the stores of any importance in the city," that after the first of March of the current year, their places of business shall be closed all day on the Sabbath, and every Sabbath for two years. Meanwhile, on the feast days of the Catholic Church the merchants are at liberty to close or open as they may elect.

COWS AND FOLKS.

ANDREW FARMERSON.

The verses on *Taking the Collection*, in last number of the CHURCH AT HOME AND ABROAD, set me to recollecting some things that I used to see when I was a boy. My father kept a good many cows, and he had a number of boys and girls who used to do the milking. My father's cows were not Jerseys, nor Alderneys, nor Durhams, nor Holsteins: they were just *cows*, in great variety of shapes and colors and dispositions. The names we called them by usually had a pretty plain, straight-ahead meaning. There were two red cows each of which had a white stripe along her spine, and they were named Old Lineback and young Lineback; there were Big Brindle and Little Brindle, Tip-horn, Bug-horn, Spot, White-face, Old Black and even Old Blue. Then there was one gentle, motherly creature, a great favorite with the milkers and with the children who were too young to be more than lookers-on in the farm-yard. When the herd came home from the pasture, and the milkers came among them with their clean, empty pails, she was apt to be chosen among the first by some one of them, and when this did not happen she has been known to apply her horns, gently but decisively, to the cow that was undergoing the process of milking, and, having driven her away, to place herself in position convenient for the milkers. Then the gentle pressure of skillful hands would soon relieve the distended udders and fill the pail with the white, foamy fluid. That cow's healthy and bounteous nature made it always a comfort and pleasure to her to make her large daily contribution to the dairy.

The children, noticing and admiring her habit, named that cow, *The one that wants to be milked first*; but father, although a good deal of a Puritan in blood and faith, did not like a whole sentence for a name,

and he called the favorite cow *Beauty*. According to the old adage, "Handsome is that handsome does," that cow deserved her name. It was always easy and pleasant to get from her the most and best which she was able to give for the fulfillment of that which is the chief end of cows.

But we had some cows from which it was always a difficult task to get what they were quite able to give. Some were timid and nervous, and, if roughly handled, might serve a milker as Uncle Ben's Jersey served the parson. "Served him right"—perhaps we boys would have said. "As was to be expected" would probably be Father's more considerate judgment.

But there were cows that were unamiable and moody, and when they felt cross, the gentlest and most persuasive manipulation could not induce them to "give down" their milk. They would not kick, nor run away. They would stand quietly chewing their cud and seem to be just ready to say, "What are you going to do about it?" The only thing you could do would be to carry an empty pail to some more available contributor.

Since I have had something to do with raising money for the support of the church and for carrying on its work, I have often been reminded of those cows.

There are men who love to make money, and do make lots of it, to whom it is a still greater pleasure to give it wherever it will do good. When I have been able to show them where money would do good, they would be as eager to give as old Beauty was to be milked. But I have known others who would always be as calm and cool and polite as those sleek and quiet cows of my father that yet would not *give down* their milk. I reckon there are such folks in all congregations, and I am not

sure but there are some such whole congregations.

Uncle Ben's lesson to the young parson was timely and good. But there is a difference in cows as well as in milkers. The owner of cows will value those that give their milk—as much of it as they can—readily and easily, more highly than those that require the highest skill in the milkers,

and seem to enjoy taxing that skill to the utmost. I wonder whether the owner and Lord of congregations may not have a similiar way of estimating their real value to his cause, and to Him.

“The ox knoweth his owner and the ass his master's crib: but—my people doth not consider.”

God loveth a cheerful giver.

AN OPEN DOOR.

REV. CHARLES A. KILLIE, ICHOWFU, SHANTUNG, CHINA.

Ichowfu is a week's journey from the nearest telegraph office—as far away in the time required to reach it as San Francisco is from New York. When a telegraph office is reached at Wei Hein on the north, or at Ching Kiang Fu on the south, there is still another week's hard travel before one can get out to the coast. In all, a journey requiring as much time to make as the trip from New York to the Sandwich Islands, or from San Francisco to London, and involving much more discomfort. But this gives us little concern. We anticipated something of this kind in coming to this work, and it hasn't been nearly as bad as we expected. In fact our experiences in the opening of this station have been but a succession of pleasant surprises. It seems as if our Heavenly Father has determined to make any special sense of isolation from friends and civilization forgotten by the sense of his *own* presence with us. So manifestly has he led us, removing obstacles and threatening dangers, and opening the hearts of this people to us, that we can only say, “This is the Lord's doing, it is marvelous in our eyes.”

The burden that does lie heavily upon us however, and which I wish I could make all the readers of this magazine realize, is the multitude of people about us without the slightest gleam of light and hope in their darkened and sin-cursed lives. Liter-

ally, *millions* of people are dependent on a little handful of us here for any knowledge they will probably ever receive of Christ and his gospel. Think for a minute of the parish under the care of this station, and then there are other districts in Shantung nearly as destitute. The nearest Protestant mission station to the north of us is the station of our own Church at Wei Hein, 170 miles distant. On the south the nearest station is at Ching Kiang Fu, 165 miles distant where the Southern Presbyterian Church and the China Inland Mission are each represented by a small force of workers. Directly east of us we have the Yellow Sea, 60 miles away, with a coast line stretching out for 300 miles to the north-east, with missionaries living only on the extreme northern coast. To the west, the Methodist Church has just gained an entrance into Chening Chow, 135 miles away, where our own Board expects to re-open their station soon, but from which city there is no organized work as yet. At the very least we can count that the territory for 60 miles in every direction is at present dependent for the gospel, on this station. Sixty miles in each direction means a district 120 miles square, or 14,400 square miles of territory, almost if not quite, as densely populated as any portion of the globe, to be reached by three ministers and a physician, only one of whom has been long

enough on the field to have sufficient command of the language to fit him for good aggressive work. It is said that there is an average of at least one village on every square mile of this territory, which, estimating but 150 people to the village, (a low estimate) gives us more than two million population. As a matter of fact, I believe the dependent territory to be larger than I have indicated, and the population greater.

APPALLING POVERTY.

The condition of this people, from whatever standpoint looked at, is pitiful in the extreme. Their poverty is distressing. The highest wages paid to skilled mechanics at this place is the equivalent of twelve and a half cents, Mexican silver, per day. Carpenters, masons, paper-hangers, painters, and in fact men of every trade, are only too glad to get work at this price.

Frequently we have workmen come from places a hundred or more miles away in the vague hope of getting such employment. At the present time we are giving employment to several such men simply from charity. In the winter time the suffering is intense, and hundreds are added to the beggar part of the population. We give two large cash per day to beggars (one fifth of a cent,) and our outlay shows that the *average* number of those who have come for this pittance has been 125 per day throughout the winter. At the New Year time, when all debts must be paid, people become desperate, and it is sometimes dangerous to refuse their demands. We were recently visited by a score or more of blind beggars to whom we pay a regular monthly allowance, but who demanded an extra payment at the New Year. Fearing that if we granted their request we would be overwhelmed by such demands, we at first refused, but it was to our sorrow, for with cries of disappointment and rage they attacked us and our helpers, striking wildly right and left with their canes, tearing the clothing from off some of our

servants, breaking in Mr. Chalfant's guest room door, striking each other, and hitting their own heads against walls and doorways until some of them were all bloody. As some were women, and all were blind, we had no heart to do anything but hold them back from entering into our private rooms. A servant ran quickly and called an official and influential neighbors, but they could do nothing with them except to have the soldiers beat them, and as we did not want this, we were obliged in the end to give the money they demanded. Since then, fearing that we would cut off their regular monthly allowance, they have returned and made most humble apologies, and pitying them as we do, we cannot but continue helping them.

BUDDHISTIC TRANSMIGRATION.

This entire people, high and low "through fear of death" are "all their lifetime subject to bondage." Most of them, being Buddhists, have constantly before them that fear of transmigration of soul, which they believe must follow death. These blind beggars, for example, are provided with a lodging place (a sort of poor-house) by the Emperor, hence at the approach of death they are given two eggs, a bunch of hemp, a small broom and four black bowls—what for? The idea is that as they have been helped by the Emperor, they in turn are to help him by becoming *horses* for the use of himself and his soldiers. The eggs are for eyes, the hemp for a tail, the broom for a mane, and the bowls are for hoofs or feet. And they, poor creatures, enter into it heartily, I understand, because in that state they would have food to eat, and eyes with which to see. And Buddhism, the much lauded Buddhism of Sir Edwin Arnold, with all its "sweetness and light," has nothing better to offer to the dying soul than this. Such foolish ideas and childish superstitions are not confined to the poor and ignorant, such as the beggars

are, but from the lowest to the highest, through every grade of society, all are alike misguided. When well-to-do people die, one very essential part of the funeral service is the preparation of clothing, houses, servants, horses, carts, furniture etc., made of wood and covered with fancy colored paper, which articles, after being taken to the temples and blessed by the priests, are burned at the grave for the use of the deceased in the spirit world. Gold and silver paper, made into the shape of ingots, and likewise blessed in the temples, is burned by the bushel at the funeral service, and year by year thereafter. Whenever a side street runs into a main street and stops, the house on the main street immediately opposite the end of the side street, must have a little shrine built into the wall, where an image of the god of war is placed; and there the occupants of the house make frequent offerings of bread, meat, vegetables etc., and burn incense on all feast days. The idea is that lost spirits are constantly wandering up and down the streets, and a house so prominent as one directly facing a street, against which these spirits are ever liable to strike and hurt themselves, must have the special protecting care of this God, or the spirits in their anger, would make it uninhabitable. Superstition in High Places—even the higher officials—who are chosen by civil service examinations from the best educated of the people, and who must have the writings of Confucius, Mencius, and other sages, committed to memory in order to receive appointments—even these men show their bondage to the same fears, and superstition. In front of every "Yamen," or official's office, are planted two tall poles, emblems of authority. But as such poles reach away up into the air, which is presumably filled with spirits of evil, of course these spirits would climb down the poles and torment or injure those who dwell below, unless precautions were taken

to stop them. Hence up near the top, and surrounding the poles, there are securely fastened wooden boxes or willow baskets, which, as the spirits alight upon the top and start downwards, effectually stop their progress. Excellent business men, fine scholars,—according to their own standards, which are very high if not practical,—brilliant statesmen, constantly outwitting and overreaching the brightest European minds, yet, concerning "the things of the spirit," almost as ignorant as the dumb beasts. "Professing themselves to be wise, they become fools."

But with all this superstition as a people they are very conceited, and think their ways the best ways, and their religions the best religions in the world. Foreigners are commonly called "devils," their religion "the devil's religion," and their converts "little devils." To follow Jesus in China usually means to take up one's *cross* and follow Him through contempt and shame.

But whilst this is all true, it is also true that the evangelist, native or foreign, can go into every village, town, and city in Shantung, and proclaim the gospel message, without receiving any special opposition. The foreigner, especially, will have an audience wherever he may go.

In this city though we have not by any means overcome the general prejudice against us, we are constantly gaining in the graces of the people, and visitors come to see us every day. Some of these, particularly among the women, show real interest. We have been especially favored in gaining the friendship of the officials from the very start, some of them coming to call upon us, and afterwards sending presents. Recently we enjoyed the almost unprecedented honor of entertaining *at one time* the highest officials, military, and civil, of the foo, (Shantung with its 19 millions population is divided into 10 foos,) and also every high official in this *hien* or county.

SAVED IN A HAREM.

BY MISS SLESSOR.

From the Quarterly Record of the Zenana Mission, Edinburgh.

A bright, cheery, active woman was Afiōñ. Pleasant to speak to, and ready ever to oblige, she had many friends. Cleanly and managing, she kept the place of chief woman in her husband's harem, and chief custodian of his children, although she had no children of her own.

When we knew her first, we were puzzled as to how to deal with her. She claimed us as her friends, but paid very little attention to our message.

Possessed of a fund of humor, she parried every thrust of the truth with some witty remark, or some funny excuse, which often produced an effect on the auditors entirely the opposite of what we intended. And yet, whenever we became serious, or showed signs of being pained, her good-humoured face would lengthen, and she would beg most heartily to be forgiven.

Nor could we persuade her to go to church. She would laugh, and say she was 'too old to learn book,' or she would say she 'could not dress like church-people, as she had never been taught their fashions,' or that she 'could not go into a large assembly of learned people like that of the church,' but she would add, 'There are the children, take them, and do with them what you like, *they* can learn God's way.' By and by, however, she became very sick, and we were called to visit her. On our beginning to speak of spiritual things, she seemed bored, and evidently only wanted help for her body.

At the close of our prayer, she began hers, which was something like the following, 'O God, what have I done that Thou should'st deal so with me? I have never stolen anybody's goods. I have never killed anybody. I have been an honest woman. Remove Thy hand from me, lest I die.'

Right there we stopped her, and tried to

show her the true nature of sin, and the true character of God, telling her pointedly that we *must* deliver our message from Him whether she liked it or not. She seemed interested and touched, and professed to see the way of salvation through Jesus Christ, promising to seek Him as her Saviour.

On her recovery, she became a frequent visitor at the Mission House, attended regularly on the means of grace in the Church, at prayer meeting, and by the wayside, and became as grave in her conversation as she used to be flippant.

Meanwhile we were called to Okōyōñ. and saw little of her for more than a year. During one of our visits to Creek Town we met her husband on the street seeking us. He was in great distress, as he said he believed she was dying; 'very likely,' he added, 'she may have passed away before we reach the house.' We were hardly prepared for such a change in our friend. She was spent to a painful degree, and seemed not to notice anything around her. But as we knelt on the ground beside her, a smile of recognition came over her face, and she held out both her hands to us. 'Ma?' she said, 'God has been good to me, sending you to see me. I am going this time, but I do not fear now. I have suffered much, and prayed much to the Lord Jesus, and He has not despised me. I have just cried to Him, Lord Jesus have mercy on me a sinner! Lord, I believe. Help me. Take me. I am thine. Ma! He will take me, and He will take care of my child'—meaning the child of a deceased sister whom she had brought up from babyhood. 'I will look to Him only, I have no more to do with sacrifices, or witch doctors; Jesus Christ has *yukho*.' *i. e.*, satisfied me to fullness. After prayer

she stretched out her wasted arms and embraced us, weeping, but trustful.

Later on Mr. Porteous accompanied us as we went to see her. She thanked him for his message and prayers, expressing her trust in Jesus, and her hope of being soon with Him, and we parted—she to cross the river, on the further side of which the shining ones awaited her, and we to pursue the journey on this side for a little longer, but doubtless to meet by and by in the Father's Home.

Afiōfi had perhaps not head-knowledge

enough to be admitted as a member of the visible church, and most likely the question of polygamy had not even given her one serious thought, as she had been brought up in it, and had a kind husband. But ignorant and living in polygamy though she was, she felt her need, and threw herself in simple faith on Him who will not break the bruised reed, nor quench the smoking flax, and who said, 'Him that cometh unto me I will in no wise cast out;' and who will doubt that He heard her cry and received her unto Himself?

THE LONDON MISSIONARY SOCIETY.

REV. JAMES JOHNSTON.

Of that group of famous missionary organizations which mark the inauguration of foreign missions in modern times at the close of last century, the London Missionary Society has a distinguished position and record. Heroic laborers have served on its many battlefields and upon its historic roll are the familiar names of pioneers, explorers, translators and master missionaries. The mention of Morrison, Williams, Vanderkemp, Moffat, Sherring, Ellis, Lawes, Chalmers and others, gives force to the remark that no English Missionary Society has made richer contributions to civilization, science, commerce, ethnology, languages and the spread of Divine truth. Livingstone's services alone have immortalized the Society in whose interests he valiantly toiled amid his many schemes for the regeneration of the Dark Continent. His return to England in 1864 previous to his farewell departure for Africa has not been forgotten. A member of the old Weigh House Chapel in London has related the circumstances of his arrival in the Thames one Sunday morning. Immediately, Dr. Livingstone made his way directly from the docks to the Weigh House, walked

composedly up the aisle, gold lace cap in hand, and took his place in Mr. Binney's pew. The celebrated preacher, then a venerable man, noticed the Doctor's presence, made some remarks about him, and, consequently after the sermon a large crowd of the worshippers lingered to see the great man as he left the building.

The translations of the Bible and standard works into the tongues of the native races, which the Societies have made are noted in value and number, and, likewise for the learning which they display. For the enlightenment of the South Sea races the numerous versions of the Scriptures by Macfarlane, Turner, Lawes and their fellow missionaries are widely known, while on behalf of the five millions of Madagascar the Rev. W. E. Cousins has recently completed his monumental task of translating the Holy Scriptures into their own speech. In the annals of Malagasy missions the name of William Ellis, the writer of a classic narrative of the struggles for the glory of Christ on the island, will always be fragrantly remembered. Another of the Society's representatives, the Rev. J. Hewlett, of Benares, India, was an influential member of the Hindu New

Testament Translation Committee. The object of this body was the preparation of an urgently needed translation of the New Testament which should express the beauty and wealth of the original in the Hindu language, spoken by upwards of 60,000,000 of the native Hindoos. In China, great literary, medical and missionary achievements are associated in modern times with Griffith, John, Muirhead, Lees, McGowan and MacKenzie, and, similarly with the lamented Gilmour of Mongolia. For South Africa, from the Cape to Kuruman and Mataberland, the Society has given noble men, and again, on the banks of Lake Tanganyika, the fallen standard bearers and the living heroes by their witness to Christ, have established for their work's sake no ordinary claim upon the gratitude, appreciation, and reverence of the Church of Christ in all lands. Captain Hore, late of the Tanganyika Mission, remarked, that, "to-day the names of the missionaries are celebrated in the tribal songs of the races." This is an index to the affection in which the missionary benefactors are regarded around the lakes which join the interior regions of Africa.

With regard to the evangelization of the heathen world the London Missionary Society holds itself responsible, under God, for the teaching of upwards of 20,000,000 souls. Apart from the Society's labor this number of people would be ignorant of the Gospel. The native Sunday-schools superintended by missionaries numbered 377, attended by 22,880 scholars, and in the 2,005 day schools there were 108,490 scholars. Several of the mission schools in India were of college rank and prepared students for the university. The mission Churches had nearly 70,000 members with 276,500 native adherents, a figure which represented a Christianized community of between 500,000 and 600,000 people. In the mission colleges of the Society abroad

there were more students than in all the English Congregational Colleges and, by and by, these native equipped armor-bearers will go forth to smite those heathen systems which have been a great terror, a great impurity, a great deception, and a great desolation. The Ladies' Committee for female Missions, established in 1879, has a history of spiritual fruitfulness. In 1881 it had nine ladies in the field and in 1892 no less than 37 Zenana workers, whose number was being steadily augmented. The Society had nine medical missionaries, nine mission hospitals in various countries, to which two more would shortly be added in Hindostan. This manifold enterprise was being prosecuted by 159 missionaries (male), aided by a splendid army of over 1,200 ordained native missionaries, and, 4,300 lay native workers. The income in 1890 amounted to £114,293, and the expenditure to the sum of £125,000. By taking the average of the yearly legacies it was estimated that an additional £7,000 was needed to make the expenditure and income balance. Even with this financial difficulty facing the Directors they had responded to an earnest appeal from several of their principal supporters to "launch out into the deep" with a scheme for the sending abroad of 100 more missionaries by the year 1895 to celebrate the Society's Centenary. To meet this dispatch of reinforcements the success of which is nowhere doubted an increased annual expenditure of £25,000 will be involved. It is interesting to note that in connection with the different stations in 1890 the native Christians contributed the sum of £15,330 for missionary uses and paid about £7,000 in school fees. From widely remote fields in Western China, New Guinea, and Southern India, the Macedonian call for help is ringing o'er seas and land from tens of thousands of wanderers in heathen climes. This cry cannot be neglected by the successors of glorious men

who, in founding empire for erring nations, built on the one foundation of Christ, were faithful unto the end and, whatever degree of prosperity visibly attends the toils of their followers there is comforting assurance that God measures success by the effort it costs.

At the inception of the Society, nearly a century ago, it had assistance from members of the Church of England and Presbyterian communions, who have subsequently, with the formation of missionary auxiliaries belonging to their respective churches transferred to these their subscriptions. On account of this and inasmuch as nine-

teen-twentieths of the Society's support is derived from congregational churches, there is growing affiliation between that denomination and the Society, though the latter maintains its original charter of faith, constitution and policy. Organized by an excellent body of officials of whom the Rev. R. W. Thompson, the foreign secretary, is the honored representative, the Society has the unbounded confidence of its constituents in Great Britain who are in fullest sympathy with the forward tide movement for the bearing of the embassy of love to the millions ignorant of Christ and His salvation.

DRUNKEN THURSDAY.

That looks like a strange name for a church festival, and in fact you would not find it on any authorized calendar of the Greek (Orthodox) Catholic church. Nevertheless, it is a feast day recognized by all the adherents of that church in this part of the world (Syria) and is uniformly called by this name. Its date is fixed by the changeable feast of the ecclesiastical calendar. If this were an isolated fact, we could not fairly infer the unsoundness of the sect with which it is connected. I remember a certain set in college among whom the annual day of prayer for colleges was called the day of whist for colleges since the leisure hours of the day were most naturally devoted to idle recreation by the set. But no one would infer from this occasional abuse of the day that it is of no benefit, nor that the Protestant churches which appoint the day are devoid of spiritual life. The case here, however, is far different, for there is nothing incon-

gruous in the eyes of the people nor their priests, in the name of this Thursday nor in the practices which justify the name.

The day of which I speak is the second Thursday before Lent. the whole week in which it falls is given up to special feasting in order to fortify the body against the long abstinence from meat in the lent-en fast. It is the great week of the year for weddings, and I judge in most of the mountain villages there are more brides given to their husbands in this week than in the whole remaining fifty-one weeks of the year. The culmination of the feasting is on Thursday when it is said in the words of the people, "*Every one will be drunk.*" Men, women, children, all expect to indulge in wine and strong drinks on that day, and even babes in arms are given a sip of the wine which flows so freely in the household.

W. S. N.

MRS. BISHOP'S TRAVELS IN PERSIA.*

REV. BENJAMIN LABAREE, D. D.

Mrs. Bishop is one of the distinguished travellers of our time. As Miss Isabella L. Bird her records of travel in Japan, the Sandwich Islands, and the Rocky Mountains won for her a foremost position as an enterprising and successful explorer and a most charming author. These volumes of travel in Persia well sustain her reputation in both respects. Not content with following the ordinary lines of journey through the Shah's dominions, she sought out the most difficult paths, full of physical hardships, and among the most uncivilized and lawless populations. Her narrative abounds in exciting adventures, incidents of personal peril, entertaining and instructive observations upon Persian character and customs, and graphic descriptions of the beauties and the barren wastes which characterize Persian scenery.

But a deeper interest attaches to these volumes than the novelty of the writer's experiences and the fascinations of her pen. Mrs. Bishop is a whole-souled Christian woman. She is alert as to the spiritual condition of the people among whom she journeys, and is a believer in the Gospel as the supreme fountain of blessing to them. She has moreover a lively and instructed interest in all missionary enterprises. Her lamented husband, was, we believe, a director of the Edinburgh Medical Missionary Society; and we happen to know that a prominent motive in her recent travels in the East, extending through India and into Thibet, was the promotion of medical missionary work in some practical form.

It is very gratifying to find in Mrs. Bishop's narrative such very cordial testimony to the value of the missionary work now conducted in Persia and Turkey by

* Journeys in Persia and Kurdistan, including a summer in the Upper Karun Region, and a visit to the Nestorian rayahs. By Mrs. Bishop (Isabella L. Bird) etc., etc., in two volumes, New York, G. P. Putnam's Sons, London, John Murray, 1891.

American missionaries. It is not indiscriminate praise she bestows. Much observation on many mission fields has given her a trained judgment, though as an English woman and a member of the Anglican Church evidently her strongest sympathies are for the workers and methods of that Church. All the more valuable is her hearty appreciation of our Presbyterian mission work in such stations as Hamadan and Oroomiah. And we may say, just here, that into whatever circle of missionaries Mrs. Bishop came, she was found to be a most intelligent, sympathetic, and genial visitor. Her stay with them was an oasis in the dull routine of their daily work. It was helpful and inspiring.

But it will be profitable to Presbyterians at home to have from Mrs. Bishop's own pen some of her observations on the progress of the Redeemer's kingdom in Persia, in which they have so large an interest, and her views of the duty of the Christian Church to that land.

We wish space would allow us to quote here all the kind and commendatory words she writes of the Faith Hubbard School in Hamadan and its lady teachers. She seems to have been quite captivated by "the simple, loving, practical Christian training" given the girls she found in that cheerful home, many of whom "show by the purity, gentleness, lovingness, and self denial of their lives that they have learned to follow the Master."

She states that the lady teachers are held in high esteem by all classes, except perhaps a few fanatics. "From the Prince Governor downwards courtesy and kindness are shown them, and their philanthropic and educational work is approved in the highest quarters, though they never blink the fact that they are proselyters."

To the question, what are the results of missions in Hamadan? She replies:—

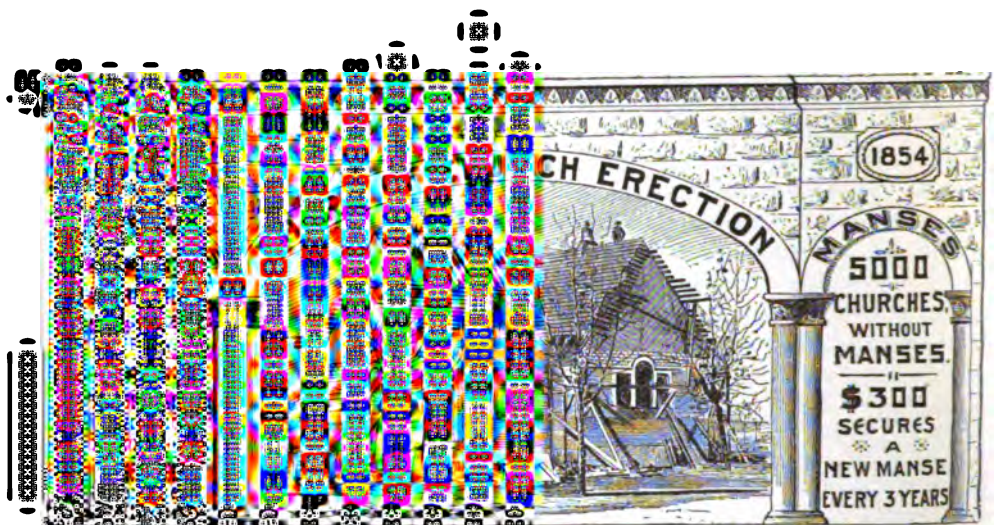
Among those which appear on the surface are the spiritual enlightenment of a number of persons whose minds were blinded by the gross and childish superstitions and the inconceivable ignorance into which the ancient church of S. Gregory, the Illuminator, has fallen; the raising of a higher standard of morals among the Armenians so that a decided stigma is coming to be attached to drunkenness and other vices; the bringing the whole of the rising generation of Armenians under influences which in all respects make for righteousness; the elevation of a large number of women into being the companions and helps rather than the drudges of men; the bestowing upon boys an education which fits them for any position to which they may aspire in Persia or elsewhere, and creates a taste for intellectual pursuits; the introduction of European medicine and surgery, and the bringing them within the reach of the poorest of the people; the breaking down of some Moslem prejudices against Christians; the gradually ameliorating influence exercised by the exhibition of the religion of Jesus Christ in purity of life, in ceaseless benevolence, in *truthfulness* and *loyalty to engagements*, in kind and just dealing, in temperance and self-denial, and the many virtues which make up Christian discipleship, and the dissemination in the city and neighborhood of a higher teaching on the duties of common life, illustrated by example, not in fits and starts, but through years of loving and patient labor.

From Hamadan Mrs. Bishop's route led her northwards to Oroomiah, or Urmi, as she writes it. With the region about Oroomiah she, as all other visitors, was charmed, deeming it well deserving the name so commonly given it in the country, "the Paradise of Persia." She enters quite at length into an account of the two chief missionary establishments centering at Oroomiah, the Presbyterian and the Anglican, which proceed on lines diametrically different. "The one is *practically* a proselyting agency and labors to build up a Presbyterian church in Persia; the other purposes to bring back an ancient

Church into the way of truth and so prepare it for its union with its mother church, the Orthodox Church of the East." But in spite of her evident sympathies with the methods of the High Church Anglican Mission, which, by the way, the grand old Church Missionary Society of England in its operations among the Christians of Ispahan, Baghdad and Palestine, has found impracticable and hopeless, she still has very warm words of praise for what has been done by the American missionaries. She writes as follows: vol. II. pp. 228.

Apart from the results of Christian teaching and example, there can be, I think no doubt that the residence of righteous foreigners in Urmi for over half a century has had a most beneficial effect upon the condition of the Nestorians. At the time the first American missionaries settled in Urmi the yoke of Islam was hardly bearable. The Christians were oppressed and plundered, their daughters were taken by violence, and they were scarcely allowed to practice the little religion left to them. The Persian Government has gradually remedied a state of matters upon which the reports of the missionaries were justly to be dreaded, and at the present time the Christians of Urmi and the adjacent plain have comparatively very little to complain of. At the same time the Syriac Church was at its lowest ebb, absolutely sunk in ignorance and superstition. The translation of the Bible into modern Syriac, a noble work, now undergoing revision, the College, the Female Seminary; the translation and publication of many luminous books; the circulation of a periodical called *Rays of Light*, together with fifty years of intercourse with men and women, whose chief aim is the religious and intellectual elevation of the people among whom they dwell, have wrought a remarkable change, though that the change is menaced with perils and is not an absolutely unmixed good, cannot be gainsaid.

(The completion of this interesting article will be found in the July issue.)

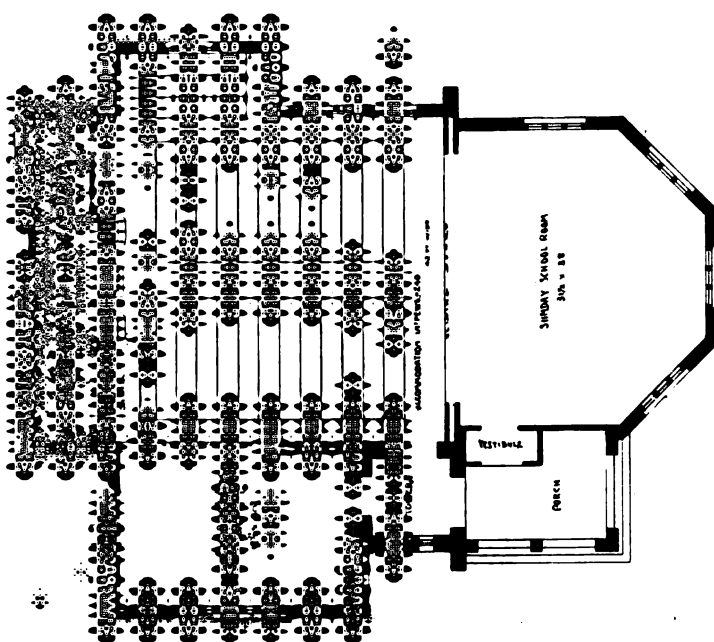
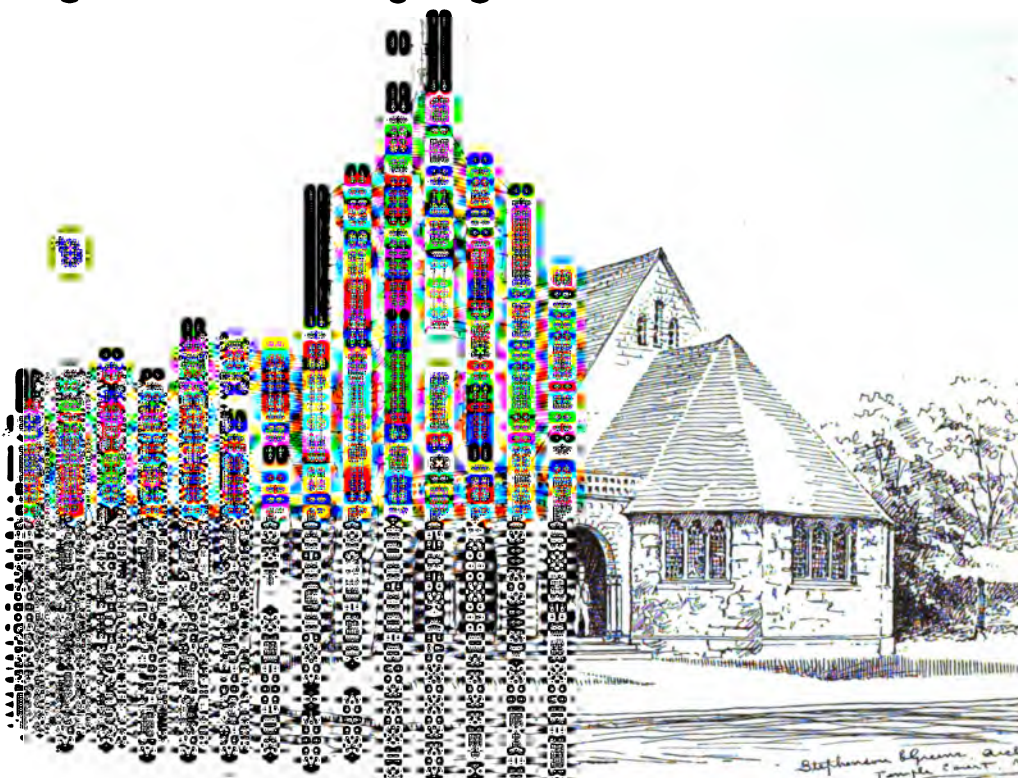
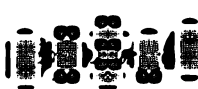


added, however, that large as these numbers are they fall short of those of the two years preceding which were marked by a wonderful advance, and they thus reflect the frequent statement of our correspondence that the year just closed was one of depression in business circles and of frequent collapsing "booms."

Appropriations have been made during the year for 163 church edifices and 44 manses with grants to the former amounting to \$83,869 and loans to the latter of \$16,425. Adding to these figures the sums given as special donations through the agency of the Board and the aggregate amount distributed would considerably exceed \$100,000.

Every year the field enlarges until now it stretches across the entire continent and embraces every state and territory where our church has a foothold. While it may be true that there are no more new territories to enter, it is none the less certain that within the boundaries of all the present states and territories new fields are everyday opening. From old Alabama, where new mining and manufacturing towns are astonishing the country with their birth and phenomenal growth to young Alaska revealing its unexpected

Church.



wealth of resources, new churches are constantly enlarging the Presbyterian household.

It will require all the resources of our church to meet the demands that for years will be made upon it, even though these be few more reservations like Oklahoma, Cheyenne and Arrapahoe to be flooded in a day with an overflowing population. If the income of the Board could be doubled it would thus find abundant use for its resources.

PRESBYTERIAN CHURCH, EAST AURORA, NEW YORK.

STEPHENSON & GREENE, ARCHITECTS,
TEMPLE COURT, NEW YORK CITY.

This design was carried out in the recently finished church building at East Aurora, where the Rev. Charles A. Richmond is pastor, except that the whole building is of wood covered with stained shingles instead of being partly of stone as was first intended. The main audience room is nearly square (45x42) and the Sunday-school room 38x31½ in size.

The plan clearly shows the arrangement of the rooms by which the whole building may be thrown together, or the Sunday-school room and prayer meeting room shut off by closing the high sliding doors partly paneled with leaded glass.

The auditorium will seat 240 persons in the pews. The ceiling is of wood and the trusses carrying the roof are of hard pine exposed for half the distance to the ridge, and have curved braces, octagonal tie beams, and turned king posts. The pulpit platform is in a recess under an arch resting on fluted wooden columns with carved capitals. This recess has a high paneled wainscoating, and above, a row of small windows glazed with opaque glass. Under another arch, at one side, is the organ and the choir gallery. All the interior wood-work, except roof trusses and

ceiling, is a dull brown oak. The whole building is wainscoated. The pews and platform furniture are of oak and were designed especially for the building. The vertical walls are finished with soap-stone plaster tinted a terracotta. The cushions and carpets are olive green. The leaded glass is in olive and amber. The entire building is lighted by electricity and heated by Boynton furnaces. There is a kitchen in the cellar reached by a staircase in a rear vestibule that is not shown on the plan.

The structure cost (built of wood) \$7,950; furnishing, lighting and heating \$2,750; making a total of \$10,700.

ARE THE ERROMANGANS PAID TO BE CHRISTIANS?—A naked chief pressed me to go to his village a few miles beyond where I had intended to go that time, and following my guide I came upon an open space cut out of the forest, in the center of which stood a neat school house, just finished, and at one side a rude pulpit built for me by the chief; and a large present of yams and two immense hogs lying outside as a present for me; and the old chief caught my hands and pressed me for a teacher to tell him about God and eternal life; and I was obliged to seek a quiet spot to hide the tears that would flow, bite my lips as I might. Well, that is the district where we hope to join with that old chief's people and many other Erromangans in January next, 1892, in remembering Christ's death.

The Christian natives have given the following free labor for mission: They burned too large kilns of lime, finished a mission cottage at Elizabeth Bay, gathered thatching for four mission buildings, cleared twice the undergrowth from the road across the Island, kept clean the graves of the martyrs, kept the mission boats painted and did all the boating required in visiting other parts of the Island, kept up all the district schoolhouses, built five new ones, and prepared and shipped to Glasgow, Scotland, 16 casks, 3,000 pounds, superior arrowroot. In addition to this there has been paid labor to the value of £60 stig.

COLLEGES AND ACADEMIES.

INCOME SOLICITED.

1. **FOR THE GENERAL FUND** ; derived from church annual offerings (which should be made in February if convenient), and from individual gifts ; from which appropriations are made to the current expenses of institutions. Only institutions whose charters or articles of incorporation place them in the control of the Presbyterian Church are aided ; and no institution may incur indebtedness while connected with the Board. Demands upon this Fund increase far more rapidly than the churches' gifts to it.

2. **FOR THE EMERGENCY FUND** ; derived from individual gifts ; used to aid institutions, temporarily embarrassed by providential difficulty, to meet their annual expenses, and thus to obtain the annual appropriation voted by the Board, which is paid only when an institution's income covers its expenses so that no new indebtedness is incurred.

3. **FOR THE PROPERTY FUND** ; derived from individual gifts and bequests ; used to aid institutions in (1) Paying off remaining indebtedness ; (2) Adding needed buildings or other equipment ; (3) Obtaining endowment.

By offering from one-fifth to one-third of the total amount needed, the Board stimulates local giving of the rest, bringing to the Church property worth from three to five times the amount of the gift. By requiring adequate insurance on buildings and their contents, and by taking a mortgage on the institution's property, the Board secures to the Church forever not only its own gift but the entire property of the institution. All gifts to our institutions should be made through the Board in order to secure the Church's per-

petual hold upon them. This perpetually productive form of investment is commended to the judgment of all who hold money as the Lord's stewards. Personal gifts and bequests, either for designated institutions or to be distributed in the Board's discretion, are increasingly needed.

(1) **Debts.** A few institutions are embarrassed, their growth hindered, their income partly absorbed by interest payments, by debts. These were incurred before the publication of the Board's rule against added indebtedness ; are mostly small compared with the values of their properties, and are chiefly due either to a sudden fall in the price of lands which it was reasonably expected would sell well, or to reliance on synods and presbyteries, which were more enthusiastically sanguine in making promises than able to redeem their pledges. Money offered through the Board will secure payment of debts from three to five times the amount of the gifts, setting noble institutions free for effective service of the Church.

(2.) **Equipment.** Successful institutions with increasing patronage require enlarged or additional buildings, especially dormitories, and enlarged equipment generally. Money offered through the Board will secure from the institution's vicinage from three to five times the amount of the gift, enlarging the school's usefulness and lifting it one step nearer self-support.

(3.) **Endowment.** Most of our schools are out of debt, possess admirable buildings of brick or stone, and do thorough and extending work. They are unendowed, dependent upon annual appropriations from the Board. The Board's income is not sufficient to carry all these and at the same time to aid new schools. The older

schools which have approved their worth, must now be endowed; \$5,000 to \$7,000 offered through the Board will secure \$25,000 endowment of an academy, making it self-supporting; \$10,000 to \$15,000 will secure \$50,000 for a college, making it self-supporting. In cases where schools are doing peculiarly Home Missionary work in localities unable to endow them, the Church must, to secure their perpetual usefulness, give one-half or the entire amount needed; and such gifts are well worth while. Has the Church a better investment?

The Board forbids representatives of its aided institutions to solicit funds (except from personal friends), outside of their presbyteries or synods. It authorizes no one to make solicitation.

The Board makes request of

(1.) Pastors, and Sessions of vacant churches that they ensure an offering for

the Board every year; that they admit the Secretary to present our Church's educational work in their pulpits (and no offering for the Board need be made at the time); and that they secure from men and women of means in their congregations permission for the Secretary to talk with them privately about the work.

(2.) Presbyterian Leagues, Social Unions, and the like, that they give the Secretary opportunity to speak of the Church's college work.

(3.) Individuals, that they afford the Secretary opportunity to talk with them, or that they correspond with him, regarding the general work or about particular institutions; that they contribute to the Board's funds; and that they give the Board a place in their wills. Legacies should be made to "The Presbyterian Board of Aid for Colleges and Academies."

METHODIST ZEAL WANTED.—PRESBYTERIANS TO SHOUT AMEN!—"More secretaries? more collections? more anniversaries? more presses? more periodicals? more labors?" Yes, yes, do you not think we shall need them, and many more, too, in bringing the millions of heathen to the Saviour? Yes, yes, and more triumphs, more hallelujahs, more ingatherings, and more glory through all eternity! One day we shall look down from heaven and wonder that we ever thought of placing ob-

stacles in the way of multiplying agencies for the, humanly speaking, stupendous task of bringing one billion heathen to the blessed Master. This in face of the fact that He wants them to come. "What! Another board of missions! another collection! another anniversary! another press and periodical!" Yes, if need be, and gladly, too. "Thy kingdom come." You would not have it otherwise, would you?—*The Gospel in All Lands.*

EDUCATION.

THE SOLID EIGHT.

One of the most important problems now confronting our Church is the devising and executing of some plan by which its several Boards can secure a regular and systematic support from all its congregations. The Boards are the Church's established agencies for promoting its own edification and enlargement. They are therefore essential to its very existence. They are not extraneous objects of charity that can be readily put off at caprice or as convenience may suggest; but they are vital to the well-being and growth of our whole ecclesiastical body, and can not be neglected without serious hurt affecting more or less all parts. "The Board of Education," e. g., has for its object to assist in furnishing an adequate supply of well-trained ministers. This, in accordance with our blessed Lord's example, is the first thing to be attended to. For without ministers how shall the Word be preached and churches be gathered and cared for? As it is, a large portion of those already organized are suffering from lack of pastors, and there is much land to be possessed by us both at home and abroad. But, again, for the training of these ministers we need schools and colleges and seminaries; and for the establishment of these particularly in our new settlements, we have the "Board of Aid" that has been and still is doing a most important work. Still further, if the church is to live it must grow. A stagnant church is a dying church. These ministers must therefore be sent out to the destitute parts of our country and to other countries where the Gospel is needed, in order to plant new churches, and to do this they must be supported in their la-

bors. Hence, our three Mission Boards—Home and Freedmen's and Foreign. But a church needs a house to live in, just as much as does a family, and in its infancy it is often too poor to build one. To assist it in thus providing a home for itself, we have a "Board of Church Erection" which has saved many a little church from perishing out-of-doors. The pulpit also needs the co-operation of the Press, which is a mighty and most indispensable agency in the dissemination of truth; and to secure its aid the Church has organized a "Board of Publication, and Sabbath School Work" which has built up and widely diffused a sound Presbyterian literature. Then to crown all, and in the discharge of a sacred duty to make some provision for the worn out laborer in his old age whom his scanty salary has left destitute, we have the Board of Ministerial Relief. These eight Boards work together in mutual helpfulness and invigoration. Cripple one and you damage all. Partiality should here have no place, except it be to meet the greater demand for means which some necessarily make than others. All the churches should be made to know about, and take an interest in, the solid eight, and give to each proportionately. They are the organs of the one great Presbyterian body to whose health and prosperity they are essential and to which every member, however feeble, should contribute. To stand aloof on the score of littleness, or of scant means or from indifference would be as if some of the joints of our body should decline to act with the larger ones because they could not render equal service, or because of some whim of their own not to be explained. In such separation they would

soon cease to feel that they were a part of the general body to which they profess to belong, and deeming themselves of too little account to assist, would be likely to be themselves deemed of little account. Isolation in such cases is virtual paralysis. Not having any sympathy with the thoughts, feelings and purposes which are actuating the church at large they wilt, and become as dead members. On the contrary, were all to take a proper interest in the whole work of the church, and to comprehend the necessity of each department of it and to contribute something towards helping it forward, there would be awakened in each one a consciousness of individual importance and a corresponding development of life and energy, that would tell upon every home interest. It must be apparent, therefore, that ministers and sessions not only wrong the whole church, but themselves and their congregations also, when, for whatever reason, they refrain from arousing their people to the support of these Boards according to their ability. In former times it was the custom for the Boards to employ agents to go among the churches and present the several causes and take up collections for them. This was in some respects a relief to the ministers; but it proved too costly; and by act of the Assembly the business was put on the pastors and sessions. It was thought that hereby more system and interest would be secured in the matter. But from the frequent cry of "Debt, Debt" which is emanating from various Boards to the discredit of the church and from the reported failure of large numbers of the churches to contribute to this cause and that, it is plain that the object has not been altogether attained. Yet it must

be acknowledged that an improvement has been going on, and that many are beginning to see more and more clearly how vital is the connection between the Boards, and that it will not do to have special pets among them and leave it for others to sustain the rest. Especially ought vacant churches to contribute to the Board of Education that their empty pulpits may be supplied as speedily as possible. But Solidarity is the word.

THE GERMAN WORK.

According to the promise given last month we conclude this topic by saying a word or two in reference to the German Theological School at Dubuque, Iowa. This is the older of the two German Seminaries and has done an excellent work in supplying the large kindred population of the North-west with ministers. It has at present only three Professors—Rev. Adam McClelland, D. D., occupying the chair of Biblical and Ecclesiastical History; Rev. Godfrey Morey that of Art and Science, and Rev. A. Van der Lippe, D. D., that of Theology. Another chair is greatly needed, that of Sacred Language and Literature, for which an endowment has been started that ought to be completed at once. Thus far the work has been carried on at the almost incredibly small expense of only \$4,000 per annum. There are under instruction here thirty-three students of whom fifteen are aided by the Board of Education. There ought to be many more to meet the demand created by the ever increasing immigration from Germany which is possessing whole provinces in our newer states and territories. Oh! that this portion of our population received from Presbyterians the attention they deserve.

FOREIGN MISSIONS.

The rush of exploring and commercial expeditions of various nationalities toward the heart of Africa does not seem at all to abate after twenty years of enthusiastic enterprise. The current numbers of the *Church Missionary Intelligence* are following the example of *L' Afrique* in tracing the movements of the different organizations. We can give but the briefest epitome of a few of these.

1. Herr Borchert left Berlin in December last, taking the lead of an expedition to the Victoria Nyanza under German auspices and accompanied with a large force of men. He is said to have carried with him the material for a steamer, the *Herr Wissmann*. It was also his intention to build a dock on the shore of the Lake. As both Germany and Great Britain occupy parts of the shore line of the great Nyanza, there will doubtless be some competition for the commerce of the region. Let us hope that missionary enterprise will attend the movements of both.

2. An expedition directed by Dr. Stewart of Lovedale, left Mombasa in September for the interior with two hundred porters, making a caravan more than a mile in length. When last heard from, October 9, the whole party were in good health and spirits.

3. A Belgian expedition under the auspices of the Congo Protectorate is now in progress, looking to Katanga as an objective point. A commercial company has been established for the development of copper mines, etc., and an extended district has been occupied by the establishment of trading stations.

4. Mr. Joseph Thomson has returned to England from an extensive Central African expedition continued for eight-

een months, and extending to Lake Bangweolo. He reports that the river Chambisi, which flows into Lake Bangweolo, is the true source of the Congo. After leaving the lake it takes the name of Luapula, and later it becomes the Congo. He saw the tree on which Livingstone's men carved the record of his death.

5. Mr. Arnot, at the head of still another expedition, wrote to the Royal Geographical Society from Bihé, August 6. He was completing a caravan with which to cross the Quanza River on an exploration to the eastward.

6. Two French expeditions, intended to penetrate northward to Lake Tchad, seem to have proved failures. One is said to have terminated in a massacre of its members, though M. de Brazza doubts the statement. The second expedition, led by M. Fournéau, attempted to explore the country back of the Cameroons and the German territory, but being attacked by a large force, he was obliged to retreat.

7. The French colony on the Senegal is gradually absorbing all the country which it can cover with treaties, protectorates or commercial and political invasions. From the Upper Niger it is extending its power westward and southward. Whoever will take the pains to look upon a map of West Africa, and at the same time will contemplate the movements of the French on the Upper Niger, will see that at an early day the country back of Liberia and Upper Guinea will be under the French flag. Over all that territory France is seeking to make treaties which confer upon it the suzerainty. It is understood that even British interests in Sierra Leone and the West Africa col-

onies need to be specially guarded against French aggression. Meanwhile, the borders of Sahara are being invaded by the ubiquitous French troops. El Golea, a new frontier station, is strongly garrisoned by meharists or camel troops who are capable of long and rapid marches in deserts. As the desert has not been the subject of treaties, France appears to assume that it is neutral territory, and by its occupation she is able to make her appearance on the southern borders of Morocco or push her flag in any direction which her interests may seem to require.

Another significant testimony has been given to the value of missionary work by Lord Harris, Governor of the Bombay Presidency. At the dedication or opening of "Bowker Hall," a new missionary institution for the education of girls, the governor of the presidency made a speech in which he said:—

I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all these years of this century. As far back as 1814 when the Bombay Education Society was alone in the field, this mission came forward and offered its help, and in that year opened a vernacular school for boys. In 1825, only eleven years later, it had about thirty schools, and over 2,000 children in them; and as far back as then they were turning their attention to female education.

In fact, they may take this to their credit, that in female education in Bombay I believe they were actually the first in the field, as they opened the first girls' school in 1824. In 1826 they had as many as nine schools; in 1829 they had their first boarding school; in 1881 they found the results of their efforts were so encouraging that with the assistance they could look for, perhaps not entirely from this country, but from their own—I mean the United States of America—they were able to go further afield, and they moved away to Ahmednagar and I am

glad to take this opportunity; after having visited that place, of tendering to the mission, on behalf of government, our sincere gratitude for the efforts they are making there, and particularly for the very practical line those efforts are taking." After thanking the citizens of Bombay for their generous gifts toward this enterprise, Lord Harris continued: "But our gratitude goes a good deal further than Bombay. It has to roll across the wide seas to the United States of America, and in the most public way I beg to thank those generous, public-spirited, far-seeing, and charitably minded people who have during so many years contributed toward the maintenance of the American Mission in India, and who are especially the contributors toward the purchase of this building. I take this public opportunity of conveying, on behalf of the government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India."

SOME TURNS OF AN INDIAN KALEIDOSCOPE.

A FLOURISHING INSTITUTION:—The largest college in the Bombay Presidency is the Wilson College of the Free Church of Scotland. It numbers 250 students, among whom are Hindus, Parsees, Mohammedans, Indian Christians and Europeans. The majority are Hindus. Several ladies, nearly all of whom are Parsees, have been in attendance. One of these, after graduating with honor from the institution, has gone to London, where she is now studying medicine.

A fine building, worth over £13,000 has recently been erected with funds furnished by the Foreign Mission treasury of the Free Church, supplemented by a generous grant from the Bombay government, which had already given a fine piece of land, containing over two acres, as a site for the building. This land was valued at the time at £4,000, but it is probably worth

several times that amount to-day. The main building is a handsome structure, with a frontage of 200 feet upon the broad road skirting the bay. It contains ample class-rooms and a large lecture hall, open to the healthful sea breeze, while adjacent buildings provide a residence for the Principal and a home for native Christian students. With its reputation already won, its class-rooms filled with students, its support liberally provided for by the government and with its beautiful new buildings, it is nobly equipped for its important work and we do not doubt will prove itself a great power in the intellectual and spiritual battle field of India.

AN APPEAL FOR HIGHER EDUCATION.—A petition signed by about fifty of the leading men of Ongole, in the presidency of Madras, has been received by the American Baptist Missionary Union. It pleads that the high school under the care of that society at Ongole may be raised to the grade of a college. After alluding to the moral and social progress which the presence of the Mission had caused in the town and to the intellectual hunger it had so greatly helped to arouse, the paper adds the significant remark: "we have no other school and we look to the Baptist Mission for the education of our children." What a rare opportunity the present condition of India places in the hands of Christian educators!

CONTINUED SUCCESS AMONG THE TELUGUS.—In the Telugu country the past year has been one of great distress from drought and famine, but we hear of steady increase in religious interest, of growing churches and enlarging missions. One missionary of the Baptist church, who baptized 49 persons at a quarterly meeting (October 18) reports (Nov. 5,) that he has since baptized 32 more and that there are 28 in a village a short distance away who are asking for the same privilege. Another tells

us that he has opened four new outstations and increased his staff of native helpers from five to fifteen. He also reports over one hundred inquirers in the outstations under his care and says that he has received letters from ten different villages asking him to visit and teach them.

THE POWER OF SONG.—At an entertainment given by a Hindu gentleman at Negapatam, South India, during the feast of the marriage of Krishna, two dancing girls were asked to sing. No one was more amazed than the host when they responded by singing the two hymns, "Come to Jesus," and "What a friend we have in Jesus," which they had learned from a missionary lady in that town.

Pleased with the songs, the gentleman invited the missionary to teach them to his daughters and thus a long desired entrance was obtained for her into that influential family.

ANOTHER INDIAN LADY PHYSICIAN.—An Indian lady, educated in Edinburgh, has recently received from the Government the responsible appointment as head of the Cama Hospital in Bombay. She is the daughter of Rev. P. Jagannadham, a native ordained missionary of the London Missionary Society.

A USEFUL BOOK.—The *Indian Standard* says of the Urdu Commentary on First Corinthians, recently published by Dr. Lucas, Missionary of the Presbyterian Board at Allahabad; "The commentary is as suited to the needs of our native pastorate as the Epistle itself is to the wants of our native church."

THE OPIUM SCANDAL.—It is stated that the annual revenue of the government of India from opium is \$20,000,000. An English magazine says, "We have, in our

two great factories, at Patna and Ghazipur not less, we may safely say, than 70,000 chests, or 4,375 tons of opium stored up and guarded by Her Majesty's officials and troops." Well may Bishop Hurst call opium "England's greatest contribution to the world's wretchedness!"

A NOBLE LEGACY FROM A MISSIONARY SCHOLAR.—The greatest Telugu scholar of India, as well as a beloved and useful missionary, has passed away in the person of Rev. John Hay, M.A., D.D., of Vizagapatam. His great work was the re-translation of the Telugu Bible, a task for which his scholarly attainments in that language and in Sanskrit peculiarly fitted him. Yet he abounded in other labors also. A little tract, "Jesus is mine," written by him, had a circulation of a million copies. "It has all the tenderness and insight of Rutherford in his best letters; it has brought light and comfort and certitude to many a penitent but doubtful soul." Though comparatively unknown in the great world, Dr. Hay will be long and affectionately remembered in the Telugu country.

INCREASE OF CHRISTIANS IN INDIA.—The census of India shows the numerical

increase among the Christians of that empire to be more than four times that of the population as a whole. In the thirty years from 1851 to 1881 the number of mission stations increased three-fold, while the number of native Protestant Christians increased over five-fold and the number of native communicants nearly ten-fold. Such a rate of progress, established by official returns throughout a territory so extensive, ought to be a sufficient answer to those who claim that Foreign Missions are not succeeding.

CHRISTIAN LITERATURE IN INDIA.—One million students, it is estimated, are sent out every year from Government and mission schools in India. It is a growing necessity to provide Christian literature for this educated class which is so rapidly increasing. This the Christian Literature Society for India or, as it has hitherto been known, the Christian Vernacular Education Society, aims to do. The change of name indicates only a determination to devote its resources more than ever to the literary side of its work. It has already done much in this direction, having published, during the thirty years of its existence, 15,500,000 books and tracts. It issued over a million last year.

STATEMENT OF RECEIPTS, MAY 1 TO MARCH 31, 1891 AND 1892.

	<i>Churches.</i>	<i>Sab-schools.</i>	<i>Y. P. S. C. E.</i>	<i>Women's B'ds.</i>	<i>Legacies.</i>	<i>Miscellaneous.</i>	<i>Total.</i>
1891...	\$296,604 51	\$87,778 52	\$ 2,460 48	\$176,174 66	\$73,664 29	\$75,201 49	\$651,887 95
1892...	272,819 36	28,011 69	6,628 25	174,854 96	116,159 13	74,731 00	672,194 39
Gain..		\$ 238 17	\$ 4,158 77	.....	\$42,494 84	.....	\$ 90,306 44
Loss..	\$34,385 15	.....	.....	\$ 1,819 70	.....	\$ 450 49	.....

In appropriating a million dollars in accordance with the instructions of the General Assembly, the Board has barely kept pace with the growing demands of the work. It has acted in the trust that the churches also would heed the Assembly's action, and, with increased loyalty and liberality, meet the needs of the rapidly growing work of the Church abroad. Has this trust been misplaced?

WILLIAM DULLES, JR., Esq., TREASURER, 53 Fifth Avenue, New York.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Korea.
SEPTEMBER,	Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon River, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Mr. E. A. Ford; *Rev. Ntaka Truman*; two licentiates and one Bible-woman.

ANGOM: above Nengenenge, on the Como River; occupied as a station, 1881; laborers—Rev. and Mrs. Arthur W. Marling, and Mrs. T. Spencer Ogden.

CORISCO: 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850; laborers—*Rev. Ibia F. Ikenge*; one native assistant and one Bible-woman. Outstation at Mbiko, on the mainland, opposite Corisco.

BENITO: 92 miles north of the Gaboon; occupied as a station, 1864; laborers—Rev. John McMillan, M. D., and wife; Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christiansen, Mr. and Mrs. Peter Menkel, and *Rev. Frank Myongo*; 4 male and 1 female helpers, and 1 Bible-woman. Six outstations.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; laborers—Rev. Messrs. G. A. Godduhn and W. C. Gault and their wives; five male helpers, and one licentiate. Four outstations.

KANGWE: on the Ogowe River, 130 miles from the sea, or 90 miles direct; occupied as a station, 1876; laborers—Rev. Messrs. A. C. Good and Herman Jacot, and their wives; French assistant, M. E. Presset; two licentiates and four male helpers. Six outstations.

TALAGUGA: on the Ogowe River, 80 miles above Kangwe; occupied as a station, 1882; laborers—Rev. Robert H. Nassau, M. D., Rev. and Mrs. W. A. Bannerman, Miss Isabella A. Nassau, and one native teacher.

In this country: Rev. R. H. Nassau, M. D., and Miss Isabella A. Nassau.

MISSION IN LIBERIA.

MONROVIA: Rev. Frank R. Perry.

BREWERVILLE: Rev. J. W. N. Hilton.

CLAY-ASHLAND: Rev. Philip F. Flournoy, Prof. Alfred B. King.

GLIMA, in the Vey country: Mr. R. D. King.

SCHIEFFELIN: Mr. W. H. Blaine.

CAREYSBURG: Rev. R. A. M. Deputie.

GRASSDALE: Mr. John M. Deputie; Mrs. S. E. Nurse at outstation of Mount Tabor.

GREENVILLE, Since: Rev. D. W. Frazier; Mr. J. E. Jones at outstation of Warney.

JOHNSONVILLE: Elizabeth C. A. Perry.

QUSH, in Upper Virginia: Samuel J. George.

STATISTICS FOR GABOON AND CORISCO, 1891.

Ordained missionaries (one a physician)....	8
Married lady missionaries.....	5
Unmarried lady missionaries.....	8
Lay missionaries.....	3
Ordained natives.....	3
Native licentiates.....	5
Native teachers and helpers (male).....	15
Native teachers and helpers (female).....	3
Number of churches.....	10
Communicants.....	1,459
Added during the year.....	292
Number of schools.....	7
Boys in boarding-school.....	78
Girls in boarding-school.....	36
Boys in day-school.....	47
Girls in day-school.....	15
Pupils in Sabbath-school.....	1,077
Students for ministry.....	6
Contributions.....	\$369

THE TRANSFER OF A STATION.

Our French brethren of the *Société des Évangélique* of Paris have been for some time contemplating a mission in Western Africa. A careful survey of their resources has led them to feel that at present no extensive work could be undertaken. They have decided, however, to make a beginning and an agreement has been entered into with our Board by which one of our frontier stations has been committed to their care. Messrs. Alegret and Tiesseres representing their Society spent a number of months last year in examining our field, with a view to selecting a location for permanent work in West Africa, and reported so favorably that the Society immediately took steps looking to the acceptance of at least some of our mission stations within French territory. After a careful

examination of the whole question, the Society signified its willingness to accept Talaguga, our most northern station on the Ogowe. The Board promptly and cordially ordered its transfer, and it is expected that the French missionaries will enter upon their work in May. This introduction of a French Protestant element into the field is welcomed by the Board as a pledge and promise of better things, as it is believed that the French Government will be more generous toward its own subjects than it has been toward American missionaries, and that their presence may secure some relaxation of the stringent rules in force. It is the purpose of the Board to labor side by side with the Evangelical Society unless, in the providence of God, the way shall open for a further transfer of the work. In view of the transfer of Talaguga the Board has authorized two members of the mission to examine the country back of Batanga, and report on the feasibility of opening work in the interior. If the reports of explorers are to be credited, a relatively healthy country, peopled by a superior class of people lies behind the coast belt. May the providence of God protect the brethren who go on this pioneer mission and guide them into a promising field, removed from the blighting influence of foreign traders and from the malaria which infests the coast!

The station which has been thus transferred is one where pioneer work has been faithfully and patiently done by Dr. Nassau and his lamented wife, who died in 1884, and later by his sister, Miss I. A. Nassau. It has been occupied the past year by Rev. and Mrs. W. A. Bannerman who write with courage and enthusiasm of the work there. With the aid of efficient native helpers regular services were maintained at the station, and a great deal of work done along the river. The missionary usually made three trips each week

on the river, covering a distance of twenty-six miles, visiting and speaking in the various towns scattered along the banks. The only visible outcome thus far is the appearance of more tenderness and thoughtfulness in some lives and less of cruelty in others. Indifference and ingratitude seem to be giving place to a kindling of interest in the truth. In one instance the son of the chief met the missionary at the landing with the greeting: "Why are you so long in coming? Go to my father's palaver-house and I will call the people. We are glad to have you come to-day, for there are many strangers here from a three days' journey in the bush who will be glad to hear the Word of God." In this same connection Mr. Bannerman writes: "Besides our going out to meet the Pangwes, many times canoe loads of them come to our landing, usually having some strangers from the bush asking us to take them to the 'House of the Sabbath' and tell them the 'words of God.' Occasionally they frankly tell us that they don't believe us; that they have lived and died many generations and that we are the first to tell them these wonderful words; that they keep turning and turning them over in their hearts and talking about them; that we must not grow wearied telling them and visiting them, and perhaps by and by they will follow us."

Our own Missionaries will retire when the transfer is complete and leave the station in the charge of the representatives of the French Society. May abundant success crown the efforts of our new comrades in the African campaign.

THE RECORD OF KANGWE.

Our frontier station on the Ogowe after the transfer of Talaguga will be Kangwe. Its record is a bright one and the promise of the future is full of inspiration. Mr. Good writes:

"The little church of thirty-five members which I found at Kangwe in 1885 has now become four flourishing churches, with an aggregate membership of three hundred and twenty-seven. During the year sixty-eight have professed their faith in Christ in baptism, eighty-nine have been enrolled as inquirers, and deducting all losses we have left two hundred and fifty-eight inquirers." Of these four churches, that at Olamba, twenty-five miles below Kangwe on the smaller branch of the river, was organized during the year with a membership of forty-three, and the inquiry class numbers forty-five. Mr. Good has devoted about one week each month to these river churches, and held a quarterly communion in each. In some villages and churches a coldness has crept over many of the Christians, but at the close of the year there was a decided revival, especially among some of the young men."

A total membership at the beginning of 1891 of 327; at its close an addition of 68 and an inquiry roll of 258. Surely light is breaking along the banks of the Ogowe.

A PRACTICAL WORK AT ANGOM.

Mr. Marling, after an absence in the United States, resumed the charge of his station early last year. In addition to the usual religious services at the station, he made several itinerating tours, preaching in the villages at a distance from Angom, where he reports attentive listeners to the Word. With a view to furthering the interests of the people, he also introduced several new kinds of *industrial* work, such as the planting of cacao and rubber trees and the making of bricks. It would be difficult to overestimate the importance of industrial training to the untutored African, especially when linked with instruction for developing the mind and the heart.

The missionary in charge has conducted a school for boys in the Fang language, teaching enough French to meet the letter of the requirement of the Government. Mrs. Ogden has done a similar work for the girls, some of whom she had in her own family. Several things in Mrs. Ogden's report illustrate the difficulties under which work in Africa must be prosecuted. She writes: "Nearly all our little girls are wives, and are under the care of the older wives, who require their services every day. Last night one of the young wives was disrespectful to her husband, and received a cruel beating; an older wife, attempting to remonstrate, was quickly informed that her own safety lay in her silence." Educational work prosecuted under such circumstances is not likely to make rapid progress.

LAYING LITERARY FOUNDATIONS.

Among the literary projects of our industrious missionaries in Africa are the following: The Gospel of Matthew in the Fang language translated by Rev. A. W. Marling with expository notes; an edition of 500 copies is to be printed; the New Testament in Mpongwe revised by Rev. A. C. Good, also a hymn book in the same language; a school primer in the Fang language; portions of the Old Testament to be translated by Rev. W. C. Gault and Mrs. De Heer; the printing of a Benga primer, grammar, hymn book and catechism. There was no written language of the dialects in use by the natives when our missionaries went to Africa. There is now a growing literature in Benga, Mpongwe and Fang.

A LESSON IN SYSTEMATIC BENEFICENCE.

The Church at Benito has been under the care of a native pastor, Rev. Frank Myongo. Several persons have been received on con-

fession of faith. Quite a step in advance has been taken by this church in the line of systematic beneficence. In addition to their usual collections for the Boards of the Church, the pastor suggested that the men should contribute each \$1 every six months, and the women fifty cents. The congregation met on the day succeeding communion, and found that \$50 had been raised in answer to the pastor's suggestion. After the fashion of American churches on an occasion of great rejoicing, the people rose and sang enthusiastically the old doxology. The collection consisted of iron pots, oil, pomade, ringlets, calico, a keg of powder, cutlasses, etc. These goods were to be turned into money, and the proceeds applied to some specific object, possibly the support of a Bible-reader on the Benito river to labor among the strangers from the interior who are crowding down toward the coast. One of the Bible-readers had been up there holding services with over a hundred persons in attendance, and had learned that there were several inquirers still farther in the interior. A more recent account speaks of twenty-six inquirers among the people three days' journey in the interior, while six were admitted to the Bata church at the last communion.

The church in Batanga has made extensive repairs, and contributed \$122 for the expenses of a Bible-reader in the "Bush," besides liberal contributions at the monthly concert collections.

INGATHERINGS AT EVUNI AND BATANGA.

At Evuni, an outstation of Benito, there is a church organization. It has been the scene of an interesting work of grace during the past year and 54 have been received there on profession of faith. At Batanga also there has been a year of blessing in the reception

of 56 on confession and the enrolling of 170 as inquirers.

RIPENING FIELDS.

The ripeness of the whole field along the coast is illustrated by the call which Mr. Godduhn had to visit *Mbenje* and *Bwenje*, towns near the Campo river. In responding to these calls Mr. Godduhn made a very exhausting journey on foot. To his joyful surprise he found on arriving at his destination a house with rude benches and something answering the purpose of a pulpit. The house was soon filled to overflowing. The secret of this welcome to the missionary was that a young man who had been baptized by Mr. DeHeer some years before had returned to his home, telling of what he had seen and heard. The young people became interested and built the house for prayer. They had learned the Lord's Prayer and Catechism, and had told from Sabbath to Sabbath, as well as they could, the story of the Gospel.

A STUDY IN AFRICAN MISSIONS.

REV. P. F. LEAVENS, D. D.

On the broad African world of missions, there is one field so well defined, that it is a lesson. The full code of missionary principles and practice, is there illustrated, and the student finds a fair chance to raise questions about the probable future.

Basuto-land lies north of Cape Colony, wedged between it and the Orange Free State, having Natal on the eastern border. On a parallel of latitude in the southern temperate zone corresponding to Florida in the northern, it has by no means Florida's climate. Because it is inland, an elevated plateau, rugged and encircled by mountains, it is a cool grain and grass land. Its flocks are prolific; its harvests generous. In respect to extent as well as compactness, Basuto reminds one of Ver-

mont. It is an independent niche among rival colonies, as Vermont once was, and as Switzerland now lies between European nations. Let it be added that the country came under British rule as an annex of Cape Colony in 1871, and directly under the government of the Crown in 1884; that European settlement is prohibited; that the administration is dependent upon a Resident Commissioner; and we only need to say further, that Basuto-land has enjoyed the undisputed culture of the Paris Mission Society since 1833. Nothing has been wanting of patience, diligence, and attention to least details on the part of those pious French Protestant planters of pure Christianity.

At last in 1891, a careful census of the territory has been ordered for the purpose of government, and one is able to mark and calculate precisely the progress of civilization and the gospel. There seems to be a point also at which to ask—What next? In the Basuto-land, there is a native population numbering 218,334 (Vermont upon an equal area, sustains barely 332,000 persons in civilization.) In 1875, the census had found 137,000, and we are startled by the fact, that since British rule gave peace to this little corner of earth, its people have increased in number more than one-third. Divided on the line of fifteen years of age, there are 112,124 souls above, who may be called adults, and 106,200 below, to be reckoned as children.

Now, the returns of the French missions show 9,662 communicants. This is 4.7 per cent. of the population, or about 9 per cent. of the adult people. There is, of course, a neutral zone, comprising those who have renounced heathenism, but not yet accepted Christian sacraments. Crediting these to the Christian side, we have a Christian party holding 11 or 12 per cent. of the inhabitants. But the amazing fact is the increase of the pagan party by

births. Says the candid missionary, "There are in Basuto-land to-day, about 70,600 more pagans than sixteen years ago. There are born each year two or three times more than we obtain by conversions."

Let us turn to the children. They are 112,124. The schools are almost entirely missionary, and they take in 6,246 scholars. If we count out those above fifteen years, there remain say, 5,146 under that age. That is 5 per cent. But one half or more of those under fifteen will be also under five, so it will do to say that 12 or 15 per cent. of those properly of school age may be under instruction. We are pained to see that it leaves the great majority which is born heathen, also growing up heathen.

There is certainly much to cheer in the success of the French missionaries; but there is also room for earnest questioning about the future of the mission problem. It affords but a sorry prospect if the partial civilization and partial Christianization of a land, is only going to put it into condition to breed heathenism more rapidly than it was able to do when heathenism had everything its own disorderly way.

It becomes us, however, to believe that the God of missions has methods in view to overcome the threatening danger and give victory to the Christian minority. Upon this point, the church should take instruction and warning from the 4th and 5th centuries of the Christian era. Christianity had been in active operation, about three hundred years before the conversion of Constantine. Yet according to the estimate of Gibbon up to that date "not more than a twentieth part of the subjects of the Roman Empire, had enlisted themselves under the Banner of the Cross." The percentage was not higher than that in the mission field now under review and in many others that have been

cultivated half a century. Imperial legislation put down paganism and exalted Christianity in the next one hundred years after the Edict of Milan. It was accomplished by force; whether for better or for worse, let the historians tell us. That part is not going to be repeated in modern mission fields. The British government has no call to suppress idolatry in India or Africa. It may check horrible cruelties or gross immoralities. It may forbid suttee and hook swinging; it may deal sternly with the slave trade, and perhaps curtail the traffic in intoxicating liquors. But it will stand far away from interference with religious practises or religious indifference.

It occurs to us that compulsory education may yet come into vogue. Already the government fosters education in a land like the Basuto country. Should it become a requirement, that step alone would be a severe blow to paganism. If the African heathen should be constrained to take the road leading to citizenship, as the American Indians are now directed by the arm of government, it would effect great results. But can we expect such a course of things?

May we not hope that missions, unaided by government can solve the hard problem. The foothold acquired and gains thus far made in Basuto-land afford good assurance that by a gradual process of conversion under missionary guidance, heathenism might in time be overcome. In the natural order, conversions would be accelerated, for "to him that hath, shall be given." Were we shut up by the slow way, we should by no means despond.

It is fairly to be questioned whether a new page is not shortly to be turned in missionary work, by giving greater attention to the establishment of Christian institutions as distinguished from the effort to make proselytes and converts. The

schools of the prophets nourished the Hebrew religion in its flourishing period: and the college for higher learning, and seminary for sacred learning, have ever been the sources of life and power of Christianity in any land. It is seriously to be questioned, if after 10 per cent. of a population has been brought to the Christian side, the dictate of wisdom would not be to lay out the strength of missions on vital and vitalizing institutions which would be the main dependence for doing the rest. It seems deplorable that the gifts of the living Church should not be adequate to sustain the living missionary, so that the legacies of the dead at least might be sacredly devoted to endowments.

The mission in Basuto-land has a fine corps of native evangelists. Not many perhaps are ordained pastors. What possibilities are in this line of service? We have no right to be impatient. The Kingdom of God will not make haste. But when He so wills, God can raise up native men, whose burning words will carry the gospel to the hearts of their countrymen, in a manner to convince multitudes.

There is in reserve always the energy of the Holy Ghost. When or how that power shall be put forth, is in the determination of Him who declares "I am the Lord, your Holy One, the Creator of Israel, your King." But immediately he says to us "Remember ye not the former things, neither consider the things of old." There are proper times for a turn in the workings of the Divine One. "Behold I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." God does not speak concerning trackless sands and liquid streams. God contemplates men, and mission fields at the right conjunction, will experience His "*new thing*."

THE SOLUTION OF THE AFRICAN PROBLEM.—The month before Mackay of Ugandadied, *The Church Missionary Intelligencer* published the beginning of an article by this remarkable man on the "Solution of the African Problem." Recently, in a box of private effects, sent home to Mr. Mackay's family, was found the conclusion of the article, which was apparently the last contribution from the pen of this now sainted missionary, whose head was as clear as his heart was warm. We must give here a striking extract from this brief paper: "The agency by which, and probably by which alone, we can Christianize Africa is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. Just as the mountains of ironstone in the continent are perfectly useless until first quarried, smelted, and forged by European tools—which were also once nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind—so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behooves us, therefore, to select with the greatest care a few centres to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centres within easy reach of natives within a wide area. . . . Modern education-

lists have come to recognize the fact that it is not enough to cram into the student a certain amount of book knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind

must be trained to reason. Hence none but teachers, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove the weak link in the chain. It has too often been supposed, because a man is a university graduate, or has taken holy orders, that, therefore, he knows how to teach. Few greater delusions have prevailed, and Africa has suffered in consequence.

. . . It seems to be overlooked by many apparently zealous advocates of missions that in the command to go and Christianize the nations we are expressly told the *method* by which we are to achieve success, namely, by '*teaching them.*' "

It is well to let the West speak for itself on the question of a field secretary of Foreign Missions. The *Mid-Continent* which always has a valid reason for its utterances says:

The field secretary of the Board of Foreign Missions, the Rev. Dr. Thomas Marshall, has prosecuted his work during the past year with remarkable energy and success. Since last September Dr. Marshall has traveled about ten thousand miles, and delivered upwards of one hundred and eighty addresses. One hundred and thirty one of these have been before synods, presbyteries, churches and the kindred organizations of the Woman's Board of Foreign Missions connected therewith. Forty-nine addresses have been delivered in theological seminaries, colleges, universities, young ladies' seminaries, Sabbath schools, Y. P. S. C. E. meetings and the like.

The work of the field secretary has been carried on, as a rule, through the committees on foreign missions in the synods and presbyteries, and also through the executive officers of the Woman's Board, societies, and through the pastors of the churches.

Dr. Marshall's labors have already borne abundant fruit. Wherever he has gone an interest in foreign missions has been awakened, or, if it had already existed, has been

greatly stimulated. He is one of the most interesting and effective speakers in our church upon the subject of foreign missions. His tour of the mission fields throughout heathendom furnished him with facts and incidents which he uses with happy and telling effect in his addresses. But that which testifies above all others to the eminent usefulness of Dr. Marshall in this important position is the fact that he has been successful in largely increasing the contributions of the churches which he has visited, to the Board of Foreign Missions. This increase ranges all the way from fifty to several hundred per cent.

Surely a work which shows such large and substantial results vindicates the wisdom both of general assembly in creating this office and the Foreign Board in calling Dr. Marshall to fill it. He is beyond question the right man in the right place.

A NOBLE WORK:—The Edinburgh Medical Missionary Society celebrated its jubilee commemoration, March 8-12. Archdeacon Farrar preached a memorial sermon which was an eloquent and powerful appeal for medical missions, their success and usefulness. At one of the public meetings a notable address was delivered by Mrs. Bishop, (Miss Isabella Bird). Among the striking facts mentioned by her is the presence of 149 missionaries on the foreign field, with British medical diplomas, 100 of whom had been educated in whole or in part by the Edinburgh Medical Missionary Society. She gave the following brilliant testimony to the value of medical missions, derived from her experience and observation during two years of travel in Central Asia. She said: "I have seen forty-one medical missions in Central Asia and give my unqualified testimony to the value and power of every one of them as an evangelizing agency."

In the same line of unprejudiced testimony to the value of medical services, and incidentally also to the sacred power of the

loving ministry of women in the foreign field, is an account of an interesting conversation by Dr. Henry Martin Clark, of The Church Missionary Society at Amritsar, with a friendly Hindu, on the subject of Christian missions: "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

THE ROMANCE OF MISSIONS:—That Whisper of Christ, "Depart for I will send thee forth far hence unto the Gentiles," is in many men's ears to-day, and many have arisen and obeyed it, as Paul did, though friends have questioned, and circumstances barred the way, and other claims conflicted.

People say that the romance of Missions is over. They are mistaken. The romance of Missions does not lie in savages with clubs or ugly wooden idols: the romance of missions lies in the souls of earnest cultured men to whom Christ's call comes, when they rise and quietly untie the cords that unite men to friends and home, and the intellectual and social stimulus which is almost a second nature, and go forth to face utter loneliness, or the dead monotony of Eastern custom, or the strength of ancient and vicious superstition, or the fever that hangs round African swamps, or the disease that lurks in Asiatic cities. Missionary heroism is not dead. There are blanks in many a family in the

Old Country which I know, because the finest of their sons have thus gone forth and not returned. A fortnight before I left Scotland to come here, I dined beside the representative of one of our noblest Scottish lines, who was carrying his fine Arabic scholarship and high athletic reputation to the burning shores of the Red Sea, there to die. And as the Dark Continent devours its victims, fresh volunteers step forward to fill their places, and still the line of Mission stations slowly advances through the gross savagery of that God-forsaken land. The fact that these Christian heroes of the nineteenth century wear linen coats and pith helmets in their fierce battle against physical and moral evil does not make their chivalry any less romantic than that of the mediæval monks, who went to death or victory for Christ in the cowl and a pair of sandals.—Selected.

TEACHING GEOGRAPHY IN CHINA.

REV. FRANK H. CHALFANT, WEI HIEN.

I have lately procured, from a well-known firm in Chicago, a large wall map of the world, for casual use in enlightening certain inquisitive Sons of Han as to the location and extent of the "Outside Kingdoms." This map is an excellent one, but was designed for use in the United States, and so has the American Continent in the centre, while poor China, cut right in two, is exhibited piecemeal at both ends of the map.

There are represented on the margin, our twenty-three Presidents together with the honored signers of the Declaration.

The map being projected on a plane, of course it is necessary first to explain that such is not the real form of the Earth, so as to account for the sad havoc made of China's domains.

Just now I am teaching a class of Christians and inquirers in the country some

thirty-five miles from Wei Hien. While our chief concern is to expound the Book of Acts, my large map decorates the smoky walls of my temporary abode, to be referred to for historical and ethnological purposes. Now and then a caller comes in to see what manner of man the "foreigner" is, as well as to inspect the "Ten-thousand-Kingdom Earth-plan" whose fame has been noised abroad.

One man was very eager to exhibit his knowledge of the Earth, and, hearing me explain that the green colored sections at the extreme east and west together formed China, he hastened to enlighten the rest by observing "Yes, you see all the *green* portions of the map pay tribute to the Middle Kingdom!" This was rather hard on Persia, Italy, Germany, Portugal, Mexico, Peru and certain British possessions. Fortunately the United States was *not green*.

Another heathen caller wished the map explained. As I expatiated upon the rotundity of the Earth I noticed a doubtful expression on his face. Unfortunately I stated that the Earth diurnally *revolves*! Immediately he turned away, lit his pipe at my stove, mumbling to himself "World round! Revolves! Humph! Men and water would all fall off and everything would fly to pieces!" He departed.

To-day two old gentlemen, aged 70 years, came in. One had called before, and now brought his companion to see the wonderful map. After drinking a cup of tea and passing a few polite sentences, the inevitable request was made: The old man adjusted his glasses, and when I pointed out China at the extreme *edge* of the map, he observed, "Should not the Middle Kingdom be placed in the *centre*?" This was a difficulty that had not occurred to me before, but I squirmed out of it. Then the old gentleman caught sight of the row of Presidents, and inquired, "And who are these *fierce* personages?"

"Those are the 'Emperors' of America" (alas, we cannot avoid the word 'Emperor' for president!). "Is Jesus among them?" Then his companion hastened to explain that "Jesus was not an Emperor, but an American sage like Confucius." (!) This put me in a predicament, but there was nothing else to do but to gently correct both false impressions, and from this as a start it was easy to relate the old story of sin and redemption. It is a delicate matter in China for a young man to undertake to instruct the gray-haired fathers, but they listened attentively and accepted a small book containing the fundamental principles of Christianity. Thanking me for the instruction, they departed.

The above incidents and remarks do not indicate stupidity on the part of the Chinaman, but only misguided intellect. When the time comes for China to play her part on the world's stage, she will not be lacking in mental ability. If she comes forth inimical to Christianity, woe worth the day!

THE PROBLEMS OF THE COMING HARVEST.—Rev. Dr. Pentecost writes from India: "To me the evidences of the day of the coming of the Lord to this land are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement. The habit of consulting statistical tables in our missionary reports and forgetting all else has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, 'Show us converts,' is a most misleading one, and has misled many good missionaries, and under the criticism which is allied to this demand for converts has discouraged not a few. But even in answer to that demand for converts, when the time comes for me to say something on that head, I think our doubtful and critical friends at home will be surprised. It will, no doubt, be a

matter of surprise to many for me to say that the burning question in India to-day in all missionary circles is not 'How shall we multiply converts?' but 'How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?' The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home among the non-Christians of our 'Christian communities,' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in New York city, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in America, and India will be evangelized in ten years, or at the very outside in twenty-five. India has a population of 300,000,000 people. America, or the United States has, say, at the outside, a little more than a fifth of that number: and yet India has not a three-hundredth part of the Christian force at work at the problem of Christianizing this land as America has for the same purpose. Let American and British Christians double their force in India, and we will show to the world a tenfold result for every double of agencies that are given."

THE BRUSSELS TREATY.—The Brussels Treaty, which was resolved upon at the Congress assembled there to discuss practical measures for the welfare of Africa, has now been finally ratified. Strange to say, the government whose adhesion has been most tardily given is that of the United States, despite the large mission-

ary interests that great country has on the Congo and other parts of Africa. Seventeen states, including the great powers of Europe and states like the Congo Free State, Persia, and Zanzibar, are parties to the Treaty, and it took eight months to formulate. Its objects are threefold. First, to put down the slave trade; secondly, to restrict the sale of firearms; and thirdly, to reduce to the lowest possible dimensions the importation and sale of intoxicating liquors. This united effort is a great fact by itself, and we trust the results may not be disappointing to the governments which have shown in this practical manner their desire for the deliverance of Africa. — *Church of Scotland Missionary Record*.

MISSIONARY ZEAL AMONG UNIVERSITY STUDENTS.—The Free Church of Scotland, Monthly, says: "By far the most interesting event which has recently occurred in the Free Church is the announcement made by so many of our students that they are willing to devote themselves to work on the foreign field. The briefest possible reference was made to this last month, when it was said that "over *thirty* students in theology and medicine had sent in their names to the Convener of the Foreign Missions Committee, stating that they have resolved to give themselves for foreign mission work should opportunities of service arise." It now turns out that *thirty offers of service have come from Glasgow students alone*. Here unquestionably, as has been said, is a challenge to our Church. A grave responsibility will lie upon her if so many are ready to go into all the world and she refuses the means whereby they may be sent."

IS ISLAM GAINING GROUND?—"Dr. I. Schreiber, of Barmen, has published a thoughtful article on the prospects of Islam. He calculates that of the 175

millions at which they are rated, 100 millions are already subject to Christian powers; and that ere very long the remaining 75 millions will be in the same position. *The political downfall of the system is thus an accomplished fact*, and it is an act of extreme significance. Rome has not suffered, but the contrary, through the loss of temporal power, but it is otherwise with Mohammedanism. It is nothing without political power; and although at present it is making violent efforts to extend itself—efforts which have been, so far, successful among the negro races in Africa—it is certainly losing ground on the whole. The Church Missionary Society reports having 1,000 converts from Islam. The Rhenish Society has twice as many. While in Java are 12,000 Christians, the vast majority of whom were formerly Mohammedans."—Selected.

New signs of promise continually appear in the outlook of mission work in North China. A recent letter from Rev. Charles R. Mills, D.D., of Tungchow, in speaking of the late edicts of the Imperial government, says, "I have every reason to believe that the Imperial Edict of last summer was cordial and sincere; and as such I believe the people regard it. You know that it speaks favorably of our religion, and that it guarantees freedom of conscience. As such it has influence with the people, and commits the Government to the protection of Christianity as nothing has done before it. The great trouble is, each Mandarin is practically supreme in his own jurisdiction; and when he happens to be strongly anti-Christian or anti-foreign, he virtually disregards this edict. The Mandarin in Ping Doo has done this in the persecutions out there. Whether he can be effectually appealed from remains to be seen." The ruling Mandarin at Tungchow has recently given

dence of a determination of carrying out the spirit of the Imperial edicts. At an adjacent village a Christian had died, and preparations were made for burial. The heathen neighbors offered to supply the coffin and act as pall-bearers, provided the funeral should conform to heathen rites, but making certain threats in case of refusal, and forbidding any of the villagers to furnish a coffin or render any assistance. An old gentleman of a neighboring village who had two grandsons in the Christian school, hearing of this, supplied a coffin at his own expense, and brought (eight) men with him to act as pall-bearers. In his absence his heathen neighbors broke into his shop and destroyed considerable property. The missionaries in Tungchow investigated the case, and commenced suit against the rioters, five of whom were condemned by the Mandarin

to be flogged for their offence. The missionaries, however, interceded and secured the pardon of the offenders, and the whole affair turned out to the advantage of the mission and the cause of truth. It made a school-master of the law in order more effectually to show to the community the spirit of the gospel, in North China.

Rev. Mr Smith of the American Board Mission in North China, cites a case in which the Imperial commendation of Christian missions is supposed to have proved influential in preventing persecution of native Christians who had refused to participate in heathen rites. Meanwhile it is rather significant that the Emperor has commenced the study of the English language, under the tuition of two young men of high rank who had been trained in the Imperial College under the presidency of Dr. Martin of Peking.

WATERS IN THE WILDERNESS.

EMMA SMULLER CARTER.

The "Prince of Peace," King Solomon,
Looked o'er the arid land,
That eastward lay toward Babylon,
A sea of desert sand.

"Let rivers from the mountains flow!"
Went forth the royal word;
And streams straightway descend, as though
The hillside fountains heard.

By labor long of many hands,
By tireless toil and slow,
A channel deep grew through the sands,
Where those cool streams might flow.

They came with touch of mountain snows,
With breath of mountain balms;
And on the plain Palmyra rose,
The "City of the Palms."

It rose amid the waste of sand,
A joy to weary eyes,
A very Eden in the land,
A pilgrim's paradise.

Thus saith our Prince of Peace to-day:
"Send forth the stream of grace,
Let willing hands prepare a way
In every desert place."

Shall we not heed our King's command,
Till free that river flows,
Till every dry and desert land
Shall blossom as the rose?

Ah, think what joy our toil shall bring,
When weary, waiting eyes
Shall see the City of the King,
The Palms of Paradise.

Williamsport, Pa.

Letters.

ISLAND OF HAINAN.

AMONG THE LOI.

REV. FRANK P. GILMAN:—One of the most important steps taken at our recent station meeting was to approve of Mr. Jeremiassen's desire to begin work among the Loïs of the interior. To work successfully there and to have anything of permanence we feel it is necessary for him to go into their country and live in some Loi village. No one knows the *difficulty* and *self-sacrifice* which this will require better than Mr. Jeremiassen. However, he is desirous of undertaking it, and feels that the very isolation will be a benefit to his work there. Several other favorable circumstances at present point to success in any attempt to work among them. I told you in my letter describing my last trip among them, that they are changing their religious ceremonies and are introducing idolatry. This, we believe, is done under the influence of Chinese, who are living among them. Again the Chinese government a few years ago sent in teachers, and opened schools among them, thus awakening a thirst for knowledge. They are now withdrawing their teachers because of the expense, and if we can in some of the most prosperous districts establish Christian schools, we can in a measure take up the successful work which the government has abandoned.

As far as I know Mr. Jeremiassen's plan is to visit several districts, where he has previously made acquaintance, and after teaching, preaching, and healing in each place for a longer or shorter time, to choose one or two of the most favorable openings and attempt to establish in a modest way, permanent work among the people, and work from that as a centre. He will take one or two Chinese who are under instruction, and with them as assistants he will work till the Lord gives him some helpers from among the Loïs.

The Loïs know Hainanese, but they do not know the Chinese characters, and it is Mr. J's intention to teach the romanized Hainanese, in

which we have two primers and the Gospel of Matthew already printed, and we are planning to print on our Hainan press, as the circumstances of the work permit, a Christian catechism, our Hainanese hymn book, and Bible stories, and the other Gospels, which are already prepared for the press by Mr. Jeremiassen.

SYRIA.

REAPING AND SOWING.

REV. W. S. NELSON, *Tripoli*:—When the year began we had just passed the climax in the cholera visitation in Tripoli, and were closely shut in for more than a month longer. Towards the end of the month, however, we welcomed eight new converts, and it gave me real pleasure to stand at the Lord's table and welcome so goodly a band to our Christian fellowship. Nor was the blessing confined to this city, for letters told us of spiritual awakenings in villages throughout the field. As soon as the roads were opened to travel, I was anxious to visit all our churches. In April I was accompanied by Mr. Eddy from Sidon, who kindly assisted me in the extra burdens laid upon me by Mr. March's absence. We spent seventeen days in visiting most of the stations lying north of Tripoli, including the cities of Hums and Hamath. With a number of shorter trips and a second extended tour north in June, I completed the second entire circuit of the field before the return of Mr. March in July. In the fall a still longer tour was made by Mr. March and Dr. Harris and myself in which we were absent twenty-eight days. Altogether my touring for the year 1891 foots up 142 days, or nearly five months. Of this twenty days were given to a visit to the Sidon field, but the rest was in the direct service of Tripoli station. In the present condition and growth of our work, it is my expectation to spend nearly half of my time in itineration.

The station report will show that we have received more than sixty new members to the church, while my note book has the names of thirty infants baptized, five couples united in marriage, and fifty sermons preached in Arabic.

One other piece of work has engrossed much time and thought during the year, and its happy completion gives me much personal satisfaction, and the whole station much pleasure. This is the building of Talcott Hall in which we have been worshipping now for two months and which the painters are just leaving, having but now completed the oiling of the interior wood-work. May God's blessing follow the word preached in that place and may He bring many more to hear the preaching from that desk!

INDIA.

TURNING FROM IDOLS.

REV. J. C. VELTE, *Lahore*:—I have endeavored, so far as possible, to carry out the resolution of the Mission taken last year with reference to work in the district, urging missionaries to make efforts to reach the lower classes, and to encourage the native brethren to work among them. The efforts which have been made in this direction have so far been blessed. Early in the year four persons were baptized by me—three adults and one child. Of these, one was an old man from a village near Wagah. He had been regularly attending the Sunday services in Wagah for at least two years. Several times he had applied for baptism and had been refused, his knowledge of Christian truth not being thought satisfactory. But, after a while, a change seemed to come over him. He received, as it were, a spiritual capacity for the truth and answered questions much more intelligently. He also gave evidence of his sincerity by the apparent delight he took in coming to the services and his earnestness in giving up idolatry. Thus, for instance, he broke up Bal Mig's shrine in his own house and began to pray with his family.

DISTRICT AND VILLAGE WORK.

REV. J. M. McCOMB, *Saharanpur*:—The work at Saharanpur has its encouraging features. Since I came I have been able to get the Seminary students to go into the city and to the surrounding villages on the Sabbath. As a result, we have about five Sunday-schools and

about eight preaching places. The people, as a rule, receive us kindly, and we have reason to hope that much good will be done through this instrumentality. The students have one service to attend on Sunday, and it is much better that they should spend the remaining hours of the day in work of this kind than in idleness. Though Saharanpur is an old station, this feature of the work is practically new. The force has been so weak hitherto that it was impossible for the missionary to get to the district, and even now I can find more than I can do in the city without leaving it. But I think that it is more important for me to go to the district than to remain in the city, as the teachers in the Seminary and the students can do something towards looking after the work here during my absence. The little primary school conducted by the village preacher is to be one of the institutions in the future. We have had several baptisms recently. Daniel, a lad in the Orphanage, made a good confession and was received into the church. Gur Bakhsh, a Hindu, has made a creditable confession and received the sacrament of baptism. We believe that they both are true Christians. There are a number of others who are willing to be baptized, but who do not as yet satisfy us as to their knowledge of the truth. We believe that better times are coming for the Indian Church.

A LOW CASTE VILLAGE.

REV. C. W. FORMAN, *Lahore, India*:—Not the least interesting part of the work has been done at Munnihala, a large village fifteen miles to the east of Lahore, where there are three *Tattees*. These Chuhra are the lowest of the low castes, and are employed as scavengers and farm-laborers. They receive no money compensation for their work, but get a certain fixed portion of the crop. I spent three weeks with them last March and two weeks in November. A number of them desired baptism, and during my last visit I baptized twenty of them, nearly all on profession of their faith in Christ, and all males except one little girl. Only one woman asked for baptism,

and she was entirely ignorant of the first principles of Christianity.

There is only one reader in the three Tattees, and he reads very imperfectly. They have, however, begged for a school, and we have decided to send a Christian teacher and preacher—a Brahman convert whose wife was a Chuhra—to teach them merely to read their own “patois” in the Persian character.

HARVESTING IN THE DISTRICT.

REV. K. C. CHATTERJEE, *Hoshyarpore*.—Since the beginning of the year we have been all engaged in village work. I have completed my visit to the northern and western portions of the district, visiting among other places the sub-stations of Ghorawaha, Tanda and Dosnah, and inspecting the work there. My heart was never so much encouraged as during this visit. Everywhere there were inquirers and applicants for baptism. They were all from the low caste Chuhras, and are being instructed in Gospel truths. They cannot read or write, and have to be taught line by line and precept by precept by word of mouth, which the three brethren placed in the sub-stations are earnestly and faithfully doing. Of the candidates who were most advanced and who gave the best evidence of being sincere, *we baptized twenty there*—eleven in Dosnah, six in Chuck, and six in Aiyapus. The first mentioned place is under the care of Nizam Diu. He has now a congregation of thirty-five believers under his ministration, and it is hoped the Presbytery will ordain him next month. He has an earnest Christian wife, who takes a warm interest in her husband's work and renders him material help. The second and the third places are under the care of the Rev. Muhammed Shah. His wife is also an earnest woman and a great helper of her husband. Some of the Chuhras baptized seem to be fine men, and would be made finer still by the grace of Christ. They require, however, to be taught, and their children to be brought up in Christ. The work must be followed up if we want it to be real and spread.

Where shall we get the workers for this? The condition of some of the inquirers is so promis-

ing that I earnestly look forward to reporting a large number of baptisms in my next letter.

I am now itinerating over the southern and eastern portions of the district, and have baptized two Chamár inquirers. The Chamárs are cleaners of hides and skins, and are considered impure by the Hindus and Mohammedans, and are just as much looked down upon as the Chuhras. Of course I now baptized him, and he has continued in his earnestness and has exerted himself in bringing his friends and relatives in his own and the surrounding villages to become inquirers after the truth.

CHINA.

HOSPITAL EVANGELISTIC WORK.

J. M. SWAN, M. D., *Canton*.—Out of twenty-seven persons received into the Second church on profession of faith twelve were from the hospital wards, and of fourteen patients who applied for admission but were not at once received, we still hope that a goodly number, if not all, will yet be gathered in. In addition to ten hundred and twenty-five addresses of patients which have been sent to the missionary nearest to where the patient lives a native evangelist has specially visited three hundred and ninety of these patients in their homes, and was nearly always well received. Of these three hundred and ninety patients visited, forty-two were still specially interested in the doctrine and anxious to hear more. These special visits are aside from what the nearest resident missionary may make.

While the religious interest in the wards is good, yet it is our earnest desire to see a more perfect development of this interest as well as more lasting. One can hardly imagine a field for evangelistic work that could promise richer results, if properly worked, than that in connection with our patients. When *Christian* young men will study medicine, not for the money that is in it, but to labor hand in hand with us for the salvation of souls then we may work with more and better results. Time and space do not permit me to detail some of the interesting cases met with during the past year. The outlook is

most hopeful. We trust that the coming year will see many sheaves gathered from the field already ripe for harvest.

We shall greatly miss from the hospital wards our blind colporteur Wong Smi Shang who has for years faithfully labored among the patients until after a brief illness in December he was called to his final reward.

JAPAN.

HEART AND HANDS FULL.

REV. FREDERICK S. CURTIS, *Hiroshima*:—As you know the Japanese "New Year" is not confined, so far as exchanging calls, etc., is concerned, to one day, but extends over a week or more. During this time one is expected to meet all his friends. This gives the missionary abundant opportunity for cementing his friendship with the Japanese and for widening his sphere of influence. During the month, I received some fifty calls, and made about as many. On January 2, the Christians held a "New Year's" social gathering at our home, at which I gave an address on the subject of Christian Unity. On January 5, I gave another address at a union meeting of all the Christians of the city. On January 6, my wife and I took a small organ and went to Kabe, a large village about ten miles from Hiroshima, where with music and preaching we were enabled to rejoice and stimulate the handful of Christians who gather there regularly. I preached three times in the church and three times in the "Kyobashi" (East) Preaching Place, besides teaching a large Sunday School class of young men and a class of some eighty to ninety children on Saturdays. These children are those living in the immediate neighborhood of our house. But the personal opportunities of the missionary which cannot be made to seem much on paper are perhaps more important than all else. Scarcely a day passes without personal dealing with those who come to inquire about Christi-

anity. Last month I had as many as twelve medical students come at once to be taught for the first time the way of salvation. With so many opportunities for work in town, it is not easy to get away to the country very often, and besides this, the passport regulations are so stringent one can not go about the country with freedom.

LAOS.

A NEW TRIBE REACHED.

REV. E. B. MCGILVARY, *Cheung Mai*:—This week the Laos Mission voted unanimously to request the Board to add \$500 to the amount already asked for at the annual meeting last December, for itinerating within the bounds of the Cheung Mai Station, and I was appointed to write to you urging the grant.

The reason for this action is the encouraging success which father has met already on the tour in which he is now engaged. One Sabbath he baptized and received into church membership fourteen adults. Many of these were Mussers, a new tribe so far as our work goes. They belong to our country, and although they speak a different language, we consider them as coming within the province of our Mission. One of the converts understands Lao, and he acts as interpreter. What will be the future of mission activity among this tribe we cannot tell, but at present it looks very bright, and it would be a pity not to follow up our present success.

But even if the Mussers did not come within our province, our itinerating work is assuming such dimensions that we need a largely increased appropriation. There is quite a large number of native elders always ready to go out preaching in the country and the outer villages, and the work done by them has lately been wonderfully successful. Every month adds to our numbers from those who have heard the Gospel through these native helpers. But our work is generally cramped from need of funds.

HOME MISSIONS.

ALMOST A CENTENARIAN

Rev. J. M. Smith, of Hopkinton, Iowa in sending us the Necrological Notice of Rev. Merritt Harmon, writes:—"Mr. Harmon was one of the oldest residents of Hopkinton, as well as the oldest Minister in the Presbytery of Dubuque.

Rarely indeed, has any one attained such extreme old age in so full possession of his physical and mental powers. Sight, hearing and memory were but little impaired and the erect form carried with but little inconvenience the weight of years that lacked but five of the round hundred.

After a brief illness in which dropsy set in, he passed away in the triumphs of the Christian faith, so quietly that it did not seem to the looker-on as though he died, but only that he "was not, for God took him." We mourn his loss, but rejoice in his abundant years, peaceful death and entrance upon the faithful servant's reward. He was gathered as a shock of corn fully ripe."

There is more genuine and quiet self-denial in the two following letters received at this office than the rich and the well-to-do often give themselves a chance to exercise. One writer is a graduate of Princeton, and after forty years' ministry is still stated supply of a little church in Pennsylvania. The other is a graduate of Allegheny, we learn, and pastor of a larger church, also in Pennsylvania, though he does not even give his name. Many more of such instances of being "faithful in a very little" than now come to light will be more widely published than these columns can do it in the coming day when Jesus shall tell what he has seen sitting over against the treasury:

Please find enclosed \$5.00 for the Board of Home Missions. I wish it were more, but trust the Master will accept even this small token of love to him and his cause.

The Board of Home Missions will please give credit for \$10 to a poor old minister whose income the past year is less than \$800. I wish to do what I can to help you out of your present depressed condition.

Tennessee has had its share of the quickening and ingathering which seem to have been this year so marked and widespread. Rev. Caleb E. Jones reports from Sherman Heights and Welsh union churches an addition of 36 by confession and 34 by letter. The field's prosperity and promise are further shown by the building during the year, out of slender resources, of an edifice costing \$4000, and contributions made to four boards, besides \$600 toward the pastor's salary.

The year's general spirit of quickening has reached far-off Alaska — or rather it is still there, as for years past. The native church of Sitka, under the successful pastoral care of Rev. A. E. Austin, has received 39 by confession, and now numbers 338 communicants. As pastor and school chaplain, Mr. Austin has a large and fruitful field.

Rev. Samuel M. Crissman's charge, the Moreland church of Chicago, has had 38 additions by confession, and given contributions out of its poverty to every one of the Boards. It states good prospect of the church's becoming self-sustaining.

The older states also have their share of the numerous conversions during the

past year. Emmanuel church, of Rochester, N. Y., Rev. James Snow Root, pastor, reports 44 received on confession, besides 23 by letter, and its healthy spiritual state is further manifested by gifts to all the Boards and Committees, aggregating \$204, besides contribution to the pastor's salary to the amount of \$1,000.

Flagstaff, Arizona, is not exactly a wilderness, but it is an outpost and pretty far from the centre. Rev. Robert Coltman, M. D., formerly superintendent of our school at Albuquerque, took hold there last autumn. He writes that the membership has since doubled, fourteen having been received on confession, and that attendance on church and Sunday-school has much increased. The congregation is worshipping in its unfinished chapel, and the pastor cannot find a house for his family. Any reader who cannot give or go can at least send a word of heartening sympathy and approval to such pioneers.

HOME MISSIONS FROM A PATRIOTIC STANDPOINT.

J. H. BARTON.

A Home Mission church is one that receives aid from the Board of Home Missions. The great Home Mission field is that part of our country lying west of the Mississippi River. Why is it important that this region be brought under the influence of the gospel?

There are strong reasons of a purely religious nature; but, for the present, we shall answer the question from the standpoint of the patriot.

Several facts are to be considered in this connection.

1. The West is sure to become the controlling power in the United States.

Look, for example, at its extent. The area of the region west of the Mississippi

is nearly two and a half times that east of it. This region is capable of sustaining a vast population. It contains more than 500,000,000 acres of arable land, more than 400,000,000 acres of grazing lands, and upwards of 160,000,000 acres of timber-lands, besides mines of gold, silver, copper, lead and other metals, of untold value. In the not distant future the population will be many times what it is at present. In the last decade the population of the United States has increased about 24½ per cent.; the Western States and Territories over 70 per cent.; the States and Territories west of the Rocky Mountains more than 78 per cent. The States and Territories west of the Mississippi now contain a population of 15,000,000. At the end of another decade, it will doubtless be 30,000,000. These people will wield a powerful influence for the weal or woe of the nation.

2. A large part of this region furnishes a fertile soil for the growth of infidelity and lawlessness.

This is due (1), to the character of the immigration; (2), to the lack of religious influence, while most of the people who have come to these new states have been from the older states in the east, a large minority are from other lands. They are for the most part not in sympathy with either our civil or religious institutions. Moreover, there are scores of communities, including hundreds of families that are wholly without gospel privileges. There are whole counties without a gospel minister. The writer recently went fifty miles to conduct a funeral because there was no other minister nearer. Children are growing to manhood and womanhood without the moral restraints of religion. Knowing nothing of religion either by experience or observation they are ready to accept the statement of infidels that it is a mixture of superstition and fanaticism. In this prepared soil infidels are diligently

sowing the seed of their pernicious doctrines, in the form of tracts and other literature. The prevalence of skepticism west of the Rocky mountains at present is appalling.

3. Christianity tends to the prosperity and infidelity to the ruin of the nation.

We are too prone to trust in our republican institutions, the wisdom of our statesmen, our national wealth and the intelligence of the people. These are well enough in their place, but none of them can long produce national prosperity. All of them together cannot do it. Wise statesmen may not always be honest,—they may not have the best interests of the nation at heart. Even when good laws have been enacted they may not always been obeyed. A high morality is the only safeguard for the nation. No amount of mere intellectual culture will produce this. It can only be attained by the education of the conscience and the cultivation of the moral faculties. A high morality cannot be attained apart from a sense of personal responsibility to God.

Irreligion leads to lawlessness and every form of vice and crime. Anarchy is infidelity gone to seed. Just in proportion as irreligion and infidelity prevail they threaten the stability of our government and retard our progress as a nation.

If we desire the right kind of laws we must have the right kind of law makers. In order to have the right kind of law makers we must have the right kind of voters. In order to have the right kind of voters we must bring them under the influence of religion.

This is one reason for working for, and contributing to the cause of Home Missions.

God, humanity, patriotism and religion call upon us to do our part in spreading the influence of Christianity in this land. Shall we do it?

Concert of Prayer for Church Work at Home

JANUARY, .	The evangelization of the great West.
FEBRUARY, .	The Indians of the United States.
MARCH, .	Home Missions in the older States.
APRIL, .	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

OUR MISSIONARIES.

The missionary brigade has numbered through the year just ended about 1,640—less than the year before, and less still than the year before that, when it reached its maximum so far, of 1701. The teachers number about the same as for two or three years, 340 in 120 schools. They are in 46 states and territories—a national army on a national campaign.

They have had a year of self-denial. Last summer was very rough upon them. Except themselves, no one but this office knew how hard it was. Grocers' and butchers' and clothiers' bills, like Tennyson's brook, go on forever, undried and undammed. Unfortunately, remittances from the Board are not correspondingly unremitting. No stream can rise higher or run steadier than its source. As the Church chooses or happens to fill the reservoir here, so often and no oftener can the Board open the sluices and turn on the water-fall. The treasury was empty, and a good deal worse, last summer, and the treasurer and the secretaries were helpless—though they did their best to help by all the articles and speeches and appeals and private letters which they thought people would stand without weariness and disgust. Funds and loans and spec-

ial gifts all fell far short of the emergency. And of course missionaries got to be two and three months in arrears. The inevitable wise man came and sat down gravely in the office, and said that really this would not do, and he wanted to have an understanding with us, and see if something could not be done, and certain missionaries must be paid any how, not realizing that hundreds were much worse off than they; and had one or two patent plans to propose for paying debts without funds or unpledged collaterals. There was nothing for it but endurance, and it took a great deal of it. But the long lane turned in December. By January the missionaries were paid up—though it was done mainly by further loans, and the debt was increased rather than diminished. The situation improved steadily to the end of the fiscal year. And the best of it was that with everyone else complaining on their behalf, the missionaries themselves had hardly complained at all. The letter files of this office for the last year are a splendid tribute to their manly patience and fortitude, their “hold on” and “hold out.” This annual reminder of what they deserve from the church they serve with such steadfast and quiet devotion puts on record once more a grateful and admiring memorial of their hardly tried but “patient continuance in well doing.” Their wives stood at their side, often braver than even themselves: and their children, worthy of their fathers, “endured hardness” with them. And the work never flagged. No year has seen more or better service. No twelve months for a long time has chronicled a larger ingathering on confession, or better results in general from such scanty means. It is superbly creditable, and grandly encouraging. No class of men and women deserve better of the Republic, to say nothing of the Church, than these cheery burden-bearers,

this light-hearted skirmish line in the front line of battle before the serried columns of God’s sacramental host. They face and fight the enemy, and trouble little about the supports in their rear. So much the more shame if the Church which posts and sends them does not keep these well up, in sight and within supporting distance. These self-denying laborers should be heartened in every possible way. Presbyterians should be thoughtful and practical about this. Suppose 1,900 men and women should each send a cheering and sympathetic letter once a year to some missionary or his wife, how easy and how helpful a backing that would be! Suppose a thousand or two of our rich and generous Presbyterians should each quietly write and ask us what we needed most, or send us a moderate gift of money on general principles, or order a magazine for a year, anonymously or not, or a copy of a late theological work or a recent history, or one of the score of new books on their own library table! That would bless and brighten, giver and taker. We would like to see it once tried. But if we run on in this way, this monthly concert article will turn into something like a begging whine. “Our missionaries” ask no favors and need no charity. But they deserve much—prayer and remembrance and sympathy and gifts, and above all, steady and growing inpour into the treasury from which comes their hard-earned and well-earned support. This ought to be a little more generous. Let our great Church make it so.

W. I.

A Western correspondent, on the matter of urging churches to larger proportionate self-support and larger contributions, writes on “the other side.” There are truth and force in what he says; but the whole case must include both sides and the side

he presents is not, in our opinion, the one which practically needs most emphasizing :—

Here is a church in the West that numbers from eighty-five to one hundred and thirty members. It is a representative church. The most of the members are poor. They are able to give but little out of their slender incomes. Heroically this church determines not to call on the Board of Home Missions for any help but try and be self-sustaining. They agree to give their pastor \$1,000 a year (with no parsonage) because they know that he cannot live and support his family on any less. So the good people do the very best they can and raise \$900—\$100 short.

Now, there follow taxes, insurance, janitor, fuel, lights and organist, all of which must be paid, together with special home calls for aid, amounting in all to \$200 more at least—\$1,200 to be raised. How can it be done? "I am sure," says one after another, "I do not know."

In the mean time urgent appeals from different boards follow each other in swift succession, importunate appeals calling for MORE and LARGER gifts.

This burden-bearing church realizes the need of more money to carry on great and growing missionary enterprises and would gladly give fifty dollars where it gives one, BUT IT CANNOT DO IT. There is such a thing as a financial limit. But having assumed more than it can really carry, the little church nevertheless makes an extra effort and contributes from \$50 to \$75 to the boards. Altogether, it is a tremendous hard struggle to raise some \$1,300 during the year; more than the church is able to do.

Well, in April the pastor and an elder go up to the spring meeting of the Presbytery, where, during the sessions, it is quite plainly insinuated that their church has not lived up to its ability in the matter of giving and is not loyal to the great Head of the Church. Now, who is the unfeeling judge of the ability and loyalty of that struggling church?

All this has a most depressing and discourag-

ing effect and conveys an injurious impression. It is a killing process.

Sometimes the harness galls the willing horse grievously and the cruel whip laid on only adds to his humiliation and pain.

Now, in the average churches of the West there is but little money. The people are poor. The money is in the great wealthy centers—in the millionaire churches where oftentimes one man is worth more than some whole churches of the West. Who are the Stewards of the Lord's money?

Brethren, let us look at "the other side" of this question once in a while and desist from goading the burdened churches till patience ceases to be a virtue.

W. I.

Here is right at hand, a letter giving an illustration of the obverse of that "other side" which we notice above. A missionary, in Idaho writes :—

No provision is made on the field for raising money. I have called attention of church officers to this; but they do not act. A word from some one in authority might secure a contribution of two or three hundred dollars from the field, as I am sure the people are willing to contribute, but have never been given an opportunity.

I think the same state of things exists in other places in the presbytery. I mentioned the matter to members of presbytery, but some of those who have been longest on the field seem bitterly opposed to any action on the part of presbytery toward a remedy. Some churches have arrangements that insure a full canvass of the fields they occupy, and in consequence they raise two or three times as much as we do. I have heard it remarked out here that the Presbyterian Church is rich, and the idea seemed to be that we might as well get all we can out of it. It seems to me it will be a long time before our Church can take its true place in I.—under such a policy. If we had a thorough evangelist to hold meetings and talk with church officers in all the fields, his influence

even in financial matters might be fully equal to the amount of his salary.

As we have said, while "the other side" must be carefully and kindly considered, this is undoubtedly the large side, and the one which most needs emphasizing.—ED.]

Referring to the proposed removal of the Ute Indians from their reservation in Colorado to a mountainous tract in Utah, *Harper's Weekly* says: "The careful scrutiny of the Indian Rights Association, which is a wholly disinterested observation, shows that the nature of the proposed lands absolutely prohibits settlement in severalty. This is the conclusive reason against the removal. It subverts a wise policy adopted after long and careful deliberation, and frustrates in this instance the civilization of the Utes. The scheme involves the expense of a new military post, and prefers the interests of a few persons to those of the whole body of the tax-paying people and of our well-matured policy. The question is not whether a few 'lazy and good-for-nothing Indians' are to be permitted to obstruct the advance of civilization, but whether we are to respect our own good faith, and to permit our course on a great public question to be determined by what often proves to be the demand of a few speculators. If, for instance, we are to dislodge Indians from lands which we have assigned to them, and on which they are living peaceably, because some railroad company desires the land, why not abandon our declared intention, make that our declared policy with all Indians and adhere to it?"

It would greatly strengthen the just claim and position of these neglected Indians—who are a noble native race, among the few pure-blood Indians left—if the Board could at once set on foot the mission work among them which has been recently urged.. Will not some generous giver promptly furnish the means at least for its beginning?

A friend in the Episcopal H. M. Board writes us about "folding pledge pockets"—that the Board lately distributed 400,000 of the "pyramid" pattern to Sunday-schools, to be opened at Easter, hoping to raise \$100,000 by means of them, and that the first ten days' returns were over \$30,000 from 1,100 Sunday-schools, and four thousand schools remain to be heard from. That would reach at the same rate \$150,000—a pretty fair net return for next to no outlay, the mite boxes costing a mere trifle—\$10 per thousand, and less for large lots. Our correspondent says that these returns are more than double last year's figures in the same time. The Baptist Missionary Union are aiming by the same means at \$150,000 this season from Sunday-schools. The Foreign Christian Missionary Society are trying for \$50,000 in May. He concludes by asking, "Why should not your Board start just such a movement? Why not, indeed. Thanks for the hint. Just the thing—and just the time. We give fair notice to all our seven or eight thousand Sunday-schools and 884,000 Sunday-school members that they may expect any day to have a "pyramid" apiece fall on them about a month from now, and may as well be beginning to get the contents ready. To acknowledge \$100,000 or so from Sunday-schools during the slack summer months when income from other sources all but ceases would be simply magnificent. And the income would be a small matter compared with the resultant training and inspiring of the next generation of Presbyterians.

W. I.

A common home mission situation is outlined in a letter from Bessemer, Colorado. The pastor says the community is largely dependent for support on the immense steel works there, and the closing of these works during last winter has created hardship and destitution which

has of course crippled the church. If the works were kept running the church would soon be self-supporting. Another difficulty is in the fact that many of the men in these works have to labor seven days in the week, which hurts families, and makes hard church-work. Church life is more lax than in the East. Church members once earnest lose their grip. Another difficulty is the lack of church building, necessitating worship in a rented hall—which prosperity would soon remedy. On the other hand, some Scotch and Welsh members form a helpful and reliable nucleus. The membership numbers 48, the Sunday-school 90. The latter sadly needs a library. A Ladies' Aid society has been organized, and a Christian Endeavor society.

Will not some prompt giver at once send Rev. S. D. Demarest, Bessemer, Col., enough for the beginning of that library?
W. I.

Letters.

THE ALBUQUERQUE CHURCH.—By a mistake in making up page 442 of our last issue, we omitted an interesting part of Rev. T. C. Beattie's letter—the part which tells how that church celebrated its independence. It is as follows:

Some may ask, how we celebrated. We all felt that it must be in some better way than by passing resolutions, for they cost very little. We knew of no better way than to send a thank offering to the Home Board, and so most gladly I enclose a draft for sixty-five dollars. Of this amount \$33.50 are from the church; \$10 from our Y. P. S. C. E.; \$20 from the Sabbath-school and \$1.50 from the infant class.

Even our infants wished to show their

gratitude, and to give something themselves in addition to the amount voted by the school of which they are a part.

We wish that we could send a larger amount, but wonderful to relate, on the morning of our celebration our streets were filled with mud and water, and the sky still threatening, a most unusual thing in this land of well nigh perpetual sunshine.

We were so filled with enthusiasm that we were afraid that it might be dangerous to delay, so although the usual number was not with us, we went on as if everything were most favorable. We never heard of a boy postponing the celebration of the Fourth of July on account of the weather; no more could we delay in this instance. And I say that Presbyterianism in Albuquerque grew a foot that day! We are assuredly on the front seat in this place, and we do not intend ever to go further back. Our church is the first, and the only self-supporting church in the city, and her action will be an incentive to every other church in the town to fall into line.

Too much credit can not be given to the members of the congregation for the advance which has been made. Two years ago they asked \$600 from the Board; a year ago \$300. In addition to assuming self-support, this year they have built a beautiful manse for the pastor and his wife, at the cost of \$3,800, and in addition have renovated the church and given liberally to all the Boards.

The Sabbath-school will this year divide \$75 among the Boards. If any would ask how this is done, the answer would be, *by giving*. Some in the East think that the western churches depend too long upon the Home Board. This cannot be said of the Albuquerque church. All have given what they could. Clerks in stores, express-messengers on the railroad give \$50 per year.

Some of these live in very contracted quarters, and have large families. Even boys in our church who are earning their own living give \$25. Thus we have arrived at self-support by pulling all together and giving heartily to the Lord. To Him be all the praise.

SYNOD OF KENTUCKY.

REV. J. P. Dawson, *Sup't*.—At the very earnest request of the Elders I began a meeting at the Olivet Church at Louisville on the 1st day of February. The meeting had been preceded, at my request, by a week of prayer, led by the pastor of the church, Rev. J. W. Boyer. The prayer meeting was greatly blessed; thirteen persons united with the church. I preached for them twelve sermons and there were thirty-five more additions, making in all forty-eight, mostly adults.

From thence I went to *Sharpsburg*, in Ebenezer Presbytery. This is a small church ministered to once a month by Rev. F. J. Cheek, of Paris. I was with them preaching morning and evening for ten days and the Lord added twelve to the church, besides the notable conversion of one who went to the Baptist Church. Thence I went to Paris and preached on the Sabbath, and from thence I visited Covington, Newport and Dayton in Ebenezer Presbytery, but the way was not open to hold any meetings at present, all attention being absorbed by the "Mills meetings" at Cincinnati—the closing meetings of which I attended.

From thence I went to Louisville and under advice of the chairman of H. M. committee, Dr. Richmond. I went, on March 9, to *Cloverport*. I remained here four days preaching on Friday night and twice on the Sabbath. This place is showing much new life, and we are seeking diligently to find the right man for the field. We hope to unite it with *Guston* which will soon complete a nice new church, and which is on the railroad 26 miles east of them. This will make a good and promising field.

While I was at *Cloverport* I was called late in

the night, 4 miles distant to administer consolation and baptism to a dying woman, there being *then no other minister in the town*—a place of 2,500 inhabitants and improving rapidly. We have a small church of about fifty active members, who very much need a pastor.

NEW YORK.

REVIVAL IN BELMONT.

REV. J. G. SNYDER:—During the Week of Prayer, a day of prayer was set apart and was of great benefit to a few of us, the few who attended. Such was the state of things when the subject of union meetings with the congregations of the Methodist and Baptist churches was broached, and arrangements made for the first meeting on Sunday evening Feb. 7. At that time a work started that has kept our hands, heads and hearts busy for the last six weeks, and has resulted in the conversion of over fifty souls. This may not seem like a great work for that length of time, but the work was slow, each one that came thinking well of the matter for some time, and we find that there is very little chaff,—for there was no noise, and only the constant working of the Spirit apparent. All the preaching, etc., has been done by the pastors of the three churches, and much personal work also. The only reason for discontinuing the meetings was the fact that many of the people were completely tired out, as were the pastors. The last meeting added three more to the list of new converts. We hope soon to be able to take up this union work again. It is the first real revival that the town has known, so far as I can find out, for 15 years.

We thank God and take great courage. We also are at work in the matter of finances and hope to reduce greatly the amount needed from the Board, but the time since the close of the special meetings has been so short that we have hardly had time to lay our plans. More than this, a class for the instruction of the young converts has taken much of my extra time, as I am anxious they should avoid the mistakes so common among the older church-members of the

town, and should fully understand their duties and privileges, beside knowing why they are Presbyterians.

The church itself is awake at last, and voices are heard that have been dumb in the Lord's house for years. The Y. P. S. C. E. is greatly encouraged and members are renewing their pledges. The Junior C. E. is growing and I have great hopes for it. Plans are also at work for increasing the Sabbath School.

REVIVAL AT ACRA, NEW YORK.

REV. D. T. MORRISON:—This quarter has been a memorable one in the history of this church. Scenes have been witnessed here which remind one of the work in the days of Finney. Revival services have been held here for two months. For the first month the work was conducted by myself assisted by a neighboring minister. Then the services of Hollis Gordan, the New England evangelist, were secured. Since his arrival the work has proved to be a work of God as before his coming. Centerville is purely a country church. The people have to come anywhere from one mile to five, yet both afternoon and evening the church was filled with earnest seekers after truth. Some would come in the afternoon at 2 o'clock and remain for the evening service, others would go home and return in the evening. It put one in mind of the millennium to hear the carriages rushing to and fro through the mud or over the hubs. The interest that was manifest in the meetings was something wonderful. One afternoon the people were bowed in prayer and one or two were asked to lead and others to follow. They did follow and continued to do so until one hour and fifteen minutes had expired. Of course it was too late then to take up the subject, so the meeting was closed, but as a great proportion of the people remained in the building until the evening service, another prayer meeting was started which continued for two hours.

The night before last we had a testimony meeting which every one present will never forget. It made us all weep with joy to hear men who

only a few weeks ago were wallowing in the mire of sin testifying to the goodness of God. But the most remarkable circumstance of the meeting was this: Before the time had arrived when an opportunity would be given to those who desired the prayers of the people to manifest it by rising, and while the testimony meeting was still in progress a man rose to his feet and said: "Feelings which I can no longer restrain compel me to rise at this time to ask an interest in your prayers." As this was a man in whom many were interested and who had hitherto stoutly resisted the strivings of the Spirit, many in the audience sobbed aloud.

There have been about 85 conversions, and this is about all the unconverted persons that attended the meeting. In short this is all of such that were connected with this church. We expect twenty or thirty additions at our next communion.

INDIAN TERRITORY.

CHOCTAW NATION.

Rev. S. R. Ream :—The present quarter has been one of great prosperity. Thirteen were hopefully converted and added to SanBois and Pine Ridge Churches—all adults and several of them heads of families. Nine children and three adults were baptized. The pressing need is parochial schools to keep up Sabbath schools, for the Choctaws do not know how to conduct Sabbath schools.

Weekly prayer meetings are held at SanBois, Pine Ridge and Bethel. Our Sabbath school at Bethel is kept up the year round. Our Elders are active in Christian work, holding meetings nearly every Sabbath. Our congregations are large.

WORCESTER, MASS.

SELF-SUPPORTING.

Rev. T. A. Atkinson :—I am glad to be able to write that our congregation unanimously voted to be self-supporting.

We are not going to ask any more aid from the Board. The matter has been carefully and de-

liberately considered and we feel quite able to do so with the Master's blessing.

This accounts for our doing nothing for the schemes of the Church, but we will now take that matter in hand as our bounden duty and do our best.

I desire on behalf of my people heartily to thank the Board for their consideration and liberality to us.

ALASKA.

REV. A. E. AUSTIN, *Sitka*.—Quite a number of natives have joined us the past year from the upper Chilcat village. Several of our people whose friends live there, have visited them the past year or two, and done good missionary work among them. The Chilcats returned the visit, staying here for months that they might hear more of the gospel than their friends could tell them. Some of them dated their first serious impressions from hearing Bro. Willard preach, and to Mrs. Paul's labors years ago. There is a native dignity about them that is very charming to me. The right kind of a missionary who would go there and live among them could do a great work for the Master. They are ripe for it now. I advised one of the chiefs to hold a prayer-meeting in his house, and tell his people what he knew about Jesus and keep the new converts together and watch over them. He promised to do so. The most of them expect to come here again next winter. We have from twenty to forty whites in attendance at our Sabbath-service down town; with few exceptions the members of this congregation are constantly changing. Capt. Maynard, of the U. S. S. *Pinta*, and several of his officers attend, so do some of the officials and their families, but in another year they will be gone, and others will fill their places. Our church meets a felt want at present, and if the country develops, so that men come here to stay with their families it will be more prosperous in the future. Fred Moore came down from Killisnoo by last steamer bringing a woman whom the natives accused of witchcraft. They drove her from the house, stole all her blankets, and threatened to tie her up. They

made threatening demonstrations against Fred, because he gave her something to eat after she had fasted for two days. I went with him to see the Governor about the matter and we hope punishment will be meted out to the guilty parties. The Russians have a small church there and they rule with a high hand. One of the Kake chiefs was visiting there when the news of Mr. Edwards' murder reached him. He was greatly alarmed; thought the Government might blame his people, and send the *Pinta* down to destroy his village. The Priest heard of it, went to see him, and told him if he would take him down in his canoe, he would baptize them all and that would protect them from all harm. The aim of this church is to baptize the people and then prevent the children from going either to mission or Public schools, and strange to say for certain reasons, they are often aided indirectly by people in high places. We need to do all we can to reach these people *now*, or it will only be a few years before you will have expensive buildings like we have here, and the Russian church will have the children. Fred Moore needs help, school apparatus, etc. The natives are waiting to see what the Board will do. If they find they are to have a missionary, church etc., they will leave the church (Russian) and cast their lot with Frederick. If we can succeed in having the guilty parties punished in this case, it will be worth more than a year's work to the mission there. The Public school has been in existence there for nearly six years, and none or very few of the children can read.

REV. J. LOOMIS GOULD, *Jackson*.—The March Bear is not very tame up this way. But we are rejoicing in lengthened and lengthening days. If we have had much darkness we have not wanted for employment, and an opportunity to diffuse a little moral light and enjoy some magnificent auroral lights. The three months have had duty and more than the ordinary solicitude, but, we hope, have not passed into history without impressions for good.

Each winter assembling of the people brings strangers to the mission. Natives from other

islands and tribes, and white men of our own and other nationalities. Visitors, prospectors, adventurers, driftwood, yet worth saving, and in it some of the best, to make its impress on the future of home, community, state and church in this new country. So whether we do, much or little, the importance of the station certainly increases and the need of a church building becomes more manifest.

Many natives from adjacent tribes who visited us this year for the first time, seemed well impressed, and said, "we will come again next year and bring our friends". They expressed interest, in school and church and manifested some surprise that those who had access to such opportunities should let their zeal abate as the novelty disappears as is sometimes the case. This brings us to one of the hard things in missionary work.

The native sees the ouetr and differences in favour of civilization, wants its benefits without any conception of its costs, expects you to tell him what you have learned, then he will know it and can do as you do. He has no idea of keeping at any task that has become monotonous; forgets that to keep clean he will need to repeat his bath, or, the woman tires that her housework, if she *keeps* house, must be done every day. And thus it is with all that pertains to their elevation or requires too great continued effort. So after a spasmodic bound at the first impression, he is tired, the way is too long. The old fashion is easy, natural, he understands it, is used to it, it suits his tastes and habits, was good for his father, why not for him? This is often the case.

So some require a second, a deeper awakening, and make a second start from a new standpoint and with a new inspiration and determination, with a purpose to grow. Some want to be Christians and yet old fashioned barbarians all the same, except, their faith. Many join in the true seeking which will fit them for their places in and the enjoyment of civilization and Christianity.

To baptize them on their confession of faith and let them go is to drop many of them before they reach this second station; is to drop them, an easy prey, either to relapse or worse, the

temptations which ever lurk about the advance posts of civilization, for the spirit of darkness skirmishes hard on the flanks of advancing light.

If I was ever skeptical as to the existence and activity of a personal devil, I do not lack evidence since coming to this north-west coast.

Through all this there is a steady growth, and a permanent change which will impress the next generation.

In most respects our work has not been so hopeful as now.

The Hydah Home for girls is in a most prosperous condition. Mrs. McFarland moved with her family before the holidays. While the building needs some finishing touches, it is comfortably sheltering about twenty persons, and is answering the purpose for which it was constructed.

I must add—I have not seen a healthier or more promising class of girls in any similar institution. What about the boys?

The Government School is prosperous, the attendance has not been better. Attendance upon and interest in all church services encouraging. While the business of the entire community for a time was social enjoyment, feasting, masquerades, theatricals, and ceremonies for the entertainment of their guests, and the general amusement, there was no midnight revelry, no street dissipation, no drunkenness.

Those who have now gone to their summer homes, hunting camps, or trapping grounds, feel they have had a good winter, and are counting the moons till Fourth of July at Klanack, and Christmas at Hawcan, where they have school, church, and (happy heart) *Klosh tintim*.

CHIPPEWA INDIANS.

MISS CORNELIA DOUGHERTY:—We are now occupying the long anticipated field for mission work among the Beau Fort Chippewa Indians in Northern Minnesota, on Lake Pelican, about sixty miles from Tower,—our present P. O.—in a Northwest direction. Pelican Lake is about seven miles long, and studded with islands, giving quite a picturesque appearance. There are

about twenty families in the village, with about fifty children. Other families talk of settling here too. Since we have decided to establish a school here, the Indians have taken and are taking allotments. The land is quite good for farming. The Indians here are very poor and extremely filthy. During the winter season they live in huts about half a mile from the lake, nearer the woods. In the summer, they return to the banks of the lake and live, most of them, in bark wigwams. There are one or two plank houses here, or mere frames. The huts are so low one can but just stand upright in them. A peculiar feature of these dwellings is the fire-place, built entirely by the women. The women, in fact, are the beasts of burden. It was really amusing to see and hear a little old woman who was tottering under a pack seemingly larger than herself. When asked if it were not heavy, she replied "Oh not at all," and at the same time, hardly able to keep her equilibrium under the immense load. We are now quite comfortably ensconced in our new home, a decided contrast to the house I occupied on first coming to this place. That house was full of cracks, and Oh! so cold! During one severe snow-storm, the snow sifted into the house so that we had to put up blanket roofs to prevent our being buried, and actually, I had to make biscuit in a snow storm right beside the stove. Why, really, depending from the tin around the stove pipe above the cooking stove, was an icicle that did not thaw out for two days, and we were keeping up rousing fires too. It was severely cold. I can look back and smile at my hardships in those first few weeks after my arrival, since we have such a comfortable home now, although not yet settled. I performed a feat recently that but few ladies in this country can boast of. I walked about twenty miles, two of them on snow-shoes, for the first time in my life, over two lakes covered with deep snow, to meet the team that was to bring me to Pelican Lake. I think I succeeded pretty well, as I only fell three times, and then because I looked behind me and stepped upon my shoe. The falling while on snow-shoes is a most ludicrous affair, and troublesome too, as I found

when I had to have help to extricate myself from a most humble posture, fully determined each time never to look backward, but to keep a steady stride forward. Alas! for human resolves! The day after I reached Pelican, the Indians went into council and appointed one of the more conservative among the old men our guardian, as it were, and since then the old people have adopted my sister and myself as their children. When I was sick with the Grippe, the old mother brought in some wild rice, and hoped "her daughter would relish it." She often speaks of her grandchildren as our nieces and nephews—such filthy little tots too—it requires all the grace in one's natural self to acknowledge the great honor. A little incident occurred when I had the Grippe that was curious. The Indian always gives a cause for everything, really believing greatly in the Spencerian theory of cause and effect. They say I had the Grippe because I had just come from *the woods* to where there were *more people*. One morning the old Father came over with a U. S. Flag, and putting it upon a pole in front of the house, charged the girl that was with me to be sure and take it down *before sundown*, as the Monedo would be incensed if kept up over night. I did not understand the manoeuvre until a few days after the old man came in and said that he had put up the flag to wave off sickness, but if I had been threatened by death he turned the flag up-side down as a prayer to the Great Monedo to look in pity upon them and prevent death. Poor foolish creatures, how pitiable they are in their entire ignorance. We hope to lead them by kindly truths to the Light. There is one Christian man and his wife here. The man has been very sick and sent for us to sing and pray with him. He said he felt so encouraged and lifted up by these meetings. Just think of this one man following his Saviour in the midst of so much darkness and superstition. The people are very glad to have the schools and do not object to reading the Bible. We have to do our work very carefully, and hope in school to be able to turn the children's mind to the truth. I hope and pray the word may yield a rich harvest to the glory and honor of our Father in Heaven.

We are kept very busy with household cares and entertaining the natives who see so many curious things in our home. The organ, photos, and books are so wonderful. Poor children of the woods! Even trying to keep the floors clean is a wonderment to them. Indeed I am quite as much interested in them as any stranger, for they are so much more Indian than any I have seen. The Indians all around are quite jealous of them on account of the school, etc.

We hope and pray for a harvest here. Pray for us that we may wait on the Lord and faint not.

FLORIDA.

REV. H. KRIGWIN, S. M.:—The beginning of the quarter found me at Centre Hill, conferring with Rev. E. G. McKinley as to his transfer to Bartow; and at the same time assisting him in a few days of evangelistic services for the encouragement and edification of the church. Five or six conversions and a pleasant quickening of the church was the result of our efforts.

From Centre Hill I went to St. Augustine, to attend the meeting of the East Florida Presbytery.

My next visit was to the Chrystal River field, including the two other preaching points, Dunellon and Homosassa. Our Sabbath at Dunellon revealed a state of affairs so weak and unpromising that, at my advice, the work there will be abandoned, and the efforts be concentrated at the other places. Homosassa is the terminus of a R. R. from Ocala to the Gulf; situated on a river of the same name—whose wild and tropical beauty, is especially attractive to winter tourists, and winter residents from the North. Here a week of preaching continuously, resulted in an encouraging revival, the seed-sowing of the last two years was developed into germination, and we organized a church of fifteen members, some of whom are people of rare intelligence and piety. Instead of adding to the expense of our work, this new church, will only strengthen the Chrystal River field, and prove a source of blessing in a beautiful section of Florida.

About this time it came to my ears, that our cause in Chuluata was in jeopardy and I hastened to the place—to find that a manifest attempt had been made to capture the ground for a sister denomination. In the absence of Presbyterian services for a few months a preacher had been engaged for stated

preaching twice a month. The field was saved to our church by sending at once Bro. George Case, who was just giving up Bartow. He was engaged for the whole time, and as there was no further call for the service of the other brother, he has withdrawn.

Case came upon the ground and finding the spiritual condition of the church very low, he earnestly besought me to hold there, another series of meetings with a view to revival and growth. A similar series, a little over a year ago, by your Synodical Mission had resulted in the abandonment of a Unitarian Society that was cursing the place, and the carving out of the spiritual wilderness a Presbyterian church with sixteen members.

In Dec. I visited also, the Starke church. After a year and a half of vacancy we succeeded in getting the promise of young Mr. Melly for their supply. At last he came, entered upon his work, was licensed and ordained by the presbytery, labored only three months and gave up the work. I have now offered the field to Dr. S. C. Faris, Richmond, Ohio, and am awaiting reply.

The beginning of Jan. found me trying to arrange for preaching at our isolated little church at Tarpon Springs, down on the Gulf Coast. Last year our grouping with the Southern church at Dunedin under the care of D. D. Kidd, at first gave promise of success, and also economy to both branches, but the Dunedin having called a man for his whole time, Tarpon Springs church is too small for a minister's whole time, and is too isolated to group with any church we have. I am trying to group it with the Congregational churches at St. Petersburg 24 miles distant, and thus save our Board \$200.

We earnestly trust, that the Board will bear in mind, that our whole field is *peculiar* and under the circumstances, necessarily slower, than the rapidly developing fields of the great and growing North West. This slowness and expensiveness of the Florida work was anticipated by the Board when it was first undertaken.

I assure you it has been my aim, and that of our H. M. Com., to foster the spirit of liberality among the people and economize the funds of the Board as much as circumstances will permit.

It is worthy of commendation, that our church last year doubled the amount given for all purposes the previous year, and that in the midst of the pressure upon them in other ways, contributed at the rate of \$12 24 per member.

IOWA.

TWELVE MONTHS' WORK.

REV. A. J. BURNETT, *Manning*.—I arrived here April 12th, 1891, and found the people discussing the question of selling the Church, one of the present members informing me, at the same time, that I would be starved out if I came there, that my predecessor was starved out and that they owed him some thirty or forty dollars which they were not able to pay. I determined to take up the work in the most difficult part of the field; and pay \$120 rent; although in another portion of it, 10 miles off, there was a parsonage to be had free of rent. I simply trusted, that was all, and my confidence in God I need hardly say was not misplaced. I went quietly to work under great difficulties, strife and contention reigned supreme, it was simply awful to have to listen to the mutual recriminations; a visit to the mid-week prayer meeting meant a moral visit to the Arctic regions with four and five persons in a big church; confident that God would sometime show His mighty hand I still went on quietly working, and He did.

Within the last six months, the whole face of this wide field has been changed, marvellous things have happened, the man who told me I would be starved out is now himself a member of the Church together with his wife and daughter and they subscribe liberally to the Church, and he himself is a candidate for ordination to the Eldership. About 75 members have been added to the Church, more than 60 on profession of Faith and about 10 children have been baptised and some 25 adults, the prayer meetings have gone up from 4 and 5 to 60 and 70, fully 100 children have been added to the sabbath-schools, two senior and two junior Endeavor Societies have been organized and are flourishing, Helping Hand Societies amongst the little ones have been springing into life, and the ladies have laid down their arms and gone to work. My predecessor has been paid, every cent of my salary has been paid for the past year, and the grant which I received from the Board of Home Missions has been reduced for the coming year by \$175; about \$1100 has been raised for different purposes. A bell

and tower have been provided for by one of the churches, the other has a fine bell; the churches have been painted inside and outside; a new organ has been provided; \$50 worth of music has been bought; and everything will be paid for in the course of a month or two, the money being in sight and secured.

I might mention many other equally encouraging marks of God's favors, but I feel that such a state of things ought to be widely known throughout the Churches to show how God does honor confidence and trust in Him when it is accompanied with honest hard work.

HOME MISSION APPOINTMENTS.

D. B. McMurdy, Lynn,	Mass.
J. N. Crocker, D. D., Synodical Missionary,	N. Y.
W. B. Lucas, D. D.,	"
W. G. Westervelt, Esperance,	"
S. H. Meade, M. D., Ludlowville,	"
D. W. Cameron, Cato,	"
D. S. Brown, Bethany Centre and East Bethany,	"
G. Strassenburgh, M. D., East Kendall,	"
C. G. Matteson, Roslyn,	"
G. F. Walker, DeKalb and DeKalb Junction,	"
M. P. Snell, Herman and Clifton,	Va.
A. Virtue, Bethel, Hughes River and Elizabeth,	W. Va.
J. Foy, Titusville,	Fla.
L. M. Stevens, Kissimmee,	"
J. Bassett, Anniston, Noble Street,	Ala.
J. T. Reagan, Centennial and Mt. Tabor,	Tenn.
W. H. Lyle, St. Paul's,	"
J. P. Dawson, Louisville, Olivet Chapel,	Ky.
L. Dionne, Mowrystown, French,	Ohio.
R. Armstrong, D. D., Buchanan and Woodsfield,	"
J. Giffen, Fairfield,	Ill.
C. Pelton, Sumner and Union,	"
J. H. Stevenson, D. D., Mt. Carmel,	"
W. Diekhoff, Freeport, 3d German,	"
W. F. Vogt, Woodstock and Queen Ann, German,	"
C. A. Highfield, Waterman,	"
A. Marsh, Birmingham, 1st,	Mich.
W. Sidebotham, Port Austin and Grindstone City,	"
T. W. Monteth, Martin, 1st,	"
C. Daniels, Elk Rapids and Yuba,	"
J. J. Cook, Alanson, Conway and stations,	"
C. D. Ellis, Saginaw, Immanuel,	"
N. J. Geyer, Grayling,	"
T. M. Waller, Rice Lake and Chetek,	Wis.
J. M. Kelly, North Bend and Lewis Valley,	"
J. W. Winder, Galesville,	"
W. Russell, North Freedom,	"
H. McPhayden, Wausaukee and Pike,	"
B. Hitchings, Kewaunee,	"
J. M. Smith, Grand Rapids and La Prairie,	Minn.
H. C. Cheadle, Lakesfield,	"
A. C. Pettitt, Maine, Maplewood and Bethany,	"
J. A. Stemen, St. Paul, East,	"
S. A. Jamieson, Barnum, Hinkley and other vacant fields,	"
F. C. Bailey, Preston,	"

O. A. Berg, work among Scandinavians,	"	P. Fife, North Fork, Arbeka and stations,	I. T.
P. Witte, Emmanuel, German,	S. D.	C. F. Richmond, El Paso.	Tex.
I. White, Bethany,	Iowa.	A. W. Bill, Gainesville, 1st,	"
L. M. Beebe, Mt. Pleasant,	"	J. R. Skinner, Vernon, Austin Chapel,	"
M. Wittenberger, Campbell, Glenville and Mt. Pleasant, German,	Neb.	J. M. Shields, M. D., Laguna and stations,	N. M.
J. D. Howey, Hansen and station,	"	M. Mathieson, Socorro and Southern part of Presbytery,	"
J. A. Griffes, Shelton,	"	T. Aceves, Santa Teresa and station,	"
F. W. Witte, Plattsmouth, German,	"	F. Padlerno, Las Cruces and station (Spanish),	"
J. McPherrin, Bennett and Palmyra,	"	E. Arreola, Albuquerque and station	"
N. S. Lowrie, Lambert, Inman, South Fork and Bethany,	"	A. Chaves, Corrales and station,	"
A. J. Harman, Tina,	"	R. Montoya, Nacimiento and vicinity,	"
R. S. Stevenson, Eureka Springs,	Ark.	G. G. Smith, Santa Fe, 1st,	"
J. A. B. Oglevee, Caldwell,	Kan.	W. Marshall, Wray and Laird,	Colo.
W. H. Robinson, Wichita, Perkins,	"	J. L. Lower, Valverde and station,	"
D. K. Steele, Howard,	"	G. W. Clark, Mission Work in Pueblo,	"
W. Boyle, Burlington, 1st,	"	J. McClain, Mission in Salt Lake City,	Utah.
F. M. Symmes, El Paso,	"	W. Clyde, Anacanda,	Mont.
S. R. Anderson, Clear Water, 1st, and Indianola,	"	J. R. Thompson, D. D., Vancouver,	Wash.
C. R. McCracken, Colby and Oakley,	"	A. McNair, Tacoma, 2d,	"
W. H. Young, Riverside, Westminster and Union City,	I. T.	T. Mac Guire, Everett, 1st,	"
W. Meyer, Tecumseh and vicinity,	"	W. Cobleigh, Rathdrum and Post Falls,	"
J. B. North, Kingfisher,	"	A. B. Cort, Grand Coulee and Cortland,	"
W. S. Smith, Burlington, Deer Creek and Edmond,	"	T. C. Armstrong, Spokane, Centenary,	"
F. W. Hawley, Oklahoma City,	"	I. Wheelis, Rockford,	"
D. R. Crockett, Ardmore,	"	D. D. Allen, Kendrick,	Idaho.
S. P. Myers, Stillwater,	"	W. O. Forbes, Albina,	Oreg.
J. H. Laud, Nuyaka and stations,	"	I. N. Hurd, Concord,	Cal.
G. Johnson, Wewoka and stations,	"	W. B. Cummings, Roseville,	"
D. Fife, Achena and station,	"	T. S. Douglas, Tehama and Vina.	"
M. F. Williams, Muscogee,	"	W. C. Scott, Elk Grove,	"
		J. A. Gardiner, San Francisco, Holly Park,	"
		W. W. Faria, D.D., Franklin St.,	"

AN APPEAL TO MEN:—It is a noticeable feature of missionary meetings, as at present conducted in our Presbyterian churches, that they are largely under the direction of ladies and are attended mostly by devoted women whose hearts have become interested in the cause of Foreign Missions. We miss the men. All praise and all thanks to the devoted ladies, who give so much time and strength and enthusiasm to this sacred cause. We honor and admire their loyalty and their zeal. It is a beautiful tribute to the power of Christ in their hearts, and to the crowning influence of His love in their service. We cannot, however, spare our brethren. They, themselves, need the spiritual uplifting which comes through a hearty and sympathetic interest in foreign missions. This great cause needs them, and craves the stimulus of their presence, and the wisdom of their counsel

and the strength and stalwart support which they can give. It is a fact, apparent to all who are accustomed to attend our foreign missionary gatherings at the present time, that the attendance of men seems to be diminishing, and that the interest which men take in this grand work of world-wide missions seems to have declined somewhat. No great cause of our church can be deprived of the sympathy and co-operation of her magnificent lay element without feeling keenly the depressing effects of it. The cause of Foreign Missions is one which should command the manly energies as well as the womanly sympathies of our church. It needs the strength and the ardor of Christian manhood, as well as the enthusiasm and loving devotion of womanly piety. We beg that Christian men will give careful thought to this subject and not be content to leave this high ministry

of Christian love to a lost world so much in the hands of devoted women. And we are sure that no one will join more heartily in this appeal than the ladies themselves who bear this sacred work so prayerfully upon their hearts and render such loving service for its advancement.

This subject is referred to in the following extract from a Foreign Missionary periodical, published in England:

"Speaking at the Church Congress, the Secretary of the C. M. S. said he had already seen Exeter Hall full, from end to end, of their supporters four times this year, and expected the same thing to occur three or four times again before the the end of the year. His prophecy has turned out true, and on one occasion since he spoke it was crammed with *men only*. Yes, enthusiasm for the missionary cause is desired from men as well as women. So many of our men seem to think that their attendance at the services of Intercession and the meetings on behalf of Foreign Missions can be very well spared, and the consequence is a lack of enthusiasm and zeal, resulting in the sore need of a constant relay of workers, not on the part of one Mission alone, but every Mission. They don't come to hear, they don't come together to pray, they don't read, and therefore they don't care. The one form of missionary meeting that seems really popular, and is certain to "draw," is the magic lantern lecture—we nearly called it entertainment. The meeting which will bring the greatest blessing is the one where earnest prayers and intercession go up, and earnest pleading, coming from the depths of the heart—the heart's cry; where there is passion and perhaps some emotion, where hearts are stirred by a sense of sin and the need of forgiveness, where the heart is allowed to have its way

and follow its impulses, where those present won't mind being called "zealot" or "enthusiast," where they won't pride themselves on having kept themselves well in hand, but will rejoice that they have pleaded long and earnestly that souls may be won for God, believing every word they have prayed, and knowing therefore that their prayer will be answered if it be God's will."

The Coltons have published a new missionary map of the world, about 7 by 12 feet. The land surfaces of the map are colored to distinguish the religions. Thus, heathen nations are of a dark gray tone; Mohammedan, green; Roman Catholic, red; Greek and Eastern churches, orange; Protestant, yellow. And these are graduated to indicate by depth and strength the comparative religion of the population. All these, as well as the water which is of a bluish tint, are printed in permanent oil colors, and the map is, perhaps, the best large missionary map ever published. The upper corners are utilized by being filled with appropriate texts. The lower middle is occupied by a striking diagram showing by figures, areas and colors, the comparative numbers embraced in each of the religious systems enumerated. And the lower corners are filled with statistical tables of the population by separate countries as well as by totals. All the central missionary stations, and many of their smaller outlying posts are marked. The map will be a large help in any missionary meeting, and can be obtained from William Dulles, Jr., Board of Foreign Missions, 53 Fifth Ave, New York City, postage prepaid, for \$13. The Board has only a limited number to dispose of, and will be glad to sell them at this largely reduced rate.

FREEDMEN.

THE EVOLUTION OF THE AMERICAN NEGRO.

REV. H. N. PAYNE, D. D.

[Continued from May No., page 494.]

Having considered the progress of the Negro in this country under the stern regimen of slavery, we have now to consider HIS DEVELOPMENT IN FREEDOM.

In this single generation the Negro has made longer strides forward and upward than in all the antecedent ages. Except the Spirit of God, there is nothing like the breath of freedom to quicken dormant energies, and kindle lofty aspirations.

1. PROGRESS IN RESPECT TO HIS MATERIAL CONDITION.

Without a dollar in money, an acre of land, or a roof that he could call his own, the emancipated Negro entered on the battle of life. But he was free and he did not shrink from the struggle.

He knew how to work and his old master still needed his services. Most of the freedmen were farmers. Some were rude artisans. They went into the cotton, rice and tobacco fields and into the shops as of yore, not now because they were commanded but because they chose, and as wage earners. Gradually, and with less friction than might have been expected, the two races adjusted themselves to the new conditions and relations. They have worked together in essential harmony and with mutual helpfulness. But more and more the Negro has been learning self-reliance. He has entered every door of opportunity, he has been studying and laboring to improve himself and his condition. With what results?

Immediately after the war nearly all Negroes worked for wages. Soon however they began to rent land, paying the rent

with a share of the crop. It was a step towards independence. Gradually here and there one became a proprietor, owning his own home or little farm. Now there are thousands of such men in the South.

Bishop Moore says :

Our people in North Carolina are buying land wherever they can get it. In Tennessee they are buying land extensively. In Marion County Ga., one half the Negroes own their homes. A very careful writer says: Many in every part of the state of Mississippi are owning homes of their own and the number of such is constantly increasing.

In thirty counties in Kansas the colored people own 167,000 acres of land and \$1,500,000 in city property. It is estimated that the Negroes now own 5,000,000 acres of land in the South. With the possession of land comes an improvement in the home, and in many sections the one-roomed cabin is giving place to the comfortable house with three or more rooms. There are hundreds of Negro homes in Atlanta that are clean, tasteful and attractive, with pictures on the walls, carpets on the floors, and comfortable furniture in the rooms. It is said, there are more than 250 pianos and organs in Negro homes in Birmingham, Ala. Some may cry out, "Foolish extravagance!" but a house in which there is a piano is likely to be at least comfortable in other respects, and a general interest in so refining an art as music cannot but have its bearing on the future development of the race. There are twenty Negroes in North Carolina possessing from \$10,000 to \$30,000 each. One of them owns and rents more than one hundred houses. There are more than 10,000 tax payers in Beaufort Co., S. C. and fully

two-thirds of them are colored persons. There are said to be one hundred colored men in Washington, D. C. possessing more than \$25,000, each. Wiley Jones of Pine Bluff, Ark., is a Negro, born in that place. Sixteen years ago he was a poor barber. He now owns, free of incumbrance, twelve miles of street R. R., valued, with the equipments at \$250,000. He also owns several business houses that bring him large rent. Negroes own and operate a bank in Chattanooga, and another in Richmond. They have just received a Charter for a Real Estate Investment Company in Atlanta. Fortunes of from \$5,000 to \$20,000 are not so rare among the colored people in the South as to excite surprise; while occasionally one is met with having from \$50,000 to \$100,000. In the City of Atlanta, Negroes pay taxes on \$1,250,000, in Georgia on \$12,332,000, and in the U. S. on \$263,000,000.

It would be wrong to infer from these statements that the Negroes in the South are wealthy or even well-to-do: Such is not the case. As a class they are poor, deplorably poor. And the industrial conditions in many places are such that there seems little hope of improvement. But these facts are given to dispel the illusion cherished by some that the Negro has not the industry and intelligence to make money, nor the sagacity to keep it when made. As a race they are yet wasteful and improvident but the land hunger is spreading among them. They are proving their capacity to sustain themselves in every trade and business, and they are learning that money gives position and power. The Negroes are wide awake and imitative. They are likely to learn quite soon enough the Anglo-Saxon's way of keeping an eye on the main chance.

2. INTELLECTUAL DEVELOPMENT.

There are in the South 21,000 public free schools for the Negroes supported by taxation. These schools cost the several

states about \$7,000,000, per year. In them are gathered 1,357,000, children. Not less than 2,500,000 of the colored people can read and write. Besides these public schools, a large number of others, of various grades, are sustained by private beneficence, mostly operating through Northern Churches and societies. There are 24,042 colored school teachers. In colleges, seminaries, academies, high schools etc., there are 30,445 students. The work of these higher schools is, as yet, largely to train teachers. There are 247 Negro young men and women in Europe studying foreign languages and science intending to return here as teachers. There are 7 colleges, 17 academies, and 49 high schools under the charge of Negro teachers. Three of the college presidents were once slaves. In many schools colored women have charge of the industrial departments, and are giving admirable instruction in cooking, house-keeping and laundry work, and in cutting, fitting and making clothes. There is now a demand, only partially supplied, for competent colored men to take charge of mechanical departments in various institutions. These departments include lathe-work, black-smithing, carriage-making, carpentering, shoe-making, printing, tailoring, etc.

There are 750 colored physicians, 655 of whom are college graduates. Many of these men have the entire confidence of their white associates in the profession and are treated by them as their peers in knowledge and skill. There are 250 lawyers, some of whom have a large practice.

Before the war an application was made to the U. S. Patent Office for a patent for a Negro inventor. It was denied, on the ground that he was a slave. No distinction is now made between white and black inventors, so the number of each cannot be accurately determined; but the Chief of the Issue Division has recently

estimated the number of colored patentees at between 5,000 and 10,000. Their inventions cover a wide range of subjects and some of them are valuable. A Negro named Taylor Benton, at Camden, S. C. invented a cotton chopper that is pronounced a success. He sold a share of his invention for \$20,000. Negroes own, edit and publish 250 newspapers and magazines, some of which manifest fine ability and have a wide circulation and influence. In 1891 the students in Atlanta University paid \$13,500 to the institution. This was 34 per cent. of the expenses of the college, the same proportion that is paid by the students of Harvard University, in which the wealth of the country is largely represented. Dr. Haygood says, "The chapter that tells of the work and results of Educating the Negro in America is not matched in any history of any age."

3. MORAL GROWTH.

No matter what material and intellectual improvement has taken place in the Negro, we ought not to be satisfied unless, along with this, there has been a corresponding growth of the moral and spiritual nature. Has this taken place? I believe it has. Of course it is easy enough to find things that seem to prove the contrary. "The kingdom of God cometh not with observation." This is not a matter of statistics. If one were to judge by the daily catalogue of crimes in the newspapers, he would think that the world in general was going to the bad. But if he looks beneath the surface he will find that there was never so much Christian thinking and Christian doing since the world stood as now, never a time when the onward march of God's truth so clearly presaged its ultimate and glorious triumph.

The Negro is becoming more honest. This is in part because he owns property. A man sees more clearly the wrong of taking his neighbors' goods when he has something of his own that may lose in

the same way. Then, with growing self respect and race pride he is coming to hate that which brings upon him the ridicule and contempt of the other race. An honest Negro is no longer a curiosity. Multitudes of them would, and some of them do go hungry rather than take even food that does not belong to them.

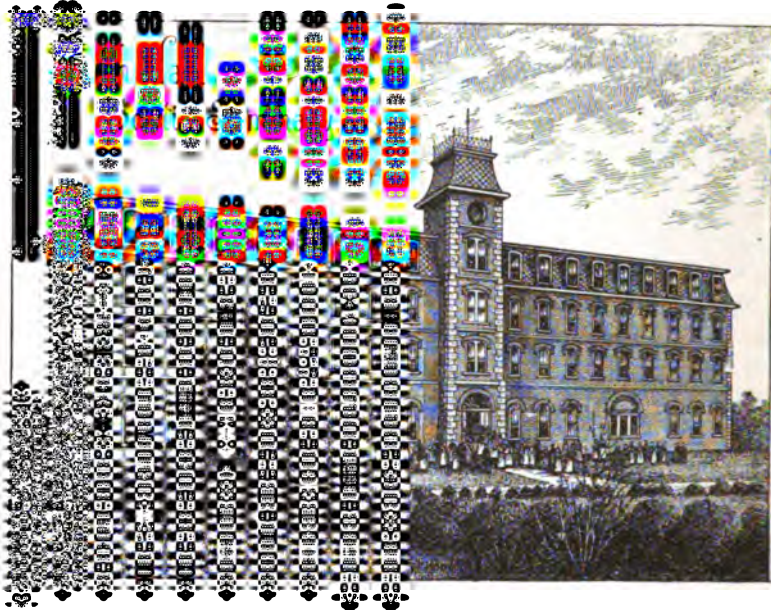
He is becoming more pure and chaste. I do not mean that Negro men and women are all true to their marriage vows, or that the young men and women all live pure lives. That were to say that they are greatly superior to the whites. But there is great improvement. The law of God has come to have a deeper meaning to them, and those who are trying to please him in their lives do not forget the seventh commandment. This comes from their advancing intelligence under the better instruction they are receiving. The American Negro is characteristically religious. As a consequence, no class of men have more power over their followers than Negro preachers. Many of these men have been ignorant and immoral. In some places they still are so and the old adage, *Like priest like people*, holds true. But a change is taking place. The increasing intelligence of the people demands a better trained ministry, and young men of education and piety find eager hearers, anxious to know the way of truth and duty. Church discipline is more strictly enforced; the teaching of the Sabbath school is greatly improved, while in many Christian homes parents and children together study to know and do the will of God.

I have thus traced the steps by which the American Negro has become what he is. I have called it an Evolution, because I believe it to be an unfolding from within. The germ of true character was there. Liberty, right teaching and the spirit of God have done the rest. The work is not finished, the evolution is not complete.

Hall.

[June,

and with hope. In the voyage of life the Negro can trim the sails and navigate the ship, but he is not yet able to build it. He still needs aid and encouragement, and I doubt not he will receive it.



were almost ready to stop the work, and lifted the cloud. It is 64x40 ft, furnished with desks and can be made to seat over 600 people. The windows of handsome cathedral glass, are gifts from personal friends of Mr. Maxwell; nearly all of them memorials bearing names honored in and around Cincinnati. Already we think we can note the effects of their beauty on the spirit of the school.

The dedication exercises consisted of brief addresses by Mrs. Maxwell, Dr. Francis, Dr. Payne, pastor of the Southern Presbyterian church, Dr. Sanders, Pres't of Biddle University, and Rev. R. P. Wyche.

Mr. S. P. Harbison of Alleghany, who had been elected by the Board for Freedmen as its representative had visited the school with his wife the week before, having found it necessary to hasten home.

Now that the machine is made we do not want our friends who have been keeping the

wheels oiled to forget that there are more wheels than ever. Our students are doing nobly in the way of self support. They paid about \$7,500 last term toward meeting the expenses of an education. But still scholarship aid is needed, and needed more this year than ever as the low price of cotton is causing distress all over the South. We would ask the generous donors, treasurers of societies and others, each time they send money intended for our use, that they will be particular to mark it "scholarship;" since it is a rule of the Board that all specials not so marked shall go into the general fund to be used for paying salaries. This rule last year brought us out about \$600 in debt.

We wish also to call attention of the friends of our work to the fact that the Presbyterian church is scarcely keeping pace with some others in the matter of endowing its schools for this work. Scotia has now a permanent fund of about \$3,500. Biddle is a little better provided for. The annual donations are very pleasant, bringing much of sympathy etc., which we appreciate; but they make us a world of work and, as a financial basis, they are, to say the least, a good exercise for faith and patience. We have made provision in our charter to secure the property to the Presbyterian church so that we believe it cannot be alienated, and we appeal to the friends of Christian education to aid us in our effort to put the Seminary on a financial footing which will at the same time relieve the Board and allow us to give all our attention to our educational work.

THE WORK AT BEAUFORT, S. C.

Mr. G. M. Elliot writes:—

The school at this place numbers about six hundred this year. A slight increase on last year. It could have more were there facilities for accommodating them. It is the only public school in the place that is open for colored children. The town numbers about 4,000 inhabitants. Because of the poor school advantages in the surrounding country, many parents send their children to the school in town. More would send but they fear town influences, having to place their children in

private families. A boarding department in connection with Beaufort Academy would be a valuable addition and would be a source of strength in building up Presbyterianism in this section. It would place a large number of children and young people under the moulding influence of the Mission for the entire school session. At present we have the children with us during five, or at most six hours of the day, then they return to their homes where the influence of the school is either neutralized or altogether counteracted. These people need homes; that is, habitations where all the refining and uplifting influences of an ideal home will be brought to bear upon those whose minds and characters are developing. A girl or a boy will ordinarily get more benefit in eight months in a well-ordered boarding school than in three sessions in the ordinary public school. The school at Beaufort has scope for great improvement and enlargement. The grounds cover an entire block in the most desirable part of the town. As to the industrial feature of the school, all the industries, except agriculture, can be successfully carried on. A little has already been done in the line of carpentry and painting. We have on hand a fine collection of carpenter's tools that have been sent by friends in different parts of the church. These we are learning to use.

A church has been organized and numbers about twenty members. They are few and weak, but yet a church lot has been secured at the cost of four hundred dollars. It is all paid for, and the last payment left a few dollars in bank toward a building. This is to be erected during the summer. It will cost about \$2,000. One quarter of this amount is to be raised by the first of October.

All the members are pledging all they can possibly give, and there is a promise of help from without.

My predecessor in this field, Rev. W. F. Brooks, did a good work. His leaving was regretted by all. While the friends are glad to see him so happily located in Biddle, yet they were loth to give him up. We trust the good work which he began will continue to grow and flourish. We are greatly encouraged at the outlook of every feature of this work.

MINISTERIAL RELIEF.

JUDGE DRAKE AND THE ELDERS' MEETING DURING THE ASSEM- BLY AT CINCINNATI.

The death of Judge Drake, of Washington City, has called forth from the public journals, secular and religious, many appreciative notices of his eminent services both in Church and State ; and it is fitting that in these Ministerial Relief pages of **THE CHURCH AT HOME AND ABROAD** there should be a grateful mention of his warm interest in our cause. In common with his brother-elder in Washington City, also an eminent jurist counsel, Hon. William Strong, formerly of the Supreme Court of the United States, whose testimony to the importance of our work has been given in these pages, Judge Drake was always an earnest and effective advocate of the claims upon the Church of its worn-out ministers and their dependent families.

The General Assembly at its meeting in Cincinnati, 1885, appointed a committee consisting of John B. Stevenson, of Philadelphia ; Kiliaen Van Rensselaer, of New York City, and Judge Drake, "to make arrangements for a public meeting of the Elders in behalf of the Board of Ministerial Relief." This meeting was held in the Hall of the Young Men's Christian Association on the evening of May 29th. There was a large and enthusiastic assemblage, presided over by Mr. S. B. Brownell, a distinguished lawyer of New York City and an elder in the 5th Avenue Church. After a number of earnest speeches by the elder commissioners from all parts of the country, an address "*To the Elders of the Presbyterian Church in the United States of America*" was read by Judge Drake and unanimously adopted by the meeting.

Although the draft of this address was not prepared by Judge Drake, it had passed under his supervision and received his emphatic approval. It seems proper therefore that it should be given here, together with his remarks in submitting it to the meeting, as his testimony to this cause which lies very near the hearts of God's people. Parts of this address to the Elders have already appeared in **THE CHURCH AT HOME AND ABROAD** ; but it is now for the first time printed here entire. Pronounced by Judge Drake himself to be "so complete, so appreciative and so valuable" it is worth the attentive and thoughtful reading, not only of the Elders themselves to whom it is specially addressed, but of the entire membership of our Church. We quote from the report of this remarkable meeting of the Elders, issued in pamphlet form shortly after the adjournment of the Assembly :

REMARKS OF JUDGE CHARLES E. DRAKE, OF WASHINGTON CITY.

Judge Drake, elder from Washington City, in submitting, on behalf of the Committee, the Appeal to be sent to all the elders of the Presbyterian Church, said :

MR. CHAIRMAN AND BRETHREN—I understood that the particular duty that would devolve upon me this evening was to present to you for your adoption and promulgation an address from the elders in the present General Assembly, to the elders of the Church throughout the country. To be sure there was something said about my making a speech, but I am inclined to think that after I have read what I hold in my hand, it will seem to be so complete, so appropriate and so valuable—all of which I can say because I did not prepare it myself—that you will then see that there is not much room for me to talk after I have read it.

To the Elders of the Presbyterian Church in the United States of America:

DEAR BRETHREN—In pursuance of the above action the Elders who are Commissioners to the General Assembly, now in session at Cincinnati, appeal to you for prompt and vigorous co-operation in the grand, beneficent and sacred work of the Board of Ministerial Relief.

That the Church is under the most sacred obligations to care for her disabled ministers is obvious from the relation which the Gospel ministry bears to the Church. A living ministry is one of the foremost and most precious of the ascension gifts of our glorified Lord to His Church—to be prized as His gift, to be used as His gift, to be cared for as His gift. As in other forms Christ lives and manifests His presence in His Church, so does He pre-eminently in the persons of those called by His Grace and imbued by His Spirit, who have been separated to His service and have spent the vigor of their lives in making known the savor of His name.

But the Church does not regard her obligation to Christ for such a gift as wholly discharged when some equivalent is rendered for its direct and immediate benefits. The honor of Christ's name is involved in the proper care and maintenance of those whose "strength has been weakened in their way," and of those who "having served their generation by the will of God" are laid aside from the further exercise of their ministry by sickness or by the infirmities of age. Nor are their families, often left destitute by their death, to be uncared for.

This obligation has been fully recognized in the Presbyterian Church by the establishment of the Board of Relief; but its provisions, as shown by the report of the Board to the Assembly, and in the address of Dr. Cattell, are so slight and desultory that they show a very partial and inadequate sense of the value of Christ's gift. It is time our Church should awake to a full sense of its duty to these worn-out servants of Christ, and charge herself with their maintenance.

During the present Assembly many of us have been deeply moved upon the subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren," but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it

constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contributions may be made of it. In few things can we better uphold the spirit of our pastors than in giving our time and strength to this blessed work.

Let us, then, brethren, charge ourselves with the personal duty of seeing that every member of our Church and every member of our Sabbath-schools shall thoroughly understand the nature of the sacred claim of these Wards of the Church. The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly and in the fear of God, charge ourselves with this responsible duty. While we use all proper efforts to induce the rich to devise liberal things for this Board—especially to make generous contributions to its Permanent Fund—let us give our special attention to the annual contributions of the churches in which we respectively hold office. If the amount secured by the general collections on the Sabbath for this Board be not a fair proportion of the benevolent contributions of the Church, let it be supplemented by personal appeals to individuals throughout the congregation. Let us see to it that our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year.

Brethren of the Eldership! The honor of Christ's name is involved in the proper discharge of this duty to His ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the Church, will fill the impoverished treasury of the Board of Relief, and gladden the hearts of hundreds of Christ's servants who, after long and faithful service in the ministry, look to it as their only means of support in their sickness, or helpless old age.

Brethren, that is the paper that has been prepared to be sent forth from this meeting to-night. It is the beginning of a new movement in the Presbyterian Church. I believe I am right in saying that at no time has there been a call made upon the whole eldership of the Church to engage actively in a particular enterprise. And the very magnitude of this cause, and the magnitude of the body to whom it is addressed, make it all the more important that the eldership of

the Church generally should be reached, and if possible inspired by the spirit which animates the document I have read to you. It would look very badly for the Church if this movement should end practically with this meeting. I do not believe it will so end. On the contrary, I think that if the matter is properly brought before the Church as it is by this paper, and as it may be by the active and intelligent efforts of the eldership of the Church, that we shall see great and valuable results coming forth at the next meeting of the General Assembly. There are some twenty thousand ruling elders in our branch of the Presbyterian Church in the United States. What an army! If they can become united, and unitedly engage in any great movement, scattered as they are in every direction through the country, in the villages, in the small towns, in the country churches, in the city churches; and supposing them to be sincere, as we have every right to believe them to be, and devoted servants of the Lord Jesus Christ, who in the Church can

estimate their power when concentrated upon one subject? I take it for granted that there must be a good many who cannot be reached by this appeal, those who are so poor, and in such poor churches, that they cannot do much towards helping on this great cause. But laying aside all that, there is still a reserve power in the eldership that ought to make it a vastly more powerful body than it ever has been. And whenever the ruling elders of the Presbyterian Church rise to a due appreciation of their office, of its responsibility, and of its power, than we may expect the Presbyterian Church to stand forth more than ever panoplied for warfare and for triumph.

And now, brethren, what more can be said? I have not exhausted the subject of course; but what more need be said? The line of duty is before us. Our hearts lead us to it, the Word of God leads us to it, the demands of justice, of affection, of benevolence lead us to it. Then all we have to do is to go forward.

Young People's Christian Endeavor.

JUST AS THEY COME.

From the Illustrated Christian Weekly.

Beth was perplexed: so she went to grandma. That is what she always did when she was in trouble, for Beth and grandma were very intimate.

"That's because they are so near of an age," said Jack, Beth's brother, who liked to tease her, and Beth who exceedingly disliked being teased, answered curtly:

"I'll be glad when you're old enough to have a little sense." However, Beth never meant to trouble grandma with such a trifle as that.

"There, Beth's got another one of those old poky books," declared Joe as he saw her start for grandma's room with an old Sunday-school book tucked under her arm.

"It's such a lovely book, grandma," affirmed Beth as she gave it into grandma's hands, "and all about work to be done in the world, and—O grandma I do wish I could do some of it, something to make the world just a tiny bit better," she sighed as she watched grandma dreamily turning the leaves of the book.

"Yes, dear," answered grandma as though her thoughts were faraway; then as her glance rested upon a certain sentence she read it over twice, marked the page carefully with a piece of yarn, then appearing to forget that Beth was waiting her advice, asked as she laid the book on the little old-fashioned light stand, that held her Bible and work-basket, and always stood beside her easy chair.

"What was it that your mother wanted you to do this afternoon?"

"O, straighten up that catch-all box in her closet," answered Beth carelessly, "she wants to see if there are calico pieces

enough to make a quilt for her bed—but I know there are not. You know we used them all, nearly, for that comfort for Joe's bed ; and besides, grandma, I don't feel like doing that now—I want to talk to you first anyhow," concluded Beth as she saw a look in grandma's eyes that caused her to think that, not to feel like it was, perhaps, not the best of reasons for not complying with her mother's request ; but as it was only grandma's eyes that spoke, Beth continued rather ambiguously :

"I think just as that book says, that the place we are in is the very place where we can find opportunities if we only look for them ; and I've been looking, and I find so many things that I want to do, and I've made such lots of plans—but you see, grandma, there isn't anything to do with,—if I only could earn a dollar, now, I know how I could make a lovely spread for mother's bed, and that would be work right here in my own home. I don't believe in going away off to find work when there's so much to be done near at hand ; do you grandma?" she asked a trifle anxiously, as she thought she detected a hint of a smile in the kindly eyes, and remembered that it was, sometimes, a bit difficult to find out just what grandma did believe. But although Beth knew so little about grandma's beliefs, she knew a great deal about her help, so she waited patiently for what grandma would say.

It was not what Beth expected, nor, to tell the exact truth, not what she wanted her to say, as she remarked :

"I think Beth, that your mother will be as well pleased if you do exactly as she requested, and perhaps we may find more pieces than you think. Ask Joey to help you bring the box in here and we will look it over together," and as she saw the cloud upon the usually sunny face she added gently. "It is work you want, dear, remember ; and we should learn

that the first work that we have to do is in our own hearts, always, until we have learned to obey."

Beth's face wore a thoughtful puzzled look as she returned with Joe. Carefully they carried the box between them until they reached the centre of the room, when Joe contrived to upset the box with all its miscellaneous contents at grandma's feet, who,—before Beth could frame the remonstrance that trembled on her lips, and which Joe was, evidently, expecting,—exclaimed :

"That's right, now we can see just what we have to do at once."

Joe was somewhat nonplussed and said rather slowly, "I'll help you sort 'em if you want me to."

"Why, yes," came the pleasant answer, "if you have nothing else to do, it will be a good plan."

And Beth thought, as she saw how readily and cheerily Joe set himself at the task that, perhaps, he would tease her less if she did not mind it so much.

Busily they worked and talked, and in half an hour, Beth pointed triumphantly at a few pieces of point almost hidden by quantities of scraps of bleached and unbleached cotton, as she affirmed with unmistakable satisfaction, "I told you there was not pieces enough."

There was now, however, an unmistakable smile upon grandma's face, and Beth began to feel that for once grandma was laughing at her, and Joe went away whistling, "Blest be the tie that binds," in such a roguish manner, that in spite of all she could do, the young eyes that looked questioningly into the faded, kindly ones behind the spectacles, were bright with unshed tears ; which, when grandma saw, she hastened to say, "Do not be discouraged, dearie, if all your plans for others do not meet with success so soon as you wish it. Let me read one sentence over again for you in your nice little book.

Here it is," and grandma opened it at the place where she had laid the piece of yarn. "I am glad that you want to work for others, and your mother is the right one to begin with. Now let me read the words: 'Remember that the work is for God, and leave to Him to choose the way.' Now are you willing that I should plan some work for you, Beth, until you have time to make your plans for earning money?" asked grandma.

"Why, yes; I think so," answered Beth a little slowly.

And grandma continued: "I have learned that when I cannot do just the thing I would like to do that it is a very good plan to do the 'next thing,' and I think you will like my plan. Now wrap those skeins of blue embroidery cotton with the bleached cotton scraps, and the red with the unbleached, and lay them in my work basket, and the stamping outfit too," she added.

Then after this for many days Beth stamped patterns on the oddly shaped scraps of bleached cloth—only a leaf or a flower or a butterfly on the smaller ones, sprays or clusters on the larger ones, and on one queer-shaped piece whose edges gave a good illustration of curves and angles, grandma asked her to put this sentence, "I will cover thee."

Although Beth had many times wished to ask grandma, as they worked, what she meant to do with the queer-shaped pieces, she had not done so; but now as she saw her joining the edges of the scraps and covering each seam with the old fashioned herringbone stitch, learned in her girlhood, she saw it all. Grandma's beautiful plan for a spread and a lesson as well, and exclaimed: "O, how nice! we take the pieces just as they come and embroider them, and make a pretty border around each one, and we have such a beautiful spread. Isn't that it grandma?"

And grandma smiled and said, "Yes,

dearie, and now can we not do the same with our lives? God gives the days—let us take them thankfully, just as they come—embroider them with true and loving deeds, edge them about with prayer, and they will be both useful and beautiful. And now do you not think we can make a spread for Joe's bed from the unbleached pieces and the red cotton?"

Brightly shone the eyes of Beth as she eagerly assented, and roguishly suggested, "And let us put on the large center-piece, 'Blest be the tie that binds.'"

Grandma readily agreed to this proposition, and Joe laughed long and heartily when he saw it, and said, cordially, "I see you are learning to take things just as they come, Beth?"

And Beth realized that a good place to begin in our efforts to better the world is in our own hearts, and that no duty comes before the duty of obedience.

"THAT PERFECT WILL OF GOD"

[From The American Messenger.]

To Christians who lived in constant jeopardy of their lives, the injunction to present their bodies a living sacrifice to God must have had a thrilling import. We are not now called upon to lay down our lives for Christ, as some of the Roman Christians were. If we were, I hope we should be willing to do it. Some one has said that we are ready to write for the truth, to fight for it, to die for it,—anything but *live* for it. Is this true? Christ now needs those who will live lives unspotted from the world as much as he once needed those who would lay down life at his call. Shall we fail him?

"The perfect will of God" meant to many a Roman Christian, loss of property and friends, to some bonds and imprisonment, to some death itself.

To Christians living in the proud capital of the world among those whose only object

in life seemed to be enjoyment, and who were engaged in all the lascivious rites of heathen worship, the command to "be not conformed to the world" must have had a momentous meaning. Does it mean less to us? M.

Children's Church At Home And Abroad.

A YOUNG AFRICAN HERO

[From the Children's Record of the Free Church of Scotland.]

Some of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king because they were Christians. Yet in spite of this, a boy of about sixteen years was brave enough to wish to become a Christian. He came to the missionary, and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say you are a Christian, they will kill you!"

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie, and say, 'No'?"

Bravely and firmly came the boy's answer: "I shall confess my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian; so the missionary baptized him by the name Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which

are paid in cowries, little shells which in Africa are used instead of money.

One day, when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samweli's name was found upon the list. As he came back he heard of the death that was awaiting him. That night, when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samweli and his friend, come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence, the missionary said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly; but the missionary said: "No, he is right. He has spoken well: he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows the love of Christ can make a boy brave to do his duty even in the face of danger and death. "In the fear of the Lord is strong confidence."

Gleanings At Home and Abroad.

The province of Sz-Chuen, China, to which the Canadian Methodist missionaries have gone, has a population of some 45,000,000. Untouched by the Tai-ping insurrection, it retains all the glory and prosperity of ante-rebellion times. The people are a hardy, straightforward, enterprising race, as is shown by their various and productive industries. For centuries they have been boring salt and gas wells from three to five thousand feet deep, and using natural gas for evaporating the brine pumped from the bowels of the earth. Their bronze, silk, and white wax industries are noted over the empire. Their language is Mandarin, in which a Christian literature is already prepared.—*Toronto Med. Miss'y.*

To take a girl from a heathen home where she is liable to be sold as a slave—rented out to a life of sin—or tortured to death as a witch—to take an immortal being from such surroundings and train her to become clean and pure and gentle and industrious—to lead such an one unto Jesus is a work which angels might envy. This service can be performed by any one who will take a scholarship in the Industrial Training School at Sitka.—*Home Mission Monthly.*

A proud Manchu woman told a missionary: "It was not the sermons I heard that moved my heart. It was my boy who came home from the mission school, and with tears in his eyes begged me to go to heaven with him. Night after night he wept for me, until at last when it came New Year's, and I was cleaning up my house, I said: 'I will make a clean sweep and have my heart as well as my house cleaned, for when a child is interested in my soul, it is time I took some care for myself.'"—*Missionary Link.*

At Yankton, S. D., a Mr. Plumb was engaging a Bohemian blacksmith to make some rods to support the lamps in a church. As the blacksmith could not understand English Mr. Plumb engaged an old Bohemian named Pete to act as interpreter.

Pete called out, motioning with his head in the direction of the church.

"What you call im, eh?—goes boom—boom."

"Bell," said Mr. Plumb.

"Bell, bell—yes, yes," said the Bohemian. "Well, I like to hear that bell, makes me tink of my home—my mudder. Old heathen, old sinner I am, but I got some childrens—I want my childrens to be goot. I want to hear that bell ring tree times every day—morning, noon, night—for my childrens. I gif ten dollars—seven dollar to man to ring that bell, and tree dollar for wear and tear of the bell." And so, after all the years of wandering, the bell brought a message of home and mother.—*Home Missionary.*

A young missionary telling of the steps in her experience said: "I resolved that I would go, not if the Lord would open the way, but if He did not shut it up before me," and most beautifully did she testify that obstacles had been removed, one after another, until she and her brother and sister stood ready to enter together upon their work.—*Irish Presb. Woman's Work.*

Often two women are to be seen grinding at one mill, and above the monotonous rumble of the mill-stones may be heard their shrill harsh voices as they sing, or rather chant, some native air to relieve the tedium of their work. Alas! the songs they sing and teach their little children are often unfit for pure lips to utter, and one of the first things which rejoices the heart of a zenana missionary is to find her pupils awakening to a sense of their vileness, and learning instead to sing the words of some Christian hymn, set perhaps to one of their own Indian airs, which sound to us so wild and weird.—*Quarterly Record of the Zenana Mission, Edinburgh.*

A German pastor in Nebraska writes: "Let me thank you that you caused me to support a native helper in the India Mission. The thought of having a man in that field working, so to say, in my place has given me many pleasant moments. May God bless him in his work."—*Lutheran Miss'y Journal.*

RELIGIOUS INTEREST IN MISSION SCHOOLS.—At a recent communion season in the Doshisha Church, at Kyoto, seventeen students were received to the church on profession of faith. Twenty students, about one fourth of the entire number in Jafina College, have recently avowed their purpose of leading a Christian life, while others are deeply interested. The students of this college, have been very active in Christian work outside of the college, in Sabbath-schools and in heathen villages. From Spain comes the report of six young women connected with the Girls' School at San Sebastian who have recently united with the church. These reports, we would hope, are but the beginning of similar reports to be received after the week of Prayer and the Day of Prayer for Colleges.—*Miss'y Herald*.

In a Chinese Sunday-school conducted by Christian ladies in Winnipeg, the class which now numbers fifteen, began four years ago with five members. Of these five two became Christians last spring and united in church fellowship with their fellow believers of a different race. One went to Chicago not long after the class was opened, became a Christian there, returned afterwards to Winnipeg and is now living a consistent Christian life; the fourth was recently in this city, received into the membership of the Church of Christ; the fifth, who now lives in Brandon, is a regular and devout attendant on religious services although he has not yet professed himself a Christian. The remarkable degree of success which this undertaking has met with is a matter for profound gratitude to God and is an earnest of the great things that may be expected from the recently established mission to the Chinese in the Rocky Mts. and from that which is soon to be opened in British Columbia.—*The Western Missionary of Winnipeg*.

In Cuba, the people are nominally Roman Catholics, but the majority, having lost faith in Rome, are drifting away into infidelity. Until recently, Protestant work could not be publicly done, but religious toleration has been granted under the revised Spanish Constitution. The island is less than 120 miles

from the United States; but over 1,000,000 of its inhabitants have no Protestant missionary.—*Toronto Medical Miss'y*.

The Presbyterian Church in Canada has sent out forty-seven male missionaries in all. The first was Rev. John Geddie, D. D., who went to the New Hebrides in 1846. Of the total number, twenty-three are now in the field or under appointment. The remaining twenty-four have either died or resigned. Two of this number, George N. Gordon and James D. Gordon, suffered martyrdom at the hands of the natives of Erromanga, New Hebrides. Mrs. George N. Gordon fell by the side of her husband. Seventeen unmarried ladies of the Presbyterian Church have gone to India, nine to Trinidad, and three to Honan, China.—*Toronto Medical Miss'y*.

The Kaukab America, or *Star of America*, is a weekly paper in the Arabic language, recently started in New York City. Its editor is Mr Joseph Arbely, a native of Syria and a graduate of the Syria Protestant College at Beirut. There are thousands of Arabic-speaking people in the United States, about one-tenth of which number are in New York City.

Respectful and earnest memorials have come from the "Working Men's Lord's Day Rest Association" of London, and from the "International Federation of Societies for the promotion of Sunday rest in Europe" entreating the American authorities to prevent the desecration of the Sabbath by the Columbian Exposition of 1893.

BRITISH COLUMBIA INDIANS—They have their own police, and are more obedient to the law than the whites of the surrounding country. There has been no blood-shed among them for twenty-four years which cannot be said of the white settlement near them. No liquor is sold among them, woman has her proper position, and they are careful to observe the Sabbath. The Western Union Telegraph Company employed some of these Indians to assist in locating a new line. When Sunday came, the whites went on with their work

but the Indians rested and in spite of ridicule held their little service. On the following day they outstripped the whites and finished their part of the work first. The agent of the company afterwards remarked to Mr. Duncan, "The next time I want Indians that won't work on the Sabbath."—*Mission Field of the Reformed Church.*

HOME! SWEET HOME! IN PARAGUAY.—At length at midnight we reached the Toldo, soaked with water, and our horses tired out. We hoped that then our troubles would be over, but we were disappointed, for we found our huts flooded with water, and on going into the largest of them we had to seize what dry clothes we could and beat a hasty retreat! A colony of ants swarmed over us from head to foot, and stung us so severely that we were speedily routed. The other smaller hut was also swimming with the ants from our bodies. The rain continued for a week; there was no chance of drying our wet clothes and baggage; the boots we took off at night were green with mildew in the morning, and to add to our discomfort the stores which arrived in the cart next day were nearly all spoilt by the wet. So the Indians, as well as ourselves, had to be content with very short commons for a week.—*South American Missionary Magazine.*

EXTRAVAGANCE! GOTHIC STYLE! The erection of a simple church and schoolroom will be begun at once. Now we can but assemble the Indians for religious service in our ranche, where the space is very limited, and there is no doubt that a building set apart for worship alone will tend to make the service more solemn and impressive. It will, of necessity, be a very small structure, built of the trunks of palms and thatched with reeds. The bare mud floor will be covered with mats made of swamp reeds by the Indians. In fact the church will be built entirely by their labour, and as the first Christian church of the Paraguayan Chaco it must be the centre of peculiar interest. May the time soon come when many such temples for God's worship may be found studding that wild land and filled with Christian Indians!

Book Notices.

THE NEW LIFE: *Words for Young Disciples of Christ*, by Rev. Andrew Murray, author of *Abide in Christ, Like Christ*, etc. This little volume of 240 pages is translated from the Dutch by Rev. A. P. Lilly, M. A. It is designed especially to help young converts to understand "the real nature of the new life they have received, the dangers by which it is beset, and the directions in which its energy may safely go forth." It has as many chapters as there are Sabbaths in a year, and each chapter makes a good Bible lesson of the large number of citations from Scripture which it invites and incites the reader to study. Published by A. D. F. Randolph & Company, 38 West Twenty-third street, New York. Sent by mail for one dollar.

Ministerial Necrology.

—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly Lane Theological Seminary, Cincinnati, Ohio.

HARMON MERRITT.—Born, Rupert, Vt., March 5, 1797; graduated, Middlebury College, 1825; licensed to preach, 1827; domestic missionary in Vermont, 1827-1829, Big Flats, N. Y., 1829-1833; pastor, Geneseo, N. Y., 1833-1842; had charge of Churches of Tiffin and Republic, O., about 8 years; home missionary in Ingham County, Mich., seven years; resided in Hopkinton, Iowa, 1855-1892; died there, Apr. 7, 1892. Mrs. Harmon survives him; also his daughter, Mrs. Clara Campbell with three children, and his son, Senator Harmon of Independence.

HARRIS, FRANKLIN D.—Born in Philadelphia, Sept. 8, 1812; graduated at University of Pennsylvania, 1837; Andover Theological Seminary, 1840; ordained by Presbytery of Philadelphia, Oct. 1840; home missionary in Central Pennsylvania, from 1840-51; pastor in Bristol, Pa., 1851-1860; Port Byron, N. Y., 1861-67; Woodbury, N. J., 1867-76; Without charge, Camden, N. J., 1876-90; Philadelphia, 1890-92. Died in Philadelphia, Feb. 23, 1892. Married in 1841 Matilda Wallace, who died July 6, 1880. One daughter survives him.

HILL, SAMUEL NEWELL.—born at Lawsville, Susquehanna County, Pa., March 15, 1815; a son of Rev. Oliver Hill, a minister of the Presbyterian Church, who died in Augusta, Michigan in 1844; graduated, William's College, 1840; licensed to preach by the Congregational Association of Hudson River, 1845; ordained, 1846; preached at

Troy, Oakland County, and at Rochester, 1846-1855; at Birmingham, Michigan, 1855-1867; at Vassar, Michigan, 1867-1874; in Ludington, Michigan, 1874-1889; labored as missionary at Brockway Center, Yale and vicinity, one year; returned to Vassar, where he continued to labor up to his death; died Jan. 27, 1892; having preached the Sabbath before in the old Presbyterian Church on the hill, which was never used for public worship afterwards except at his funeral. The new church which occupied his energy and care to the last, was dedicated Feb. 24, 1892; married Miss Harriet L. Ostrander at Schodac N. Y., Sept. 1846; married May, 1863, Miss Sarah Coggeshall who died in November, 1868; three children survive, James Oliver Hill, Toledo, O.; Charles C. Hill, Vassar, Mich.; William H. Hill, Detroit, Mich.

MATHES, ARCHIBALD ALEXANDER—born in Washington County, E. Tenn., January 14, 1812; graduated from Washington College, E. Tenn., 1834; studied theology at Princeton, N. J.; licensed October 15, 1838, by Presbytery of Holston; ordained and installed pastor of Salem Presbyterian Church, 1839; President of Washington College, 1838-1840; married to Miss Christiana Gray Cowan, 1838. The missionary spirit burned within him. Most of his life was spent in the saddle. Tenn., Ky., Mo., Ills. and Iowa were the fields of his activities. He died at the home of his son-in-law, Rev. A. W. Milster, M. D., Independence, Mo., Nov. 19, 1891. His wife preceded him to rest eight years ago. Three sons and four daughters survive. One of the sons is a minister; the others ruling elders. Three of the daughters are wives of ministers of the Presbyterian Church.

OGILVIE, ARCHIBALD—born, Georgetown, Canada, Dec. 17, 1854; graduated, McGill University, Montreal, Can., 1886; ordained pastor, Wolseley, N. W. Territory, 1886-1889; stated supply, Ojai Valley, Cal., 1889-1890; died, Ojai Valley, Nov. 13, 1891. Mr. Ogilvie married in 1889, Miss Laura Sutherland, who survives him.

REED, DAVID COOK—born in Calcutta, Ohio, Jan. 24, 1821; graduated from Washington College, Pa., 1844, and from the Western Theological Seminary, 1847; licensed, April 15, 1847, by the Presbytery of New Lisbon; ordained, Oct. 5, 1847, by the Presbytery of Beaver; pastor of the churches of Freedom and Concord, 1847-49; West Middlesex, 1849-67; Unity, 1849-82; honorably retired; Stated Clerk of the Presbytery of Shenango; married, April 20, 1847, Isabella A.,

daughter of Rev. T. McDermott, of Doylestown, Ohio; also, April 10, 1860, Anna M. Craig, Massillon, Ohio. Died, March 31, 1892.

WHITE, WELLINGTON J.—born in Rensselaerville, Albany County, New York, January 21, 1851. In the Spring of 1853 his parents removed to Owego, New York, where he continued to reside and where he received his preparation for College. In 1873 he entered Amherst College, about which time his parents removed to Elmira N. Y. He graduated, Amherst College, 1876; taught in the Normal School at Bloomsburgh, Pa., one year; entered Union Theological Seminary, 1877, and graduated in May 1880; ordained at Owego and appointed by the Presbyterian Board of Foreign Missions to go to China. October 6, 1880, he was married to Miss Mary A. Martin, of New York City. Six weeks later they sailed for China and were stationed at Canton for five years, when owing to ill health, they were sent to Macao, which was till their leaving for their first home visit February 1889, the center of their work. Mr. White did valiant service as a missionary, particularly in the village and country work. Like Paul he was mobbed, and carried to the grave the marks of persecution. Three daughters were born to them, Lillian, Mabel and Mary. They arrived in the United States, May 1889, and after a much needed rest, were busy addressing churches and missionary meetings, arousing and deepening interest in missions. July 1891, they left the home of Mr. Charles G. Martin, Mrs. White's father, in Mt. Vernon, N. Y., which had been their home during their stay, to make a final visit to Mr. White's parents. On the afternoon of July 27, 1891, whilst out driving, in attempting to cross the Erie Railroad track in Elmira, they were struck by an express train. Mr. White, the eldest daughter, Lillian, and two little girls who were driving with them, were instantly killed. Mrs. White and the youngest child, Mary, suffered frightful injuries; Mabel escaped with severe bruises. The funeral services of Mr. White and Lillian, were held in Elmira, July 30, 1891, where they were also buried. Mrs. White, Mabel and Mary survive.

WOODWARD, GEORGE S.—born, Gardiner, Me., Aug. 18, 1819; graduated, Bowdoin College, 1844; studied theology, Phila., Pa.; ordained, 1848; home missionary, Parkville, Mo., 1848-63; pastor, First Church, Leavenworth, Kan., 1863-67; ill-health, 1867-92; died, in honorable retirement, Leavenworth, Kan., April 2, 1892.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1892.

ATLANTIC.—*Atlantic*—Charleston Wallingford, 2. *East Florida*—Green Cove Springs, 5; Hawthorne, 5. *Knox*—New Hope, 2. *McClelland*—Abbeyville 2d, 1; Mattoon, 2. *South Florida*—Eustis (Incl. sab-sch, 10), 28 50; Kissimmee, 1; Winter Haven, 10. 57 60

BALTIMORE.—*Baltimore*—Baltimore 1st (Incl. sab-sch, 5), 55; —2d, 6 60; —Bohemian and Moravian Brethren, 2; —Faith, 5; —Grace, 1; —Madison Street, 3; —Westminster, 11; Bel Air, 2; Cumberland 1st, 10; Ellicott City, 8 50; Govanstown sab-sch, 8; Granite, 80 cts; Grove, 5; Mount Paran, 80 cts; New Windsor, 1 60; Paradise, 5; Zion, 2. *New Castle*—Buckingham, 2; Chesapeake City, 5; Red Clay Creek, 8 84; Rehoboth (Md.), 2; Smyrna, 4; West Nottingham, 18 53; White Clay Creek, 7 83; Wilcomco, 10 94; Wilmington Olivet, 1. *Washington City*—Boyd's, 3; Georgetown West Street, 50; Hyattsville, 1 68; Neelsville, 5; Vienna, 5; Washington 15th Street, 10; —Gurley Memorial, 10 75; —New York Avenue, 73 25. 330 19

CATAWBA.—*Cape Fear*—Chadbourn, 1; Mt. Olive, 50 cts; Raleigh Davy Street, 1; Timothy Darling Chap, 1; Wilmington Chestnut Street, 1. *Catawba*—Bethlehem, 1; Charlotte, 1 50; Lloyd's 20 cts; New Hope 03 cts. *South Virginia*—Charlie Hope Ogden Chap, 1; Danville Holbrook St., 1; Ebenezer, 1; Milton W., Main St., 2; Richmond 1st Col, 1; Russell Grove, 1. *Yadkin*—Durham, 2 25; Lexington 2d, 1; Winston 2d, 1. 18 48

COLORADO.—*Boulder*—Boulder 1st (Incl. sab-sch, 3), 25; Boulder Valley, 30 cts; Laramie City, 18; Rawlins France Memorial, 4. *Denver*—Denver 1st Avenue, 5; —Central, 77 79; Highland Park, 2 60; South Denver 1st, 50 cts; Wray, 5. *Gunnison*—Lake City, 5. *Pueblo*—Alamosa, 5; Antonito, 1. *Chicero*, 3; Costilla, 5; Del Norte, 7 15; Durango, 5; Hurefano Canon, 2; La Luz, 3; Pueblo 1st, 3 19; Silver Cliff, 2. 179 48

ILLINOIS.—*Alton*—Alton 1st (Incl. sab-sch, 2 94), 17; Belleville, 5; Whitehall, 7. *Bloomington*—Clinton, 7 65; Heyworth, 13; Hoopston 1st, 5; Monticello, 3; Prairie View, 5; Urbana, 4. *Cairo*—Carbondale, 10; Carterville 1st, 4 85; Centralia (Incl. sab-sch, 10), 11 58; Du Quoin, 13 10; Flora, 3 50; Galum, 3; Harrisburg, 2; Metropolis, 5 50; Mount Carmel 1st, 10 30; —Mount Vernon, 10 43; Sumner, 2; Tamaroa, 10; Union, 2; Vergennes, 1 50. *Chicago*—Austin, 7 60; Bloom, 5 05; Brookline, 3 08; Cabery, 5; Chicago 1st, 37 98; —2d, 75 10; —3d, 12 13; —4th, 18 80; —8th, 66 32; —9th, 3; —41st Street, 73 21; —Belden Avenue, 5; —Bethany, 3; —Central Park, 5; —Grace, 1; —Holland, 4; —Olivet, 2 60; —Scotch 1st, 16; Glenwood, 1; Herscher, 6; Homewood, 1; Joliet 1st, 15; Lagrange 1st, 1; Libertyville, 5; Moreland, 50 cts; New Hope, 11 50; Oak Park 1st, 74 50; South Chicago 1st, 5 35. *Freeport*—Cedarville, 2 08; Linn and Hebron, 5; Middle Creek, 14 75; Rockford Westminster, 8 78; Zion German, 5. *Mattoon*—Assumption, 2; Kansas, 7; Oakland, 2; Taylorville, 8; Tower Hill, 4 50. *Ottawa*—Earlville, 3 58; Morris 1st, 4; Sandwich, 7; Troy Grove, 6. *Peoria*—Ipava, 14 10; Limestone, 4 30; Peoria Calvary, 6; Salem, 4. *Rock River*—Alexis, 8; Fulton, 3; Rock Island, Broadway, 5; —Central, 1 25; Spring Valley, 1. *Schuyler*—Clayton 1st, 2; Hersman, 10; Kirkwood, 3; Liberty, 2; Salem German, 9. *Springfield*—Brush Creek, 2; Farmington, 6; Maroa, 8; Petersburgh, 4 25; Pisgah, 2 09; Springfield 3d, 25; Unity, 1 33. 816 57

INDIANA.—*Crawfordsville*—Attica, 2; Crawfordsville Centre, 26 36; Darlington, 2 80; Dayton, 17 12; Elizaville, 2; Hopewell, 3; Montezuma (Mr. Adams), 1; Williamsport, 2. *Fort Wayne*—Ekhart, 10. *Indianapolis*—Indianaapolis, 1st, 133. *Logansport*—Buffalo, 2 80; La Porte, 44 31; Logansport 1st, 6 50; Monticello, 10; Valparaiso, 3 50. *Muncie*—Elwood 1st, 2; Hartford City, 5; Jonesboro, 8; Kokomo, 2; Marion, 5; New Cumberland, 3; Noblesville, 5; Peru 1st, 18 07; Roann, 2; Wabash, 60 56. *New Al-*

bany—Livonia, 2; Madison 1st, 6 40; —2d, 6; New Al bany 2d, 37 60; —3d, 3; New Washington, 2. *Vincennes* Mt. Moriah, 3; Petersburg, 2; Spencer, 4; Sullivan, 3. *White Water*—Cold Spring, 2; Ebenezer, 3; Hopewell, 1; Knightstown, 4; Lewisville, 2; New Castle, 4 40; Rising Sun, 3; Shelbyville, 25; Sparta, 1. 349 90

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 3; Fort Gibson, 2; Muldrow, 5 95; Pleasant Valley, 90 cts; Tahlequah, 7 10; Vinita, 5. *Chickasaw*—Ardmore, 10; Beaver, 3; Noble, 1; Norman, 1; Purcell, 1. *Choctaw*—Bethel Miss., 1 40; Pine Ridge, 1; Sans Bois, 2. *Muscogee*—Muscogee, 12; Wewoka, 2. 59 35

IOWA.—*Cedar Rapids*—Blainstown, 9 50; Onalaw, 5; Scotch Grove, 4; Wyoming, 4. *Council Bluffs*—Afton, 3; Audubon, 7 01; Bedford, 8 20; Brooks, 1; Carson 1st, 8 30; Creston 1st, 6; Emerson, 4 14; Essex, 3; Griswold, 5 10; Lenox, 3; Menlo, 3; Missouri Valley, 4; Nodaway, 2; Shelby, 2; Shenandoah, 5. *Des Moines*—Allerton, 4 25; Derby, 1 12; Des Moines Highland Park, 3; Dexter, 4; Grand River, 1; Humeston, 1; Jacksonville, 2 25; Leighton, 9; Lineville, 5; Olivet, 5; Okaloosa 1st, 9 23. *Dubuque*—Centretown German, 3; Coggon Zion, 5; Dubuque 2d, 20; —1st German, 13; Dyersville German, 2; Farley, 2; Hazleton, 1; Independence German, 5; Oelwein 1st, 1. *Fort Dodge*—Bancroft, 5; Bethel, 3; Coon Rapids, 3; Estherville 1st, 2; Fort Dodge 1st, 13 93; Glidden, 7 80; Ramsey German, 2 50; Rockwell City, 1; Rolfe 2d, 3 50. *Iowa*—Bloomfield, 1; Keokuk Westminster, 12 28; Middletown, 2. *Iowa City*—Atalissa, 1; Keota, 2; Malcom, 3; Muscatine 1st, 23; Sigourney, 1; Sugar Creek, 2; Washington, 5 53; West Liberty, 6; Wilton, 15. *Sioux City*—Battle Creek, 3; Odebolt, 10; Paulina, 3 60; Sanborn, 3; Storm Lake, 1; Fall, 5 81. *Waterloo*—Aplington, 3; Cedar Valley, 2; Clarksville, 4; Kamrar, 5; Pisgah, 2; Tama City, 2 53; Toledo, 4; Waterloo 1st, 11 25. 257 93

KANSAS.—*Emporia*—Big Creek, 2; Clear Water, 2; Marion, 17; Osage City 1st, 10 31; Quenemo, 5 50; Wellington 1st, 19. *Highland*—Baileyville, 5 50; Clifton, 10 20; Corns, 5; Marysville Memorial, 5 50; Nortonville, 3 69; Vermillion, 3. *Larned*—Geneseo, 3 73; Pratt 1st, 10. *Neosho*—Carlyle, 64 cts; Coffeyville, 7; Fort Scott 2d, 1; Garnett, 2; Iola, 4; Mound Valley, 6 18; Oswego, 40; Parker, 2; Pleasanton, 6 50. *Osborne*—Colby, 11 60; Long Island, 2 88; Norton, 3 20; Osborne, 2; Phillipsburg, 5. *Solomon*—Carlton, 7 63; Lincoln, 3; Manchester, 3. *Topeka*—Bala, 3; Lovemont, 2 60; Oak Hill, 1; Olathe 3; Okaloosa, 2; Riley Centre German, 3. 229 93

KENTUCKY.—*Ebenezer*—Ashland, 23 46; Ebenezer, 4; Flemingsburg, 5; Greenup, 6; Mount Sterling 1st, 4 45; Murphysville, 2; Sharpesburg sab-sch, 1. *Louisville*—Louisville 4th, 3; —Central, 20; —Covenant, 2 50; Owensboro 1st, 10; Pewee Valley, 5; Princeton 1st, 10. *Transylvania*—Danville 2d, 50; Harrodsburg, 5 90; Richmond 2d, 10. 168 51

MICHIGAN.—*Detroit*—Detroit 3d Avenue, 6; —Fort Street, 190 17; —Hamtrac, 1; Trumbull Avenue, 25; Howell, 10; Marine City, 2 25; Saline 1st, 7 50. *Flint*—Bad Axe, 5; Trenton, 4; Lapeer, 13 93. *Grand Rapids*—Grand Haven 1st, 6 33; Muir, 1. *Kalamazoo*—Kalamazoo 1st, 45 31; Richland, 10. *Lake Superior*—Iron Mountain, 4; Ishpeming, 9 41; St. Ignace, 4. *Lansing*—Homer, 11; Jackson 1st, 7 30; Mason 1st, 15; Onida, 3. *Monroe*—Coldwater, 3 20; La Salle, 1 13; Palmyra, 5; Quincy, 13. *Petoskey*—Boysie City, 1; Boysie Falls, 1. *Saginaw*—Alma, 15; Alpena, 5; Coleman, 1; Maple Ridge, 1; Mount Pleasant, 2; West Bay City Westminster, 18 25. 448 68

MINNESOTA.—*Duluth*—Cloquet, 5; McNair Memorial, 2. *Mankato*—Amboy, 4; Blue Earth City, 5; Delhi, 7; Jackson, 8; Kasota, 10; Lake Crystal, 4 50; Lakefield, 11; Marshall 1st, 5; Mankato 1st, 12 37; Rushmore, 9; Swan Lake, 2 72; Tracy, 7; Winnebago City, 4 18. *Red River*—Fergus Falls 1st, 69 cts; Maine, 10 67; Red Lake Falls, 2. *St.*

Paul—Bethany, 1; Crystal Bay, 7; Elm, 1; Greenleaf, 2 60; Long Lake, 4; North St. Paul, 3; Rush City, 2 14; St. Croix Falls 1st, 5 23; St. Paul Central, 15 30; Goodrich Avenue, 2; — Knox, 1; — Warrendale, 7 50; Spring Grove 1st, 4 51; Stillwater, 5 10; Willmar, 1 50. *Winona*—Chalfield, 5 66; Claremont, 3; Frank Hill German, 3; Kasson, 25; Winona 1st, 9; — German, 5. 222 58

MISSOURI.—*Kansas City*—Brownington, 3; Creighton, 1; Deepwater, 6; Jefferson City, 6; Kansas City 2d, 8; — 8th, 15; — Hill Memorial, 1; — Linwood, 8 50; Osceola, 5; Raymore 1st, 7 33; Sedalia Broadway, 18; — Central, 4. *Ozark*—Bolivar, 6; Grand Prairie, 3; Joplin, 9 25; Mount Vernon, 10; Ozark Prairie, 11; Webb City 1st, 3; West Plains, 5. *Palmyra*—Birdseye Ridge, 5; Kirksville, 18 15; Knox City, 1; Laclede, 3; Macon, 5; Milan, 3; Newark, 1; Pleasant Prairie, 1. *Platte*—Akron, 2; Hamilton, 10; Mound City, 3; New Hampton, 1. *St. Louis*—Cuba, 6; De Soto, 5; Kirkwood, 1; St. Louis 2d, 150; — 1st German, 5; — Carondelet, 12 51; — Cote Brillante, 10; — West, 25 40; Webster Grove (Incl. sab-sch, 4), 25. 413 64

NEBRASKA.—*Hastings*—Beaver City, 3; Bloomington, 1; Hastings 1st, 8 35. *Kearney*—Fullerton, 1; Kearney German, 5; Ord 1st, 5. *Nebraska*—Beatrice 1st, 23 70; Bennett, 18 90; Falls City, 1 63; Lincoln 2d, 6; Little Salt, 1; Palmyra, 6 20; Raymond, 3; Salem, 1 45; Staplehurst, 3; Table Rock, 4; Tamora, 3; Tecumseh, 20. *Niobrara*—Atkinson, 2 81; Cleveland, 1 50; Inman, 2; Lambert, 3; Madison, 5; Pender, 13; Stuart, 3 71. *Omaha*—Bellevue, 5 71; Omaha 1st, 32 50; Plymouth, 2; Schuyler, 15; South Omaha, 5; Wahoo, 3; Webster, 2. 204 51

NEW JERSEY.—*Corisco*—Batanga, 2; Binita, 3; Gaboon, 2. *Elizabeth*—Bayonne City 1st, 7; Clarksville, 3; Clinton sab-sch, 10; Connecticut Farms, 19; Elizabeth Madison Avenue, 11; Lower Valley, 5; Plainfield 1st, 37 50; — Crescent Avenue Hope Chapel, 3; Rahway 1st, 20; Roselle, 9 76; Springfield, 32. *Jersey City*—Hackensack 1st, 5; Jersey City John Knox, 10; — Scotch, 10; Passaic 1st sab-sch, 4 28; Paterson 1st, 15 30; — Broadway German (Incl. sab-sch, 2), 7; — Redemer, 100; Rutherford 1st sab-sch, 75 53; West Hoboken 1st, 10; West Milford, 3. *Monmouth*—Allentown, 20; Asbury Park 1st, 7 20; Barnegat, 3; Bordentown 1st, 6 35; Burlington, 113 48; Columbia, 5 30; Cranbury 1st, 30; — 2d, 5; Forked River, 1; Freehold 1st, 131 95; Jamesburg, 10; Keyport, 5; Manalapan, 2 77; Matawan, 14 54; Plattsburgh, 3; Point Pleasant, 4; Red Bank, 10; Sayreville German, 5; Shrewsbury, 10; Tennent, 10 25; Tuckerton, 2; Whiting and Shamong, 2 50. *Morris and Orange*—Chester (Incl. sab-sch, 5), 15; Dover, 26 72; — Welsh, 4; German Valley, 5; Hanover, 20; Madison, 6; Mendham 1st, 13; — 2d, 13; Mine Hill, 7; Myersville German, 3; Parsippany, 14; Schooley's Mountain, 4; South Orange 1st, 7 10; Succasunna, 2; Wyoming 1st, 4 06. *Newark*—East Newark Knox, 2; Montclair Trinity, 13 50; Newark 2d, 30 97; — 6th, 5; — 1st German, 4; — 2d German, 5; — Bethany, 3; — High Street, 11 75; — Park, 43 23; — Roseville, 134 25; — Wickliffe, 3 73. *New Brunswick*—Dayton, 4; Frenchtown (Incl. sab-sch, 2), 3; Hopewell 1st (Incl. Y. P. S. C. E., 1 50), 8 50; Kingston, 10; Kingwood, 2; Lawrenceville, 12 75; New Brunswick 2d, 5; Princeton 2d, 15 53; Trenton 1st Chapel, 3; — 4th, 25; — Prospect Street, 33. *Newton*—Asbury, 15; Branchville, 10; Danville, 4; Deckertown 1st, 11 35; Greenwich, 4; La Fayette, 3; Musconetcong Valley, 7; Oxford 2d, 10; Stanhope 1st, 6; Stillwater, 6; Wantage 2d, 8 16; Washington 1st, 75. *West Jersey*—Billingsport, 1; Bridgeton 1st, 40; — West, 10; Deerfield, 8; Elmer, 6; Jericho, 50 cts; Millville, 5; Pleasantville, 6; Swedesboro, 2; Tuckahoe, 5; Vineland, 5; Wenonah 1st, 15; Woodstown, 4. 1,458 73

NEW MEXICO.—*Arizona*—Moreno Spanish, 1. *Rio Grande*—Albuquerque Spanish (2d), 2; Las Cruces 1st, 5; Pajarito, 1; Santa Teresa Spanish, 1; Socorro 1st, 1. *Santa Fe*—Santa Fe 1st, 2. 13 00

NEW YORK.—*Albany*—Albany 4th, 30; — 6th, 5; — State Street, 37 03; Bethlehem, 2; Esperance, 4; Gloversville 1st, 63 90; Hamilton Union, 3; Johnstown, 20; Mayfield Central, 1 51; New Scotland, 5; Sand Lake, 3 50; Schenectady 1st, 113 60; — East Avenue, 4 90; Stephentown, 3; West Troy German Memorial, 1. *Binghamton*—Afton, 3 73; Binghamton 1st, 93 44; — North, 10; Cortland, 47 52. *Boston*—Boston 1st, 10; — St. Andrews, 10; Fall River Globe, 2 63; Houlton, 6; Lawrence German, 12; Lonsdale, 10; Lowell, 5; Providence 1st, 10; Quincy, 23. *Brooklyn*—Brooklyn 1st, 357 65; — Alsine Street, 5; — Cumberland Street, 3; — East Williamsburg German sab-sch, 2; — Friedenskirche, 3; — Prospect Heights, 12; — Ross Street, 23; — South 4d Street sab-sch, 10; — Trinity, 3. *Buffalo*—Buffalo 1st, 200; — Bethany, 23 49; — Calvary, 33 77; — North, 43 73; — Wells Street, 1; — Westminster, 26 34; East Hamburgh (Incl. sab-sch, 1), 5; Ellicottville, 5; Gowanda, 5; Hamburgh Lake Street, 1; Sherman, 23; Tonawanda 1st, 16; Westfield 1st, 14 87. *Cayuga*—Auburn

Calvary, 5; Genoa 1st, 25 55; — 3d, 72 cts; Owasco 8 10. *Champlain*—Beekmantown, 2. *Chemung*—Elmira 1st, 4 60; — Franklin Street, 2. *Columbia*—Centerville, 1; Valatie, 4 22. *Genesee*—Bergen 1st, 13 10; Corfu, 5. *Genesee*—Branchport 1st, 1; Manchester 1st, 5; Seneca Castle, 2 23. *Hudson*—Amity, 2 30; Centerville, 1 23; Chester sab-sch, 2; Congers 1st, 3; Clarkstown German, 7; Denton, 2; Good Will, 1 36; Hamptonburgh, 13; Hempstead, 1 20; Liberty, 5; Livingston Manor, 3; Middletown 1st, 25; — 2d, 2 46; Milford, 6; Montgomery, 3; Monticello, 2; Ramapo, 10; Ridgebury, 24 cts; West Town, 8. *Long Island*—Bellport, 5; Bridgehampton, 15 40; Port Jefferson, 11 14; Sag Harbor, 15; Selden, 1; Yaphank, 2. *Lynn*—Sodus Centre, 2. *Nassau*—Glen Wood, 5 58; Green Lawn, 4; Newtown, 15; Northport, 1; Smithtown, 18 87. *New York*—New York 1st, 306 12; — 7th, 5; — 5th Avenue, 4,123 15; — Bethany (Incl. sab-sch, 5), 12; — Bohemian, 5; — French Evangelical, 5; — Harlem, 25 68; — Madison Street German, 5; — Mount Washington, 20 60; — Puritana, 33 01; — Scotch (Incl. M. A. I. S. S. 14 88), 149 23; — Sea and Land, 5; — University Place, 755 27; — West, 688 19; — West Farms, 3; — West 51st Street, 7; — Zion German, 5. *Niagara*—Albion 1st, 11 50; Lewiston, 5; Lockport 2d Ward, 1; Medina, 7 55; Wilson, 3 36; Youngstown, 2. *North River*—Amenia, 6; Cornwall, 2; Highland Falls 1st, 7; Newburgh 1st, 27. *Orangetown*—Cooperstown, 16; Delhi 2d, 30; Hobart, 6. *Rochester*—Avon Central, 4; Brighton, 10 77; Caledonia 1st, 10 75; Fowlerville, 3; Genesee Village, 56 30; Groveland, 6 98; Ogden Centre, 1 25; Parma Centre, 3; Rochester 1st, 203 33; — Calvary, 3; — Central, 25; — Emmanuel, 1 40; — St. Peter's, 30; Springwater, 1; Wheatland, 1. *St. Lawrence*—Dexter, 3; Oswegatchie 1st, 11. *Steuben*—Arkport, 1 05; Bath, 58; Campbell, 8 70; Corning 1st, 6 97; Hammondsport, 6; Howard, 7; Pulney, 7. *Syracuse*—Baldwinsville, 3; Fulton, 19 50; Hannibal, 3; Marcellus, 7 15; Mexico 1st, 30 82; Oswego, Grace, 37 03; Syracuse 1st, 68 51. *Troy*—Fort Edward, 50 cts; Hebron, 2; Lansingburgh 1st, 28 56; Malrose, 1; Pittstown, 2; Sandy Hill, 55 75; Waterford 1st, 3 51. *Utica*—Ilion church and sab-sch, 3 30. *Westchester*—Croton Falls, 5; Greenwich 1st, 6; Katonah, 30; Mt. Kisco, 14; Port Chester, 5; Sing Sing, 12; South East, 3; Yonkers Dayspring, 3. 8,785 93

NORTH DAKOTA.—*Bismarck*—Bismarck 1st, 5 27. *Fargo*—Cogswell, 3; Grand Rapids, 2; Tower City, 2 28. *Femina*—Arvilla, 5; Mekinok, 15; Femina, 4. 86 55

OHIO.—*Athens*—Athens sab-sch, 5; Deerfield, 4; Gallipolis, 10; Guysville, 3; Marietta 4th St., 10; New Matamoras, 6; Syracuse 1st, 2. *Bellefontaine*—Bellefontaine 1st, 6 27; Gallon, 4; Rush Creek, 2; Rushsylvania, 3; Urbana 1st, 10. *Chillicothe*—Bourneville, 3; Chillicothe 1st, 34 43; — 3d, 4; Hillsboro, 15 03; Marshall, 2 50; Mt. Pleasant, 7 40; New Petersburg, 5; White Oak, 7 55; Wilkesville, 8 21. *Cincinnati*—Cincinnati 1st, 25 50; — Central, 10 35; Elmwood Place, 2; Glendale, 5; Hartwell, 2; Morrow, 6; New Richmond, 3; Pleasant Run, 1; Somerset, 2 50. *Cleveland*—Cleveland 1st, 104 25; — Calvary, 33; — 2d, 85 50; — Case Avenue, 30; — Miles Park, 13; — North sab-sch, 16; — Woodland Avenue, 40; Milton sab-sch, 6; Parma, 4; South New Lyme, 4. *Columbus*—Circleville sab-sch, 10; Columbus 5th Avenue, 10; — Broad Street, 44 40; Greenfield 1st Men's Socy, 14 30; Lancaster, 6. *Dayton*—Bell Brook, 5; Camden, 1; Dayton Memorial, 10; — Park, 17 84; Eaton, 5; Franklin, 3; Somerville, 1. *Huron*—Elmore, 6; Fostoria 1st, 15; Genoa, 1; Tiffin 1st, 12. *Lima*—Delphos 1st, 3; Enon Valley, 10; Findlay 1st, 50; Leipsic, 12 15; Lima Main Street, 5; North Baltimore, 2; Rockford, 5; Van Buren, 5; Van Wert, 22 30. *Mahoning*—Canfield, 5; East Palestine 1st, 1; Middle Sandy, 5; North Benton, 6; Salem, 19; Warren 1st, 12. *Marion*—Delaware, 20; Marion 1st, 8; Pisgah, 4. *Maumee*—Bowling Green, 18 25; Edgerton, 5; Kunkle, 3; Montpelier, 3; Mount Salem, 4; Paulding, 2; Toledo 1st German, 3; West Unity, 6. *Portsmouth*—Georgetown, 2; Jackson, 8 35; Portsmouth 1st, 44 15; — 2d, 32 73; Winchester, 10. *St. Clairsville*—Belair 1st, 6; Bethel, 6; Cadiz 1st, 25 75; Nottingham, 18 23; St. Clairsville, 15. *Steubenville*—Amsterdam, 10; Bethlehem, 5; Bloomfield, 2; Buchanan Chapel, 1; Crow Creek, 4; Dennison, 8; East Liverpool 1st, 61; Harlem, 10; Newcomerstown, 3; New Philadelphia (Incl. sab-sch, 3), 9; Oak Ridge, 3; Richmond (church and sab-sch), 3 68; Ridge, 2; Salineville 1st, 5; Steubenville 2d, 3; Wayneburg, 5; Yellow Creek, 3. *Wooster*—Bethel, 2; Blooming Grove, 2 60; Chester, 3 20; Creston, 2 72; Mansfield, 19; Orange, 2. *Zanesville*—Coshocton, 16; Jefferson, 4; Jersey, 6; Keene, 8; Mt. Vernon, 20 55; New Concord, 1; Norwich, 1; Pataskala, 4; Roseville, 4 66; Warsaw, 3, 1,320 61

OREGON.—*East Oregon*—Enterprise, 40; Joseph, 2; Pendleton 1st, 3. *Portland*—Tualatin Plains, 3. *Williamette*—Brownsville, 3 50; Lafayette, 3 12; Lebanon, 4; Marion, 2; Octorara, 3; Pleasant Grove, 3; Salem, 2; Sinslaw, 3; Yaquina Bay, 10. 49 03

PACIFIC.—*Benicia*—Arcata, 15; Blue Lake, 4; Covelo

5; Fulton, 7; Petaluma, 5; Shiloh, 2. *Los Angeles*—Azusa Spanish, 2; Colton, 4 30; Coronado Graham Memorial, 13 50; Elmonticeto, 6; Elsinore, 14; Los Angeles 1st, 15 30; — 2d, 8; — Immanuel, 59 41; — Spanish, 3; — Welsh, 2; Los Nietos Spanish, 1; Monrovia, 1 30; Palms, 3; San Gabriel, 4; Santa Barbara 1st, 25; Santa Monica, 5; Santa Paula, 6 15; Tustin, 5. *Oakland*—Concord, 3; North Temescal, 15 55. *Sacramento*—Chico, 15; Colusa, 6; Davisville, 2; Elk Grove, 5; Red Bluff, 10; Sacramento 14th Street, 3 10. *San Francisco*—San Francisco Trinity, 16 60; — Westminster sab-sch, 12 85. *San Jose*—Milpitas, 3. *Stockton*—Clements, 5; Merced, 5; Visalia 1st, 3. 315 78

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 5; Bull Creek, 8; Croes Roads, 2; Hoboken, 5 06; Millvale, 6; Providence, 19; Sewickly, 37. *Blairsville*—Derry, 16 88; Ebensburg 1st, 7 62; Kerr, 2; Murrysville, 8; Salem, 2 26; Union, 1 22. *Butler*—Allegheny, 1; Fairview, 1; Grove City, 29 07; Martinsburgh, 2; Petrolia, 1; Princeton, 3. *Carlisle*—Carlisle 2d, 69 18; Duncannon, 14; Green Castle, 7 81; Harrisburgh Elder Street, 2; — Market Square, 6 35; Lower Marsh Creek, 3 50; Middletown, 4; Steelton 1st, 4; Waynesboro, 5 16. *Chester*—Calvary, 4 93; Media, 31 34; Middletown, 5; New London, 25; Phoenixville, 3; Toughkenamon, 2; Unionville, 2; West Chester 2nd, 1. *Clarion*—Brookville, 20; East Brady, 5; Elkton, 3; Johnsonburg, 48 cts; Leatherwood, 4; Marionville, 10 07; Maysville, 2 04; New Bethlehem, 5; Pisgah, 2; Punxsutawney, 2; Reynoldsburg, 2; Sugar Hill, 3 85; Wilcox, 58 cts. *Erie*—Belle Valley, 1; Erie 1st, 15 09; Fairview, 4; Georgetown, 1; Mercer 1st, 23; Stoneboro, 4; Union, 7; Waterloo, 1. *Huntingdon*—Altoona 2d, 50; Birmingham, 10; Coalport, 5; Curwensville (Incl. sab-sch, 5), 12 55; East Kishacoquillas, 20; Everett, 2; Irvona, 6; Little Valley, 8; Mann's Choice, 1; Mount Union, 18; Pine Grove sab-sch, 82 cts; Robertdale, 1; Saxton, 2; Shellsburg, 2; Shirleysburgh, 3; Spring Mills, 1; Upper Tuscarora 5. *Kittanning*—Appleby Manor, 4; Atwood, 1; Bethel, 3; Bethesda, 4; Currie's Run, 5; East Union, 1 99; Gilgal, 3; Glade Run, 8; Harmony, 8; Leechburg, 16; Mechanicsburg, 7; Midway, 1; Mount Pleasant, 1; Rockbridge, 3; Union, 2; Washington, 9; West Lebanon, 2. *Lackawanna*—Bennett, 1; Brooklyn, 5; Franklin, 1; Monroeton 1st, 2; Moptroose 1st, (Incl. sab-sch, 10), 40; Mountain Top, 2; New Milford, 1 50; Orwell 1st, 1; Pittston (Incl. sab-sch, 8 12), 26 68; Scott, 2; Sugar Notch, 2; Wilkes Barre 1st, 166 45; Wyalusing 1st, 5. *Lehigh*—Allen Township, 5; Bangor, 7 54; Catasauqua 1st, 10; Easton 1st, 3; Fernalde L. A. S., 10 79; Hokendauqua (Incl. sab-sch, 5 71), 9 87; Leighton, 1; Lock Ridge, 3; Pen Argyle, 5; Slatington 7 25; Stroudsburg, 5; Summit Hill (Incl. Summit Hill sab-sch, 6 94, and Jamestown sab-sch, 1), 11 72; Weatherly, 10. *Northumberland*—Berwick sab-sch, 5; Briar Creek, 8; Grove, 25; Lycoming, 10; Orangeville, 5; Pennsdale, 1; Renova, 15; Sunbury 1st, 81; Trout Run, 1; Williamsport 1st, 10. *Philadelphia*—Philadelphia Greenwicks, 10; Tabernacle sab-sch, 40 75; — Walnut Street, 124 89; — Woodland, 247 63. *Philadelphia Central*—Philadelphia Beacon, 10; — Carmel German, 2; — Central, 87 45; — North, 11 12; — Patterson Memorial, 4; — Susquehanna Ave., 5; — Trinity, 10; — West Arch Street, 100; — West Park, 10; — Zion German, 3. *Philadelphia North*—Carmel, 3; Chestnut Hill Trinity, 10 62; Frankford, 10 33; Huntingdon Valley, 4; Lawndale, 3. *Pittsburgh*—Amity, 4; Chartiers, 12; Concord, 3; Monongahela City 1st, 40; Mount Carmel, 3; Mount Washington, 2 30; North Branch, 2 22; Pittsburgh 2d, 12 15; — 6th, 25; — 7th, 9 87; — 43d Street, 10; Bellefield, 19 05; — Central, 3; East Liberty (Incl. sab sch, 62 03), 137 64; Grace Mem'l, 2; — McCandless Avenue, 2 66; — Park Avenue, 22 50; — Shady Side, 43 50; — South Side, 8; Point Breeze, 300. *Redstone*—Connellsville, 20 69; Fayette City, 1; Lelssening, 8 47. *Shenango*—Beaver Falls, 12; Enon, 5. *Washington*—Bethlehem, 4; Cameron, 4; Cross Creek, 35 19; Cross Roads, 3; Moundsville, 10 10; Mount Olivet, 3 22; New Cumberland, 22; Washington 2d, 18; West Alexander, 4. *Wellboro*—Antrim, 1; Beecher's Island, 2; Covington 1st, 3; Elkland and Osceola, 15; Wellsboro, 5 64. *Westminster*—Chanceford, 5; Donegal, 2; Lancaster 1st, 24; Little Britain, 5; Slate Ridge, 3; Slateville, 1. *Parkersburg*—Bethel, 3 10; Grafton, 5; Morgantown, 6; Parkersburg 1st, 5; Ravenswood, 2; Sugar Grove, 2. 2,668 84

SOUTH DAKOTA.—*Aberdeen*—Britton, 5; Groton 1st, 5; Leola, 2; Pembroke, 1. *Black Hills*—Newcastle, 1 60; Rapid City, 15 11. *Central Dakota*—Alpena, 3; Brookings 1st, 12; Madison, 6 65; Manchester, 2; Miller, 5; Pierre, 2; St. Lawrence, 3. *Dakota*—Ascension, 1; Good Will, 5. *Southern Dakota*—Bridgewater (Incl. sab-sch, 8), 10; Canistota, 3; Kimball, 4; Mitchell, 10; Parker 1st, 12; Scotland, 4 93; Sioux Falls 1st, 10; Turner Co. German, 11; White Lake, 3. 137 19

TENNESSEE.—*Holston*—Chucky Vale, 1; Greenville, 14; Jonesboro, 93 cts; Salem, 80 cts. *Kingston*—Bethel, 5. *Union*—Forest Hill, 2; Knoxville 4th, 10 40; — Bell Avenue, 3; Mt. Zion, 2. 39 13

TEXAS.—*Austin*—Galveston St. Paul German, 3; New Orleans Immanuel German, 5 63. *North Texas*—Adora, 3 50; Henrietta, 4; Montague, 2 50; Saint Jo, 5; Wichita Falls 1st, 2. *Trinity*—Dallas Exposition Park, 2; Pecos, 1; Terrell, 2; Windham, 1. 31 63

UTAH.—*Montana*—Boseman, 22 10; Butte City 1st, 33. *Utah*—American Fork, 1 90; Ephraim, 2; Gammison, 2; Hyrum Emmanuel, 25 cts; Logan Brick, 1; Manti 1st, 7; Mendon, 3; Mount Pleasant, 2; Nephi, 1; Salina Mission, 2; Smithfield Central, 1; Springville 1st, 10. *Wood River*—Boise City, 11; Caldwell, 6. 105 25

WASHINGTON.—*Alaska*—Juneau Northern Light, 2. *Olympia*—Aberdeen, 3; Montesano, 17 55; South Bend 1st, 3; Tacoma Calvary, 5; Wynooche, 6 50. *Puget Sound*—Fairhaven, 5 25; Port Townsend Bay, 2; Seattle Welsh, 4 20; White River, 6. *Spokane*—Coeur d'Alene, 4; Davenport, 2. *Walla Walla*—Moscow, 6 25; Prescott, 5; Waitsburg 1st, 10. 88 85

WISCONSIN.—*Chippewa*—West Superior 1st, 18 40. *La Crosse*—La Crosse (Incl. sab-sch, 4 59), 10 63; Neillsville, 2. *Madison*—Broddhead, 5; Cottage Grove, 2; Fancy Creek, 8; Janesville 1st, 12; Poynette, 1 15; Reedsburg, 5; Richland Centre, 7. *Milwaukee*—Alto Calvary, 2; Horicon, 5; Manitowoc 1st, 1; Milwaukee Grace, 15 50; — Holland, 7; — Westminster, 3 60; Oostburg, 3; Ottawa, 60 cts. *Winnebago*—Depere, 5; Marshfield 1st (Incl. sab-sch, 2 89), 7 69; Oxford, 5. 126 37

Total from churches and sabbath-schools.....\$ 19,084 13

OTHER CONTRIBUTIONS.

"A Friend," Glendale, O., 5; "Angelica, N. Y., through 'The Christian Steward,'" 2 87; "C., Penna., 8; Miss Mollie Clements, Antonito, Colo., 5; "Cash," Brooklyn, N. Y., 300; Rev. W. H. Edwards and wife, Lewinsville, Va., 4; Dr. W. M. Findley, Altoona, Pa., 5; M. R. Hall, Elderton, Pa., 4; J. Holland, Bonner's Ferry, Idaho, 2; "H. T. F.," 5; "J. B. H.," 5; John Taylor Johnston, New York, 100; Rev. E. W. McDowell, Persia, 2; Rev. John E. McGee, Frederickstown, O., 7; "M. M.," Birmingham, N. Y., 25; Rev. "R. M. H.," 1; V. F. Romero (Pby of Santa Fe), 80 cts; Rev. W. H. Robinson, Chilli, 5; Rev. H. T. Scholl, Big Flats, N. Y., 4; Rev. R. Taylor, D. D., Beverly, N. J., 25; E. H. Todd, Fond du Lac, Wis., 1; Through "The Christian Steward," 5 70; "Tithe Payer," 50 cts; Rev. W. L. Tarbet and wife, 1 60; "X. Y.," (Pby of Los Angeles, 15. 539 47

\$ 19,573 60

LEGACIES.

Estate of Joseph W. Edwards, 142 84; Estate of Alice H. Lowrie, 55.....\$ 197 84

MISCELLANEOUS.

Interest on investments.....\$3,699 96
Sale of Book of Designs No. 5..... 4 51
Plans and Specifications..... 7 50
Premiums of Insurance..... 460 69 3,172 66

SPECIAL DONATIONS.

NEW JERSEY.—*New Brunswick*—Trenton Prospect Street Y. P. S. C. E., \$ 1 00
NEW YORK.—*Boston*—East Boston, 30. *Buffalo*—Buffalo Westminster W. M. S., 25. *New York*—New York Calvary, 30. *Utica*—Holland Patent, 16; Oneida Castle Cochran Memorial, 10. *Westchester*—Peekskill sab-sch, 10..... 121 00
OHIO.—*Cincinnati*—Cincinnati 1st Ger., 17 50
PENNSYLVANIA.—*Philadelphia*—North Bridesburg, 5; Centennial, 3 16; Springfield, 4; Germantown Market Sq., 45 05. 62 19
S. Inslee, New York..... 100 00 301 69

\$ 23,945 81

MANSE FUND.

IOWA.—*Council Bluffs*—Lenox.....\$ 2 00
NEW YORK.—*Albany*—Albany Madison Avenue Y. P. S. C. E., 25; Schenectady 1st, 6..... 31 00
OHIO.—*Cleveland*—Cleveland 1st 50 00
Mrs. Nathaniel Tooker, East Orange, N.J. 5 00 86 0

MISCELLANEOUS.

Installments on loans.....	\$1,073 27
Interest.....	28 55
Premiums of insurance.....	45 20
	1,145 03

\$ 1,233 03

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR FOREIGN MISSIONS, MARCH, 1892.

ATLANTIC.—*East Florida*—Crescent City, 22 07; Green Cove Springs, 10; — sab-sch, 15. *South Florida*—Winter Haven, 10. 57 07

BALTIMORE.—*Baltimore*—Baltimore 2d sab-sch, 50; — Bohemian, 2; — Brown Memorial, 218 05; — Grace, 1; — Westminster Y. P. S. C. E., 13 54; Bel Air, 10; Cumberland, 60; Ellicott City, 5 40; — sab-sch, 6 55; Emmittsburg, 45 86; Granite, 3 80; Havre de Grace sab-sch, 8; Lonaconing, 10; Mount Paran, 8 80; New Windsor, 6 60; The Grove, 10; Zion, 1. *New Castle*—Chesapeake City, 15; Christiana, 2; Forest sab sch, 30 42; Green Hill Rockland sab-sch, 8; New Castle, 10; Pitt's Creek, 30; — sab-sch, 10; Port Deposit, 11; Smyrna sab-sch, 16; West Nottingham sab-sch, 20 12; White Clay Creek, 41 60; Wilmington Central, 176 87; — sab-sch, 6 58; — Olivet, 4; — West Y. P. S. C. E., 6. *Washington City*—Georgetown West Street, 193 14; Hyattsville, 6 98; Washington City 4th, 71 10; — Jun. F. M. Soc'y, 110; — Harvest meeting, 12; — 6th, 10; — sab-sch, 5; — Y. P. S. C. E., 9; — 16th Street, 25; — Anacostia Y. P. S. C. E., support of W. A. Carrington, 15; — Covenant, 2; — Gurley Memorial, 30 99; — Y. P. S. C. E., 22 04; — Metropolitan, 25; — New York Avenue, 724 25; — North Capitol sab-sch, 1. 2,095 97

CATAWBA.—*Cape Fear*—Wilmington Chestnut Street, 2. *South Virginia*—Danville Holbrook Street, 1. *Yadkin*—Chapel Hill, 1; Statesville 2d, 1 50. 5 50

COLORADO.—*Boulder*—Laramie, 24 35; Longmont Central, 5; Valmont, 82 cts. *Denver*—Akron, 6 50; Brighton, 5; — Y. P. S. C. E., 10; Denver Central, 303 96; Georgetown, 3; Golden, 22; Otis, 3. *Pueblo*—Alamosa, 8; Canon City, 88; — Brookside sab-sch, 3 11; Clinchero, 3; Colorado Springs 2d, 1; La Luz, 3; Mesa sab-sch, 18 64; Pueblo 1st, 13 17; Trinidad 2d, 2; Bessemer, 5; Antonito, 1. 517 55

COLUMBIA.—*East Oregon*—Joseph, 3. *Portland*—Clatsop Plains, 5; East Portland 1st, 20; Oregon City, 1; Portland 1st, 173 25; — 4th 13 50; — Calvary, 172 80; — Chinese, 4 68. *Willamette*—Yacquina Bay, 7; Newberg, 3; Sinaloa, 2. 405 43

ILLINOIS.—*Aiton*—Brighton, 4; Elm Point, 3 66; Hillsboro sab-sch, 53 49; — Y. P. S. C. E., 15; Litchfield, 8 20; Moro, 20; Nokomis, 5 10. *Bloomington*—Champaign, 10; Chenoa, 26 50; Elm Grove, 2; El Paso Y. P. S. C. E., 2; Gilman, 33; Hoopston, 7; Monticello, 5; Onarga, 10; Philo Y. P. S. C. E., 5; Prairie View, 4; Urbana, 10; Waynesville, 10; — sab-sch, 3; — Y. P. S. C. E., 3 18; Wellington, 13; Galesville, 3 75. *Castro*—Anna, 18; Carmi, 13 35; Carterville, 10; Centralia, 24 50; — sab-sch, 6 60; Metropolis sab-sch Xmas, 2; Mount Carmel, 5; — Y. P. S. C. E., 15; Mount Vernon, 18; — sab-sch, 8 85; Murphysboro, 7 84; — Y. P. S. C. E., support of W. J. Doughty, 13 16; Tamaroa, 5; Vergennes, 1 30. *Chicago*—Chicago 1st, 63 80; — 8th, 107 09; — 9th, 5; — Campbell Park, 40; — Central Park, 15; — Covenant, 150; — Grace, 2; — Holland, 5; — Olivet, 17 67; — Jefferson Park, 119 43; Elwood, 10; Englewood 60th Street sab-sch, 13; Evanston, 375; Highland Park, 68 77; Joliet 1st, 20; Kankakee, 50 15; Libertyville, 5; Oak Park, 45 75; Footone, 3; — Y. P. S. C. E., 23 29; South Chicago, 21; South Evanston Y. P. S. C. E., helper in China, 10 37. *Freeport*—Galena South sab-sch, 31 04; Harvard Duham Union sab-sch, 3 80; Marengo sab-sch, 21; Middle Creek, 61 60; — sab-sch, 20 30; Ridgefield, 21 03; Rockford Westminster, 61 74; Scales Mound German, 10; Willow Creek, 116; Woodstock, 15; Zion German, 30. *Mattoon*—Arcola, 5; Assumption, 3; Bethel, 11; Charleston, 20 41; — Y. P. S. C. E., 6 10; Kansas, 27; — sab-sch, 9; Marshall, 2; Oakland, 3; Pleasant Prairie, 13 15; Vandalia, 37 05. *Ottawa*—Mendota, 125 88; Morris, 14; Paw Paw, 3; Ottawa, 16. *Peoria*—Canton, 25; — Y. P. S. C. E., 18 27; Delavan, 5 95; Farmington, 14 50; Galesburg, 166 23; Ipava, 10 35; Onelda, 16; Peoria 2d, 67 44; — Calvary, 11 73; — Y. P. S. C. E., 10 20; — Junior Y. P. S. C. E., 2; — Grace Y. P. S. C. E., 3; Princeville, 63 25; Washington, 10. *Rock River*—Alexis, 13; Ashton, 30; Franklin Grove, 10; Fulton, 45; Morrison sab-sch, 4 67; Norwood, 11 50; — Y. P. S. C. E., 7 23; Pleasant Ridge, 1 50; Princeton, 91 03; Sterling Y. P. S. C. E., 25. *Schuyler*—Augusta sab sch, 10; Brooklyn, 6; Bushnell, 75; Clayton, 7; Doddsville, 9; Elvaston, 21; — sab-sch, 9 55; — Y. P. S. C. E., 6 58; Fountain Green, 2; — Y. P. S. C. E., 5 50; —

Junior Y. P. S. C. E., 1; Kirkwood, 11 63; — sab-sch, 4; — Y. P. S. C. E., support of W. P. Chalfant, 16 33; Navoo German, 10; Plymouth, 4 47. *Springfield*—Bates, 3; Brush Creek, 8; Farmington, 22; Jacksonville State Street, 187 61; Maroa, 8; Petersburg, 26 85; Pisgah, 7 82; Springfield 1st, 224 53; — Young Men's Soc'y, school in Mexico, 40; — 3d, 20. 3,507 18

INDIANA.—*Crawfordsville*—Bethel, 6; Beulah, 7; Colfax, 3 65; Darlington, 4 30; Eugene, Mrs. Mary Groendyke, 5; Lexington, 17; Newtown, 23; Roseville, 5; West Lebanon, 1. *Fort Wayne*—Bluffton, 3; Elkhart, 55; — sab-sch, 25; support of E. W. McDowell; Fort Wayne 1st, 308 98; Goshen, 134 41; Kendallville, 34 50; Ligonier, 8 21. *Indianapolis*—Bethany sab-sch, 10; Carpentersville, 5; — sab-sch, 5; Indianapolis 6th, 13 80; — 7th Y. P. S. C. E., 100. *Logansport*—Concord, 3; Kentland sab-sch, 3 65; La Porte, 175 31; — Y. P. S. C. E., 15; Logansport 1st, 18; — Broadway, 15; Monticello, 10; Rochester, 13 64. *Muncie*—Hopewell sab-sch, 2; New Cumberland, 8; Noblesville, 27; Tipton, 5; Wabash, 97 18; — Y. P. S. C. E., 15. *New Albany*—Brownstown Y. P. S. C. E., support of J. A. Sibley, 2 75; Lexington, 9; Livonia, 4 45; Madison 1st sab-sch Xmas, 45 31; Mount Lebanon, 4; Otisco, 3; Salem, 10; Sharon Hill, 90 cts. *Vincennes*—Evansville Grace Y. P. S. C. E., support of W. A. Carrington, 25; — Walnut Street, 175; — sab-sch, 25; Koele, 4; Petersburg Y. P. S. C. E., 5; Sullivan, 11 98; — sab-sch, 1 17; Vincennes Y. P. S. C. E., 12. *White Water*—Brookville, 9 90; Cold Spring, 3; Hopeville, 7; New Castle, 5 79; Rising Sun, 5; Sardinia, 6; Shelbyville, 38 05; Sparta, 4; Union, 12; Versailles, 1. 1,606 43

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring, 5 17; — sab-sch, 5 17; Park Hill, 7; — sab-sch, 6 93; Pleasant Valley, 90 cts; Park Hill, Woodall branch sab-sch, 1 91. *Chickasaw*—Anadarko, 6. *Choctaw*—Wheelock, 4. 37 08

IOWA.—*Cedar Rapids*—Blairtown, 21 65; Cedar Rapids 3d sab-sch, 8 63; Linn Grove, 10; Mechanicville, 7; Scotch Grove, 12. *Council Bluffs*—Audubon, 36; Bedford, 17 72; — Y. P. S. C. E., 4 56; Conway, 8 50; Griswold, 10 75; Hamburg, 5; Menlo, 14; Missouri Valley, 4; Norwich, 2 85; Shelby, 10; — Y. P. S. C. E., 3; Shenandoah sab-sch, 21 25; Villisca, 45; — Junior Y. P. S. C. E., 2; Yorktown, 5 50. *Des Moines*—Chariton, 54 55; Colfax, 6; Des Moines Central, 416 65; — Westminster, 8; Humeston, 5 67; Knoxville, 20; Linleville, 5; Newton, 24 96; Osceola, 7 78; Oskaloosa, 10; Russell, 15 50; Seymour, 1 53; Winterest, Mrs. N. S. Kinsman, 20. *Dubuque*—Centretown German, 3; Dyersville German, 2; Hazleton, 5; Hopkinton sab-sch, 5 73; Independence German, 18; — L. M. Soc'y, 15; Jessup, 10; Lansing 1st, 4. *Fort Dodge*—Carroll, 10 90; Rockwell, 60. *Iowa*—Bloomfield, 6; Burlington 1st sab-sch, 7 81; — support of Ting Ying, 84; Mediapolis, 46; — Y. P. S. C. E., 15 30; Middletown, 1 65; Mount Pleasant 1st, 77 86; — German, 21; Shiloh, 3; Wapella, 23 60. *Iowa City*—Davenport 2d, 5 76; Deep River, 9 45; Ladora, 4; Malcom, 10; Muscatine 1st, 41; — sab-sch, 8; Sugar Creek, 5; Unity, 8 15; Washington, 23 07; West Liberty, 20; Williamsburgh, 20; Wilton, 13. *Stour City*—Vail, 19 26; — sab-sch, 10; Le Mars, 18 70; Storm Lake, 5; Sanborn, 3; Ida Grove, 20. *Waterloo*—Ackley Y. P. S. C. E., 5; Albion, 4; Appleton, 30; Cedar Valley, 16; Kamrar German, 22; State Centre sab-sch, 6. 1,606 33

KANSAS.—*Emporia*—Argonia, 3 18; Clear Water, 6; Cottonwood Falls, 11 25; Lyndon, 16 37; — Y. P. S. C. E., 3 75; Marion, 61; — sab-sch, 10; — Y. P. S. C. E., 10; Mayfield, 8 14; Peabody, 25 16; — Y. P. S. C. E., 1 30; Waverly, 20 64; — Y. P. S. C. E., 9 11; Wellington, 81; — Y. P. S. C. E., support of W. J. Drummond, 25; Wichita Lincoln Street, 3 65. *Highland*—Blue Rapids, 1 23; Holton, 24 30; Horton, 4; Nortonville, 15 23; Troy, 5 23; Vermillion, 10; Washington, 21 07. *Larned*—Edwin, 2 55; Halsted, 12; Hutchinson, 35; — sab-sch, 7 41; Kendall, 3; Pratt, 5 50; Richfield, 1; Syracuse, 2 20. *Neosho*—Carlyle, 2 63; Coffeyville, 3; Osawatomie, 1; Oswego, 25; Parsons sab-sch, 4 88; Scammon, 3; Yates Centre 4; Parker, 1. *Osburne*—Hays City, 18 40; Kill Creek, 3 40; Osborne, 10; Phillipsburg, 11; Rose Valley, 5. *Solomon*—Culver, 10 50; Herington, 5 50; Mt. Pleasant, 5; Salina, 15; Scandia, 1 35; Scotch Plains, 1. *Topeka*—Clinton, 10; — support Wm. Lane, 5; Manhattan, 78; Olathe Mission Band, 6 50; Oskaloosa, 7;

Wamego, 6; K. City Central Y. P. S. C. E., support of W. J. Drummond, 5 20. 654 90

KENTUCKY.—*Ebenezer*—Ashland, 38 10; Covington 1st sab-sch, 176 66; Dayton, 5 80; Flemingsburgh, 25; Frankfort, 47 63; Greenup Golden Rule Band, 6; Mount Sterling, 7 50; — Y. P. S. C. E., support of W. J. Drummond, 6; Sharpsburg sab-sch, 2; Louisville—Hopkinsville Y. P. S. C. E., sal'y J. A. Silsby, 4 07; Kuttawa, 20; Louisville 4th, 10; — Y. P. S. C. E., 4; Olivet, 2; Owensboro 1st, 33. *Transylvania*—Danville 2d, 100; Harrodsburgh, 25 70. 511 95

MICHIGAN.—*Detroit*—Detroit Fort Street, 1,101 69; Erin, 7; Howell, 40; Marine City, 6 41; Pontiac, 103 65; — sab-sch, 15; — Y. P. S. C. E., support W. J. Drummond, 10; Springfield, 1; Unadilla sab-sch, 6 30; Ypsilanti, 16 23. *Flint*—Fenton, 14; Bad Axe, 4; Flint, 26 25; Caro, 37 50; — sab-sch, 37 50. *Grand Rapids*—Grand Rapids 1st, 50; — Mission Wood, 10 25; — Westminster, 24 45; Ionia, 93 02; Ludington, 6. *Kalamazoo*—Edwardsburgh, 6; Kalamazoo 1st, 264 35; Kendall, 5; Niles, 68 41; Schoolcraft, 5 44. *Lansing*—Albion, 24; — support of W. J. Drummond, 21; Battle Creek Y. P. S. C. E., 5; Eckford, 6 75; Jackson, 23 95; Lansing 1st Junior Y. P. S. C. E., 81 cts; Mason, 35; Tekonsha, 11. *Monroe*—Blissfield, H. Harvey, 100; Coldwater, 10 89; Deerfield sab-sch, 3 68; T-cumsech, 77. *Petoskey*—East Jordan W. M. Soc'y, 23 68; Elk Rapids 1st, Ald Soc'y, 5; Petoskey, 38 23; — Y. P. S. C. E. for Native preachers, 7 43. *Saginaw*—Alma, 12 50; — Y. P. S. C. E., 10; Bay City 1st, 30; Midland Y. P. S. C. E., 8 25; Bay City Westminster, 38 40. 2,434 37

MINNESOTA.—*Duluth*—Duluth 1st, 136 30; Lakeside Y. P. S. C. E., 3 50. *Mankato*—Amboy, 34; Blue Earth City, 13; Delhi, 2 10; — sab-sch, 3 65; — Y. P. S. C. E. 6 70; Kasota, 8 14; Lake Crystal, 16 50; Rushmore, 5; Winnebago City, 33 55; — sab-sch, 7 80; — Y. P. S. C. E., 5 20. *Red River*—Fergus Falls, 2 86; Moorhead, 3 22; Red Lake Falls, 5. *St. Paul*—Buffalo, 17 09; Crystal Bay, 6; Farmington Y. P. S. C. E., 5; Long Lake, 6; Macalester sab-sch, 12 50; Minneapolis 5th Y. P. S. C. E., 16 17; — Bethlehem, 21 70; — Franklin Avenue Y. P. S. C. E., 2 50; — House of Faith Junior Y. P. S. C. E., 1 50; — Shiloh, 36 29; Red Wing Y. P. S. C. E., sab-sch papers at Zacatecas, 5; Reiderland, 4; Rush City, 2; — Y. P. S. C. E., 10; — Pear's sch house sab-sch, 1 27; St. Paul Goodrich Avenue, 6; — House of Hope sab-sch, 50; — Y. P. Bible Class for Gaboon Mission, 20; — Westminster Y. P. S. C. E., support of W. J. Doughty, 12; — Knox, 2; Spring Grove, 3 60; Vermillion, 3; White Bear, 10 70; — sab-sch, 2 48; Willmar, 1 50. *Winona*—Albert Lea, 43 24; Claremont Y. P. S. C. E., 5; Frank Hill, German, 3; Kasson, 25; Owatonna, 31; Preston Y. P. S. C. E., 6 65; Winona German, 2. 646 14

MISSOURI.—*Kansas City*—Butler, 1 50; — Y. P. S. C. E., 4 20; Centre View, 4 03; Greenwood, 5 50; Jefferson City, 27 80; Kansas City 1st, 224 01; — 2d, 10 62; — sab-sch, 397 73; — 3d sab-sch, 10 16; Osceola, 10; Sedalia Broadway, 125. *Ozark*—Ash Grove sab-sch, 7; Eureka Springs, 15; Neosho, 7 50; — Seneca, 2; Westminster, 4 75; West Plains, 5. *Palmyra*—Moberly, 16; New Providence, 2; Unionville, 14. *Platte*—Akron, 3; Craig, 5; Dawn, 1; Fairfax, 6; Hamilton, 14; Hopkins, 9; Kingston, 3 80; Martinsville, 3; New Hampton, 2; Oregon, 12 17; St. Joseph 3d, 23; — Westminster, 60. *St. Louis*—Bethel German, 7; Cuba, 13; Kirkwood, 5; Ridge Station 1; Salem 1st, 2; — German L. M. Soc'y, 15; St. Louis 1st German, 20; — sab-sch, 5; — Cote Brillante sab-sch, 3 50; — Y. P. S. C. E., 11; — Lafayette Park sab-sch, 116; — McCausland Avenue Y. P. S. C. E., 20 83; — North, 24; — Y. P. S. C. E., 26; — Westminster, 134 82; Jonesboro, 4; "R. H. J.," 5; Rev. J. W. Allen, D.D., 100. 1,451 42

NEBRASKA.—*Hastings*—Beaver City, 5; Bloomington, 3; Hastings, 7 35; Wilsonville, 4 28. *Kearney*—North Platte, 11 80; — sab-sch, 13 54; St. Paul, 5 50; Wood River, 17 73; — sab-sch, 7 35; — Y. P. S. C. E., 1 30; Sumner, 3 50. *Nebraska City*—Adams, 6; Firth, 5; Humboldt, 8; Lincoln 1st, 118 20; — 2d, 25 15; — sab-sch, 5; Plattsmouth German, 2 75; — sab-sch, 2 75; Salem, 2; Sterling, 9; "Cash," 10. *Niobrara*—Emerson, 10; Pender, 7; Winnebago Indian, 18 08. *Omaha*—Bethlehem, 4; Black Bird Hills, 50; Grandview, 2; Marietta, 12; Omaha 1st sab-sch, support of Dr. McMillan, 100; — 2d, 109 25; — Y. P. S. C. E., 30 50; — Castellar Street, 17 21; — Knox, 34; — Lowe Avenue Y. P. S. C. E., 1 62; South Omaha, 3; Tekamah, 30; Wahoo, 11; Webster, 4. 717 96

NEW JERSEY.—*Corisco*—Batanga, 5; Gaboon, 20. *Elizabeth*—Basking Ridge, 184 63; — sab-sch, 40; — Y. P. S. C. E., 5 37; Bayonne City, 25; Connecticut Farms, 71; — sab-sch, 14; Cranford, 6 54; Elizabeth 1st, 12 04; — Marshall Street, 28 43; — Westminster, 5; — Geo. H. Adams' Memorial Fund, 30; Lammington sab-sch, 24 16; Plainfield Crescent Avenue, 1,233 33; Rahway German, 3; Roselle, 46 20; Springfield 1st, 18; Woodbridge Y. P. S. C. E., 3 44; Hope Chapel, 5. *Jersey City*—Hackensack, 12; — sab-sch, 11; Jersey City 1st, miss'y soc'y of sab-sch, 50; Paterson

1st, 56 79; — 1st German, 10; — 2d, 125 56; — sab-sch, 40; — Broadway German, 7; — sab-sch, 2; — Redeemer, 100; Rutherford, 20; — sab-sch, 157 06; West Hoboken 1st, 10; Garfield, 17. *Monmouth*—Allentown, 15; Bordentown, 7 50; Burlington, 23 48; — sab-sch, 19 72; Farmingdale, 60; Freehold, 16 38; Jacksonville, 29; Manalapan, 8; Matawan, 43 63; — sab-sch, 40; — Y. P. S. C. E., 5; Oceanic, 16; Plumstead, 5; Providence, 8; — sab-sch, 4 50; Sayreville German, 5; Shrewsbury, 85; Tennent, 24; — Y. P. S. C. E., 10. *Morris and Orange*—Chatham, 300; — sab-sch, 8 31; Chester, 55; — sab-sch, 25; Dover, 83 62; — Welsh, 8; Hanover, 65; Madison, 27 76; Mine Hill, 10; Morristown 1st, 174 49; Orange 1st, 2,100; Summit Central, sal'y of G. W. Knox, 166 26; Vailsburgh, 25. *Newark*—Caldwell support of Wm Lane, 250; Montclair 1st sab-sch, 36 83; — Trinity, support of A. C. Good, 73 50; Newark 2d, 374 66; — 6th, 10; — 1st German, 18 05; — 2d German, 15; — Bethany, 8; — Central, 181 03; — Memorial, 26; — Park, 40 02; — Roseville, 5; — South Park, 301 42; — 5th Avenue, 21. *New Brunswick*—Alexandria 1st, 10; Amwell 1st Y. P. S. C. E., support of Robert Irwin, 10; — 2d sab-sch Xmas, 1; Dayton, 18 50; Flemington sab-sch, 30; Frenchtown, 1; — sab-sch, 5; Hamilton Square Miss'y Band, 10; Hopewell, 8; Kingston, 47; — sab-sch, 6; Kingwood, 1; Lambertville, 231; Lawrence, 37 54; Millford sab-sch, 13 29; New Brunswick 2d, 30; Princeton 1st, children's prayer meeting, 5; — 2d, 44 97; — sab-sch, 20; Trenton 1st, support of C. A. R. Janvier, 375; — 2d, 46 50; — sab-sch, 21 28; — 3d, 203 02; — sab-sch, 25; — Boys' Band, 30; — 5th, 14; — sab-sch, 76; — Y. P. S. C. E., 1; — Prospect Street, 53; — sab-sch, 30; — Brookville sab-sch, 2 02. *Newton*—Andover, 3 13; — sab-sch, 1 42; — Y. P. S. C. E., 1; Belvidere 1st, 77; — 2d, 22 30; Blairtown, 35 66; Bloomery, 13 23; Branchville, 17; — sab-sch, 6; — Y. P. S. C. E., 12; Greenwich, 25; Hackettstown, 329 25; — sab-sch, 22; — Y. P. S. C. E., support of V. F. Partch, 10 44; Harmony, 40 66; Musconetcong Valley, 10; — New Hampton sab-sch, 5; Newton, 130; — sab-sch, 204 91; North Hardiston, 30 26; Oxford 2d, 3 80; Phillipsburgh Westminster sab-sch, 5; Stewartville sab-sch, 14 61; Wantage 2d, 33 66; Washington, 135. *West Jersey*—Atlantic City, 36; Bridgeton 1st, 300; Camden 1st, 100; Cape Island, 60 10; — sab-sch, 13 72; Deerfield, 40; — sab-sch, 11 90; Pittsgrove sab-sch, 7; Tuckahoe, 8; Wenonah, 90; — sab-sch, 25; Woodstown, 40. 11,076 14

NEW MEXICO.—*Arizona*—Tombstone, 8 50; Morenci Spanish, 1 50. *Rio Grande*—Albuquerque 2d, 2; Pajarito, 3 23; Socorro, 12; Santa Teresa, 2. *Santa Fe*—Santa Fe, 12. 41 25

NEW YORK.—*Albany*—Albany State Street, 156 68; — support of W. H. Hannum, 200; Esperance sab-sch, 4; Gloversville, 476 27; Jermian Memorial, 50; Johnstown, 75; Sand Lake, 3 50; Stephentown, 11. *Binghamton*—Binghamton 1st, 330 16; — North, 45; Coventry 2d, 23 46; McGrawville, 6 74; Oswego sab-sch, 15; Union, 20; Whitney's Point, 7. *Boston*—Bedford, 23; Fall River Globe, 2 80; Lonsdale, 3; Lowell, 10; Newburyport 2d, 100; Portland, 10; Providence 1st Y. P. S. C. E., 5; Quincy, 10; South Framingham, 30; Windham, 28 35. *Brooklyn*—Brooklyn 2d, 402 84; — Y. P. S. C. E., support of W. P. Chalfant, 44 70; — Classon Avenue Y. P. S. C. E., 25 50; — Lafayette Avenue, 182 43; — Mount Olivet, 3; — sab-sch, 10; — South 3d Street, 32 67; — sab-sch, 175; — Throop Avenue, 115; — sab-sch, 50; — mission sab-sch, 75; — Trinity Y. P. S. C. E., 3; Edgewater 1st, 20 50; West New Brighton Calvary, 38. *Buffalo*—Buffalo Calvary, 143 32; — North, 62 64; — Westminster, 195 20; — Bethlehem, 3 38; East Aurora, 20 50; — sab-sch, 21 58; Hamburg Lake Street, 1; — Y. P. S. C. E., support of V. F. Partch, 10; Franklinville, 11; Gowanda, 10; Jamestown, 224 72; Portville Y. P. S. C. E., 20 80; Sherman, 30. *Cayuga*—Auburn Calvary, 28; — sab-sch, 43; — Central, 32 28; — sab-sch, 3 02; Genoa 1st, 3 70; — sab-sch, 15; — 3d, 7 90; Ithaca, 95; Port Byron, 10; — sab-sch, 30; Scipio, 1. *Champlain*—Beekmantown, 3; Mineville, for work of Miss De Baum, 20; — sab-sch, 5; Plattsburgh Y. P. S. C. E., 5; Port Henry Y. P. S. C. E., 10. *Chester*—Elmira 1st, 171 40; — Y. P. S. C. E., 5; — Franklin Street, 7; — Lake Street, 50; Horse Heads, 12. *Columbia*—Hudson J. N. McGiffert, 25. *Geneva*—Batavia, 5; Byron, 22; Castile, 5; Tonawanda Valley, 5; Wyoming, 17 54. *Geneva*—Candaigua, 7 10; — sab-sch, 28 75; Geneva 1st, 47 23; Manchester, 1; Ovid sab-sch, 15 42; Phelps, 100 50; Romulus sab-sch, 25; Seneca Castle, 16 15; — sab-sch, 6 41; — Y. P. S. C. E., 64 cts; Trumansburgh, 37 68; West Fayette, 5. *Hudson*—Chester sab-sch, 4; — Y. P. S. C. E., 5; Denton, 10 10; Good Will, 5 61; Hempstead, 4 95; Liberty, 15; Livingston Manor, 3; Middletown 1st 50; — 2d, 30 15; Monticello, 7; — sab-sch, 10; Monroe, 25; Port Jervis sab-sch, 20; Rockland 2d, 2; Unionville, 1; Washingtonville, 15; West Town, 37. *Long Island*—Amagansett, 4 50; Bridgehamton, 11; Sag Harbor, 18 15; Seiden, 2 87; Southampton Y. P. S. C. E., support of W. J. Drummond, 7; Yaphank,

12 50; — Y. P. S. C. E., 1 50. *Lyons*—East Palmyra, 9 75; *Lyons* Y. P. S. C. E., 5 98; Sodus, 21 40; — Y. P. S. C. E., 5; Sodus Centre, 2. *Nassau*—Astoria Y. P. S. C. E., 7; Huntington 2d, 15 33; Islip, 110; Newtown, 100; Roslyn, 4 47; Smithtown, 28 13; — sab-sch, 76 86; Springfield Y. P. S. C. E., 8; Ravenswood, 2 68; — sab-sch, 1 91; — Youth's Miss'y Soc'y, 4 35. *New York*—New York 1st, "Earnest Workers," for Lowrie High School, 500; — Adams Memorial, 6; — Alexander Chapel Y. P. S. C. E., support of F. L. Snyder, 39; — Bethany sab-sch, 25; — Brick, 1,253 33; — Central, 100; — Covenant, 50; — Emmanuel, 13 36; — Harlem, 215 83; — Madison Square, 2,399; — Mount Washington, 800; — Park, 89 16; — Puritans, 126 17; — Scotch, 60; — Immanuel sab-sch, 69 65; — Tremont, 25; — University Place, 1,200; — West, 804 98; — West End sab-sch, 74 50; — West Side Chapel sab-sch, 15; — Zion German, 10. *Niagara*—Lewiston, 5; Lockport 1st, 24 75; Medina, 53; Wilson, 4 50; — sab-sch, 8 50; Youngtown sab-sch, 5. *North River*—Amenia South, 31 73; Highland Falls, 13 08; — sab-sch, 7 50; — Y. P. S. C. E., 8 50; Little Britain, 21 60; Matteawan, 25; Miller-ton, 7 33; Newburgh Calvary, 9 21; — Union, 50; Pleasant Plains Y. P. S. C. E., 25; Poughkeepsie sab-sch, 68 68; — salary of W. S. Banneman, 153 60; Smithfield, 57; Wappinger's Creek Y. P. S. C. E., 19; Wappinger's Falls Y. P. S. C. E., "2c. per week," 3 15; — support of W. J. Drummond, 8. *Otego*—New Berlin, 2; Oneonta, 100; Richfield Springs, 44 80. *Rochester*—Brighton, 11 55; Genesee Village, 50; Groveland, 11 23; Lima, 13 57; — sab-sch, 10; Moscow, 14; Ogden, 10 16; Pittsford, 2; Pittsford, 58 21; — Y. P. S. C. E., 8; Rochester 3d Y. P. S. C. E., support of W. J. Drummond, 8 20; — Calvary, 13; — St. Peter's, 130; — Westminster sab-sch, 16; — Y. P. S. C. E., 5; Sparta 2d, "G," 5; Springwater, 2; Sweden, 25 60; — Y. P. S. C. E., 8 50; Victor, 10; — sab-sch, 6 25. *St. Lawrence*—Dexter, 7; Hammond, 63; Morristown, 13 55; Oswegatchie 1st, 20; Ox Bow, 33; Sackett's Harbor, Capt. A. B. McGowan, 10; — sab-sch, 8 58; Waddington, 8; Watertown 1st, 453 38. *Steuben*—Arkport Y. P. S. C. E., salary of V. F. Partch, 9 50; Bath, 108; Canaseraga, 8; Cuba Y. P. S. C. E., 13; Hammondport, 5; Woodhull, 4 28. *Syracuse*—Baldwinsville, 8; Collamer, 2; East Syracuse, 10; Hannibal, 10; La Fayette Y. P. S. C. E., 2; Liverpool, 9; Manlius, 4; Marcellus, 33 10; — sab-sch, 9 90; Mexico, 80; Oswego 1st, 43 96; — "a friend," 6; — Grace, 33 58; Pompey Cong'l, 15; Syracuse 4th, 68; — sab-sch, 140. *Troy*—Coheos, 60; Glens Falls, 201 63; Green Island, 28; Hebron, 6; Lansingburgh Olivet, 55 79; Troy 1st, 161; — 2d, 213 55; — sab-sch, 100; — Y. P. C. U., 8 77; — Park, 13 90; Waterford, 653 38. *Utica*—Augusta, 7 04; Holland Patent, 8; — Y. P. S. C. E., 2 60; Rome, 39 35; Utica Westminster, 40; West Camden, 10. *Westchester*—Bedford, 83; Mahopac Falls sab-sch, 14; Peekskill 1st, 65 68; — 2d, 83 44; Port Chester, 5; Rye, 20; South East, 28; South Salem, 68 30; Thompsonville Y. P. S. C. E., 10; Yonkers Dayspring, 23. **NORTH DAKOTA**—Bismarck—Bismarck, 10. *Fargo*—Broad Lawn, 4 65; Sanborn, 2 85; — Rev. Wm. Sangree, 10. *Pembina*—Aurilla, 5; Pembina, 6. **OHIO**—*Athens*—Athens, 86 65; — sab-sch, 16; Nelsonville, 16 01; Pomeroy, 13; Syracuse, 4 72; Tupper's Plains, 1. *Bellefontaine*—Bellefontaine, 25 86; Forest, 5; Rushsylvania, 4. *Chillicothe*—Chillicothe 1st, 145 23; — sab-sch, 12 55; Greenfield 1st, 123 70; Mount Pleasant, 9 81; — sab-sch, 8 50; — Y. P. S. C. E., 4; Petersburg, 75; Plagah, 56; Wilmington, 10. *Cincinnati*—Avondale, 170; Cincinnati 2d sab-sch, 25; — 3d, 25; — 7th, 172 25; — sab-sch, 25; — 2d German, 5; — Walnut Hills, 799 33; Clifton, 25; — sab-sch, 28 81; Elmwood Place, 3; Glendale, 69; Lebanon, 26; Loveland, 39 78; Monroe, 20; Morrow, 26 20; — sab-sch, 5 08; New Richmond, 17; Wyoming sab-sch, 50. *Cleveland*—Akron, 8; Cleveland 1st, Mrs. Julia Stone, 1,000; — 2d, 1 06; — Case Avenue, 96; — North, 10; — sab-sch, 66; — Wilson Avenue, 40; — Woodland Avenue, "Unknown Friend for Africa," 10; Gullford, 80; Kingsville, 6 15; — Woodland Avenue, King's Daughters and Sons' sal'y of J. J. Walsh, 12; — support of D. L. Gifford, 250; Parma, 8; South New Lyme, 5. *Columbus*—Circleville, 50; Columbus 1st, 500. *Dayton*—Clifton, 50 63; Collinsville, 7 77; Dayton 4th, 63 75; — 3d Street, 5 47; — sab-sch, 20; — Park, 53 57; Greenville, 37; New Jersey, 8 60; Oxford, 7; Piqua, 83 85; Somerville, 5; Springfield 2d, 63 43; Xenia Y. P. S. C. E., for Robert Irwin, 2 05. *Huron*—Fremont, 60; — sab-sch, 15. *Lima*—Bluffton, 7 28; Delphos, 5; Findlay, 75; — Y. P. S. C. E., 4 50; Leipsic, 7 75; Lima 1st, 46 04; Rockport, 5 15; Sidney, 31 33; — sab-sch, 15. *Mahoning*—Canton, 85 89; Concord, 7 30; East Palestine, 11; Lectoria, 10; Massillon, 1; Niles, 10; Salem, 23; Youngstown 1st, 96 01. *Marion*—Delaware, 170; — sab-sch, 116; Jerome, 3; Marion, 35; — sab-sch, 36 57; Marysville Y. P. S. C. E., 6 77; Ostrander, 31; Providence, 1. *Maumee*—Bowling Green sab-sch, 20 35; Bryan Y. P. S. C. E., 3 75; Defiance, 19 14;

Delta, 10; Grand Rapids, 5; Mount Salem, 5; Paulding, 2; Toledo, 1st German, 3; — sab-sch, 2; — 3d, 18 07; West Union, 6. *Portsmouth*—Eckmansville, 11 20; Georgetown, 5; Ironton, 7; Jackson, 13 10; Portsmouth 1st sab-sch, 12 33; — 2d, 116 55; — German, 8; West Union, 5; Winchester, 6. *St. Clairsville*—Bannock, 7; Barnesville, 20; Bethel, 15; Mount Pleasant, 15 59; New Athens, 15 40; Wheeling Valley, 6 75. *Steubenville*—Bethel, 25; Bloomfield, 5; Buchanan Chapel, 5; Centre Unity sab-sch, 4; Cross Creek, 16; East Springfield, 4 20; Linton, 5 80; New Cumberland sab-sch, 8; Oak Ridge, 6; Ridge, 6; Sallsville, 11; Steubenville 2d, 100; — sab-sch, 154 73; Wellsville, 101; Yellow Creek, 6. *Wooster*—Apple Creek, 25; — sab-sch, 15; Ashland Y. P. S. C. E., 20; Bethel, 4; Blooming Grove, 4; Congress sab-sch, 2 50; Creston sab-sch, 10 50; Fredericksburgh for Tabriz, 71 50; Holmesville, 6; Mansfield, 38; Orange, 13; Wayne, 10 90; Wooster 1st, 118 13; — sab-sch, 11 92; — Westminster, 91 67; Rev. T. A. Shaver, 2 50. *Zanesville*—Homer, 12 15; Jefferson, 16; Keene, 26; New Concord, 4; Norwich, 5; Oakfield, 1 90; Renville, 3 20; Warsaw, 12; Zanesville 2d sab-sch for school at Marmarita, 25; Rev. J. E. McGee, 18. 7,822 12 **PACIFIC**—*Benicia*—Arcata, 15; Big Valley, 6; Fulton, 13; Lakeport, 43; Petaluma, 6; Two Rocks, 10. *Los Angeles*—Anahelm, 13; Azusa, 3; Colton, 13; Coronado Graham Memorial, 40; El Monte, 6; Fullerton, 5 15; Los Angeles Spanish, 24; — Welsh, 5; Inglewood, 5 60; Los Nietos Spanish, 2; Monticeto sab-sch, 8 39; Orange, 27 40; Redlands, 255; Riverside Calvary, 17 25; San Geronimo, 6 66; Santa Ana, 15 65; Santa Monica, 9 40; Santa Paula, 8 25; San Gabriel Spanish, 3; Palma, 15. *Sacramento*—Carson City L. M. S., 5; — Y. P. S. C. E., 8; Colusa, 24; Davisville, 7 50; Elk Grove, 2; Elko, 7 20; Red Bluff, 5; Carlin, 4 45. *San Francisco*—Oakland 1st, 400; — Centennial, 40 25; San Francisco Calvary, 108 45; — Central Tabernacle, 6; — Trinity, 68 45; West Berkeley, 3; — sab-sch, 2. *San Jose*—Cayucos "Ladies," 28 40; Centerville, 5 75; San Jose, 152 60; Santa Clara, 13. *Stockton*—Columbia, 2; Sonora, 10. 1,465 80 **PENNSYLVANIA**—*Allegheny*—Allegheny 2d, 18; — Central, 76 58; — McClure Avenue, 278 98; — sab-sch, 15; — S. P. Harbison, 1,500; — North, 511 09; Bakerstown, 19 60; — sab-sch, 25 50; Beaver, 59; Glenfield, 5 25; Highlands, 10; Hoboken, 6 26; Pine Creek 2d, 12; Pleasant Hill, 4; Sewickly, 438 67; — sab-sch, 648 80; Sharpsburgh, 49 65; Vanport, 3 35. *Blairsville*—Braddock, 54 10; — sab-sch, 8 25; Cross Roads, 11; — sab-sch, 8; Ebensburg, 8; Fairfield, 69 44; Laird, 10; Manor, 12; New Alexandria, 38 38; — sab-sch, 9 73; Parnassus Y. P. S. C. E., 10; Plum Creek, 14; — sab-sch, 12 14; — Y. P. S. C. E., 4. *Butler*—Allegheny, 12; Butler sab-sch, 30; Concord sab-sch, 34 12; Fairview, 6; Jefferson Centre, 5; Martinsburgh, 12; New Salem, 13; North Washington, 19; Petrolia, 1; Scrub Grass sab-sch, 14 07. *Carlisle*—Big Spring sab-sch, 60; Carlisle 1st, 69 04; — 2d, 221 22; — sab-sch, 81 30; Gettysburgh, 1,000; Green Hill, 5; Harrisburgh Market Square, Y. P. S. C. E. Boat for Fulton, 75; Pine St., 329 24; Monaghan sab-sch, 10 50; Rocky Spring, 8; Saint Thomas, 6 75; Steelton 1st, 55; Waynesboro, 37; Lebanon 4th St. Y. P. S. C. E., 16 50; — Junior Y. P. S. C. E., 4 01; James Coleman Memorial sab-sch, 22. *Chester*—Bryn Mawr Y. P. S. C. E., support of W. A. Carrington, 30; Charlestown, 8; Chester 1st, 30; — 2d, 5; — 3d, 5; Coatesville, 22 26; Fagg's Manor, 63; Marple, 1; Media, 250; Middletown, 27 67; — Y. P. S. C. E., 1 43; New London, 45; Pennington 1st, 20; Phoenixville, 15; Upper Octorara, 25; West Chester 1st, 62 58; — Y. P. S. C. E., 12 35; — 2d, 1. *Clarion*—Beech Woods Pine Grove Y. P. S. C. E., 8; Edenburg, 25; — sab-sch, 6; Leatherwood, 8; Marionville, 13 40; New Bethlehem, 10; New Rehoboth, 6; Punxsutawney, 17 78; Wilcox, 2 38; Johnsbury, 2; Sugar Hill, 2 65. *Erie*—Bradford, 63 12; Cochranton, 4; Cool Spring, 9 26; Fairview, 5 50; — Y. P. S. C. E., 1; Georgetown, 2; Greenville sab-sch, 9 20; Mercer 2d, 47; Milledgeville, 4; New Lebanon, 3; Salem, 2; Sandy Lake, 6; — sab-sch, 8. *Huntingdon*—Alexandria, 218; Altoona 2d Y. P. S. C. E., 12 80; Bald Eagle, 10; Allensville sab-sch, 24 61; Bellefonte, 20; Curwensville sab-sch, 9; East Kishacoquillas, 64; Everett, 7; Huntingdon, 127 40; Lewis-ton, 15; — Y. P. S. C. E., 19; — Y. P. S. C. E., sal'y W. A. Carrington, 20; Mann's Choice, 2; Peru, 5; Phillipsburgh, 40 66; Saxton, 2; Shellsburgh, 7; Shireysburgh, 13; Sinking Valley Y. P. S. C. E., support of Jno. A. Silsby, 16 75; Upper Tuscarora, 10; — sab-sch, 4 26; West Kishacoquillas, 113 36; State College, 18 22. *Kittanning*—Atwood, 2; Bethel, 9; Freeport, 46 36; Indiana sab-sch, 75; Kittanning 1st, 164; Midway, 2; Sradar's Grove, 25 50; — sab-sch, 13; Tunnelton, 3; Union, 7 70. *Lackawanna*—Athens, 15; Bennett, 3; — sab-sch, 1; Carbondale, support J. A. Fitch, 38 29; Elmhurst Y. P. S. C. E., 1 18; Honesdale, 436 54; Kingston sab-sch, 25; Langciety, 68; — Y. P. S. C. E., 47; Montroeton, 10; — sab-sch, 4 50; Montrose, 30; — sab-sch, 77 86; Mountain Top, 5; Orwell, 1;

Pittston, 127 50; — sab-sch, 15 35; — Mission Band, 50; Scranton 1st Mission sab-sch, 67 50; — Green Ridge Avenue, sal'y of Dr. Johnson, 100; Sugar Notch, 5; Towanda, 170 77; — sab-sch, 88; Wyalusing 1st, 35. *Lehigh*—Easton Brainard, 9 89; Ferndale L. Aid Soc'y, 12; Mahanoy City, 14 54; Portland sab-sch, 5; Reading 1st sab-sch, 52; Shawnee Y. P. S. C. E., 3; South Bethlehem, 24 54; South Easton, 3 75; Stroudsburg, 10; Upper Lehigh, 39 24; White Haven Y. P. S. C. E., 17; Rev. A. M. Lowrie, 10. *Northumberland*—Beech Creek, 2 75; Briar Creek, 6; Buffalo, 39; Emporium, 1; Great Island, 118; Grove, 122; — sab-sch, 26; Hartleton, 7; Lewisburgh, 129 50; Mahoning, 101 18; Milton, 114; Mount Carmel, 11 88; Orangeville, 14 20; Raven Creek, 1; Renovo, 20; — sab-sch, 20; Washington sab-sch, 10; — Allenwood sab-sch, 10; Williamsport, 150; — sab-sch, 75; — 2d, 48 77; — 3d, 17 87. *Philadelphia*—Philadelphia 1st for Oromiah College, 500; — Tabernacle, 10; — Walnut Street, 449 07. *Philadelphia Central*—Philadelphia Arch Street, 1,063 81; — Carmel German, 2; — Columbia Avenue, 4 75; — sab-sch, 40; — Gaston sab-sch, 24 26; — Kensington sab-sch, 30; — North, 23 24; — Oxford, 380 44; — Zion German, 4. *Philadelphia North*—Carmel, 3; Doylestown sab-sch, 7 26; Frankford, 35 13; Germantown Market Square sab-sch, 25; Hermon "Thank Offering," 100; Nesaminy of Warminster, 8 11; Lawndale, 2; Norristown 1st sab-sch, 160 47. *Pittsburgh*—Cannonsburgh 1st sab-sch, 11 51; Chartiers, 49 50; Duquesne, 12; Forest Grove, 34; — sab-sch, 16; Hazelwood, 74 23; — sab-sch X-mas, 14 45; Hebron, 57 63; Homestead, 44; Knoxville, 9 20; McKee's Rocks, 9 26; Monongahela City, 200; Montours, 7; Mount Carmel, 10; Pittsburgh 1st, 40; — "J. F. B.," 15; — sab-sch, 5; — 2d, 43 39; — 4th Y. P. S. C. E., 10; — 6th, 41 83; — sab-sch, 15 81; — — sab-sch Education of Chinese Boy, 35; — J. B. Patterson Band, support of Lin Tas Ching, 35; — Bellefield, 95 27; — East Liberty, 1,109; — sab-sch, 274 38; — — sab-sch for Arcadio Morales, 50; — — Med-al Missionary in Ningpo, 60; — Park Avenue, 90; — Shady Side, 555 50; Raccoon, 72; — sab-sch, 17 73; Sharon, 70; West Elizabeth, 12; Ingram, 16; Lawrenceville, 61 14; Charleroi, 14; Finleyville, 16; Pittsburgh Covenant, 12. *Redstone*—Connellsville, 67 50; — sab-sch, 8 67; Dawson, 3 65; Little Redstone Y. P. S. C. E., salary of Robert Irwin, 7 50; Mount Pleasant, 33; New Providence, 6; Rehoboth, 24; Sewickley sab-sch X-mas, 2; Tyrone, 3 68; West Newton, 137 20; Pleasant Unity, 12 60; — sab-sch, 5; Sutersville, 5. *Shenango*—Clarksville, 46; Slippery Rock sab-sch, 9; Wampum, 13 20; Moravia, 12 55. *Washington*—Burgetstown, 22 50; Cross Roads, 10; East Buffalo, 53 25; Lower Ten Mile, 6 50; Upper Buffalo, 110; — sab-sch, 5 16; Upper Ten Mile, 26; West Union, 6; — sab-sch, 10. *Wellsboro*—Antrim, 5. *Westminster*—Cedar Grove, 10; Chancelord Mission Band X-mas, 3 50; Donegal, 13; Lancaster 1st, 27; Leacock, 24 25; sab-sch, 4 61; Little Britain, 15; — Y. P. S. C. E., 5; New Harmony, 2 78; Slate Ridge, 10; — sab-sch, 8 33; Stewartstown, 23; Union, 10; Wrightsville, 10; — sab-sch, 10. *West Virginia*—Buckhannon, 6 40. 17,783 33

SOUTH DAKOTA.—Aberdeen—Leola, 1 23; — White School House, 2 58; Pembroke, 2 17. *Central Dakota*—Blunt, 4 30; Huron, 42 40; Miller, 10; Pierre, 9; St. Lawrence, 5; Volga, 8 50; — sab-sch, 8 50. *Dakota*—Good Will, 3 50; — Rev. M. N. Adams, 5. *Southern Dakota*—Bridgewater sab-sch, 10; Hope Chapel, 25; Mitchell, 10; Parker, 25; Parkston, 2; White Lake, 4; Turner Co. 1st German, 11. 189 20

TENNESSEE.—Holston—Greenville, 82; Jonesboro, 34 47; Mount Bethel sab-sch, 7 50; Harriman, 5. *Kingston*—Chattanooga 2d, 23 76. *Union*—Caledonia, 8; Knoxville 2d, 79 05; Mt. Zion, 2; New Market, 6; Rockford, 3. 250 78

TEXAS.—Austin—Austin 1st, 71 60; Galveston German St. Paul's, 2; New Orleans Immanuel, 23 24; San Antonio Madison Square, 23 40; Taylor, 12 25. *North Texas*—Archer, 80 cts; Bowie, 4; Henrietta, 11; Jacksboro, 7; Throckmorton, 2. *Trinity*—Dallas Exposition Park, 2. 158 29

UTAH.—Montana—Bozeman, 55 50. *Utah*—Evanston Y. P. S. C. E., support of W. J. Drummond, 12; Mount Pleasant, 10; Nephi, 1; Smithfield, 1 50; Hyrum, 50 cts; Mendon, 6. *Wood River*—Centennial, Mrs. Allen, 5; Malad, 10. 102 15

WASHINGTON.—Alaska—Northern Light, 3. *Olympia*—Montesano, 19 10; South Bend, 5; Wynocche, 3. *Puget Sound*—Port Townsend, 1; Anacostes Westminster, 3. *Spokane*—Cosur d'Alene, 4. *Walla Walla*—Prescott, 2; Walla Walla, 10. 50 10

WISCONSIN.—Chippewa—Phillips, 10 10. *La Crosse*—La Crosse 1st, 9 14; — sab-sch, 3 81. *Lake Superior*—Escanaba, 20; Ford River, 19 29; Ishpeming, 33 43; — Y. P. S. C. E., 10 76; Pickford, 2; St. Ignace, 11; — sab-sch, 4. *Madison*—Beloit 1st, 25 47; Brodhead, 3; Cottage Grove, 2; Janesville 1st, 40; Madison German St. Paul's, 1 50; Platteville German, 7 85; Reedsburg, 15. *Milwaukee*—Manitowoc 1st, 5; Milwaukee Perseverance, 30; — West-ster, 15 56; — — Rev. R. M. H., 20; Mayville Y. P. S.

C. E., 7 20; Oostburg, 15; Ottawa, 2 49. *Winnebago*—Rural Y. P. S. C. E., 1 40; West Merrill Y. P. S. C. E., 2 20; Florence, 18 28. 325 48

WOMAN'S BOARDS.

Woman's Board of New York, 15,983 77; Woman's Board of Northern New York, 595; Woman's Board of Southwest, 6 50; Woman's Board of Northwest, 20,486 37; Woman's Board of Philadelphia, 12,674 98; Occidental Board, 31 15. \$ 49,777 77

LEGACIES.

Estate of Mary M. Martin, dec'd, 2 640 22; Estate of Mary A. Monahan, dec'd, 3,378 90; Estate of Elizabeth Whiteright Stuart, dec'd, 8,000; Estate of Mrs. Jane Bradley, dec'd, 10,000; Estate of Alice H. Lowrie, dec'd, 650; Estate of Mrs. Maria Harris, dec'd, 475; Estate of O. F. Davis, dec'd, 1,621 53; Estate of Mrs. S. J. Morrison, dec'd, 1,000; Estate of Mrs. Nancy Wells, dec'd, 500; A. Eberhart, 1,000. 29,065 75

MISCELLANEOUS.

Miss Susan French, Goldfield, Ia., 5; "Anonymous," Synod of Penna., 1,000; Cedar Grove sab-sch, Princeton N. J., for Dr. Vinton's work in Korea, 10; Rev. Sam'l Ward, Emporia, Kas., 2; Rev. W. H. Jeffers, D. D., LL. D., 40; "E. C. R.," 5; "F. M.," Cincinnati, Ohio, 5; D. C. Kuhn, Pittsburgh, Pa., for native preacher in India, 75; A. W. Parker, Brooklyn, salary of Miss A. M. Jefferson, 250; F. L. Janeway, New York, 1,200; Mary A. Loomis, Makanda, Ill., 10; Jno. Way, Jr., Sewickley, Pa., 100; Jno. D. Thompson, Los Angeles, 1,000; Geo. H. Webb, Rome, Ohio, 6; Rev. D. McLaurin, Brooklyn, N. Y., 10; Sam'l B. Turner, Quincy, Ill., 100; Rev. Heber H. Beadle, Bridgeton, N. J., 60; M. M. Lyon, N. Y., 50; Helen C. Swift, Ypsilanti, Mich., support of Jno. Jolly, India, 423; A friend, Dubuque, Ia., 5; "Tithe Payer," Pittsburgh, Pa., 4 50; "Thank off'g," Scranton, Pa., 100; Thos. J. Shepperd, D. D., 30; Mrs. D. E. Turney, Circleville, O., 100; Rev. H. R. Benson, 2; "A friend," 100; "From a friend," 25; J. L. Taylor, Cleveland, O., support of Rev. A. E. Street, 600; Rev. E. P. Dunlap, 15; "A friend," Fon du Lac, Wis., 9; "C. S. P.," 35; Mrs. Geo. H. Mellin, 5; Mrs. F. B. Henry, 50; Rev. James S. Dennis, D. D., building at Zahleh, 500; C. Arbutnot, Pittsburgh, 1,000; E. N. Y., Reformed Church for Korea, 3; Miss L. R. Martin, New York, 25; "Cash," 1; "M. M.," 25; Rev. E. Thompson and wife, 5; C. F. Richmond, El Paso Texas, 10; Two Friends, 50; Rev. Seeley Wood, 50; Albert Lea College, 23 23; J. H. Boggs, Phila., 5; A Friend, 5; E. M. Morse, 46; Susan Morse, 10; A Friend, 40; "A Friend," 1,000; A Friend of the cause, 10; Rev. Geo. E. Bicknell, 5; J. Petermeyer, 10; "A retired clergyman," 5; Y. M. and Y. W. C. A. of Parson's College, salary of W. G. McClure, 87 40; "C. Penna.," 22; Rev. W. L. Tarbet and wife, 5 60; Miss Mollie Clements, 5; "J. B. H.," 15; Rev. H. F. Scholl, 9; Rosa Stannus, Wash., 5; "H. F. F.," 10; W. J. McIndoe, N. Y. City, 50; A. D. A. Miller, 50; "Substitute" for Native preacher in North China, 30; James Robertson, Constantia, N. Y., 50; Trustees of General Assembly, 637 23; James Harris, Bellefonte, Pa., for Ningpo School, 50; Missionary Fund of Wooster University salary of Henry Forman, 125; L. C. McElroy, Forestport, N. Y., 5; "Through the Christian Steward," 10 60; Mrs. M. E. T. Jacke, Claremore, Ind. Territory, 5; Mrs. Henry Kendall, 10; "A Steward," 6 25; "G. L. K.," 10; Rev. W. A. Niles, D. D., and wife, 25; Rev. W. H. Robinson, Chilli Copalpo sab-sch X-mas, 9; "A Right Hand," 30; Rev. E. W. McDowell, 8 25; For Tripoli Chapel, Worristown South sab-sch, 200; Mrs. W. E. Dodge, N. Y., 500; Misses Talcott, Morristown, N. J., 1,235; Synod of N. Y., 1,000; Rev. H. Loomis, 50; For Buildings at Lapoon, N. J. McCorm-shay, 5; Mrs. E. W. Hildreth, 10. \$ 12,579 05
Total receipts during March, 1892. 164,093 24
Total receipts from May 1, 1891 to March 31, 1892. 672,194 29
Total receipts from May 1, 1890 to March 31, 1891. 651,887 95

WILLIAM DOLLER, JR., Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1892.

ATLANTIC.—*East Florida*—Green Cove Springs, 5. *McClelland*—Mattoon, 1. *South Florida*—Eustis, 5; Winter Haven, 5. 16 00

BALTIMORE.—*Baltimore*—Baltimore 1st (sab-sch, 25), 685; — 2d, 46 28; — La Fayette Square, add'l, 1 50; — Madison Street, 3; — Westminster, 42 60; Bel Air, 8; Cumberland 1st, 20; Ellicott City, 7 95; Govanstown, 10 04; Granite, 90 cts; Lonaconing, 7; Mount Paran, 90 cts; New Windsor, 1 80; The Grove, 7 51. *New Castle*—Chesapeake City, 12; Christiana, 1; Red Clay Creek, 8 59; Rehoboth (Md.), 6; White Clay Creek, 9 14; Wicomico, 12 81; Wilmington 1st, 6 96; — Central, 59 53; — Olivet, 2. *Washington City*—Georgetown West Street, 75; Hyattsville, 1 90; Washington City 15th Street, 10; — Assembly, 23; — Gurley Memorial, 11 05; — Metropolitan, 15; — New York Avenue (500 For P. A.), 521 50; — North, 8. 1,560 45

CATAWBA.—*Cape Fear*—Raleigh Davy Street, 1. *Catawba*—Lloyd's, 20 cts; New Hope, 3 cts. *South Virginia*—Albright, 1; Holbrook Street, 1. *Yadkin*—Durham, 1; Freedom, 1; Germantown, 2; Logan, 1; New Centre, 1 04; Wilson 2d, 1. 10 27

COLORADO.—*Boulder*—Valmont, 23 cts. *Denver*—Denver Central, 49 29; — Highland Park, 7; South Denver 1st, 50 cts. *Gunnison*—Delta, 5. *Pueblo*—Antonito, 1; Canon City 1st, 26; Clinchero, 1; Costilla, 4; Durango, 5; La Luz, 1; Pueblo 1st, 3 59; Silver Cliff, 1. 103 61

ILLINOIS.—*Alton*—Alton 1st (sab-sch, 3 60), 20; Belleville, 5; Greenfield, 5; Virden, 5. *Bloomington*—Hoopeston 1st, 10; Monticello, 3; Prairie View, 3; Urbana, 5. *Cairo*—Anna, 1 50; Carbondale, 11; Centralia (sab-sch, 1 80), 11 80; Flora, 3 25; Metropolis, 3 50; Mount Carmel, 5; Tamaroa, 10. *Chicago*—Brookline, 3 68; Cabery, 5; Chicago 1st, add'l, 63 30; — 2d, 80; — 3d sab-sch, 12 50; — 8th, 19 02; — 9th, 3; — Central Park, 10; — Grace, 1; — Holland, 5; — Olivet, 3; Highland Park, 23 36; Joliet 1st, 10; La Grange, 1; South Chicago 1st, 5 25; Wheeling Zion German, 5. *Freeport*—Cedarville, 2 93; Freeport 2d, 13; Linn and Hebron, 20; Rockford Westminster, 7 63; Zion German, 5. *Mattoon*—Arcola, add'l, 3; Bethel, 5; Kansas, 3; Morrisonville, 2. *Ottawa*—Aurora 1st, add'l, 1; Morris, 7; Ottawa 1st, 5; Sandwich, 6. *Peoria*—Ipava, 15 50; Peoria 2d, 134 91; — Calvary, 6. *Rock River*—Alexis, 6; Fulton, 10; Rock Island Broadway, add'l, 6 50; — Central (sab-sch, 3 78), 23 37; Spring Valley, 1. *Schuyler*—Bushnell, 6; Clayton 1st, 3; Hersman, 15; Kirkwood, 3; Salem German, 5. *Springfield*—Brush Creek, 3; Decatur 1st, 20; Farmington, 6; Jacksonville Westminster, 41 50; Maros, 5; Petersburg, 11 30; Pisgah, 1 05; Springfield 2d, 5; Unity, 1 50. 773 40

INDIANA.—*Crawfordsville*—Attica, 2; Darlington, 3 60; Hopewell, 2; Lexington, 13; Montezuma, 1. *Fort Wayne*—Elkhart, 12. *Indianapolis*—Indianapolis 1st, 65 25; — 6th, 10 55; — Tabernacle, 66. *Logansport*—Bethlehem, 9 10; Logansport 1st, 8 80; Monticello, 10; Valparaiso, 7 55. *Muncie*—Hartford City, 5; Kokomo, 3; Marion, 5; New Cumberland, 7; Noblesville, 5; Peru 1st, 16 13; Wabash, 75 51; Winchester, 8. *New Albany*—Browns town, 11 50; Madison 1st, 5 80; New Albany 2d, 27 50; Pleasant Township, 3 60; Seymour 1st, 7 40. *Vincennes*—Spencer, 2. *White Water*—Ebenezer, 2; Hopewell, 1; Lawrenceburg 1st, 21 06; Lewisville, 3; Rising Sun, 3; Shelbyville 1st, 39 07; Sparta, 1. 453 41

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 2; Fort Gibson, 1; Pleasant Valley, 90 cts. *Muscogee*—Muscogee, 5; Wewoka, 5. 13 90

IOWA.—*Cedar Rapids*—Blairtown, 18 85; Lyons, 3 40; Scotch Grove, 3. *Council Bluffs*—Audubon, 10; Brooks, 2; Creston, 7 90; Lenox, 3 42; Menlo, 4; Missouli Valley, 3; Nodaway, 3; Shelby, 3. *Des Moines*—Des Moines Westminster, 3 30; Earlham, 5; East Des Moines, 20 65; Oakaloo 1st, 4 40; Winterset, 20 75. *Dubuque*—Centretown German, 1; Coggon Zion, 4; Dubuque 2d, 25; — 3d, 3; Dyersville German, 1; Independence 1st, 22 93; — German, 3; Oelwein 1st, 1. *Fort Dodge*—Fort Dodge 1st (sab-sch, 3 46), 17 29; Glidden, 5; Rockwell City, 1; Rolf 2d, 3 15. *Iowa*—Bloomfield, 1; Keokuk Westminster, 14 32; Mediapolis, 4; Middletown, 45 cts; West Point, 11 50. *Iowa City*—Lafayette, 3; Malcom, 3; Muscatine 1st, 19; Sugar Creek, 2; Washington, 6 29; West Liberty, 6; Wilton, 13. *Sioux City*—Battle Creek, 2; Ida Grove, 15; Odebolt, 5; Vall, 5 51; Storm Lake, 1; Sanborn, 3. *Waterloo*—Applington, 3; Cedar Valley, 3; Clarksville, 5; East Friesland German, 10; Greene, 4 90; Holland German, 17; Kamrar German, 6; Marshalltown, 10; Morrison, 8. 899 10

KANSAS.—*Emporia*—Clear Water, 3; Council Grove, 24; El Paso, 4 65; Lyndon, 5 39; Union 1st, 5; Wellington 1st, 11. *Highland*—Corning, 4; Horton 1st, 2 27; Marysville, 3; Nortonville, 4 15; Vermillion, 3. *Larned*—Arlington, 3; Hutchinson 1st, 30; McPherson, 24. *Neosho*—Carlyle, 70 cts; Columbus, 3; Fredonia, 5 25; Neosho Falls, 2 75;

Osawatomie, 1; Ottawa 1st, 12 35. *Osborne*—Hays City, 7 18; Osborne, 5. *Solomon*—Bernard Tab. (Milo), 2; Belle ville, 6; Delphos, 3; Dillon, 6 50; Lincoln, 3; Wilson 1st, 2. *Topeka*—Oak Hill, 1; Olathe, 3; Oakaloo 2; Riley Centre German, 3; Topeka 2d, 8. 186 21

KENTUCKY.—*Ebenezer*—Ashland 1st, 31 70; Ebenezer, 5; Greenup, 8; Mount Sterling 1st, 10 30; Sharpburg sab-sch, 1. *Louisville*—Louisville 4th, 4; — Olivet, 4; Owensboro 1st, 62; Plum Creek, 2. *Transylvania*—Harrodsburg, 6 90; Richmond 2d, 10. 144 90

MICHIGAN.—*Detroit*—Detroit 1st sab-sch, 25; — 3d Avenue, 5; — Fort Street, 231 23; Howell 1st, 10; Marine City 1st, 3 09; Milford Cong'l and Pres., 5; Saline 1st, 7 50; Ypsilanti, 8 07. *Flint*—Gaines, 3; Mariette 1st, 9. *Grand Rapids*—Grand Rapids 1st, 22. *Kalamazoo*—Kalamazoo 1st, 45 33; Kendall, 5. *Lansing*—Jackson 1st, 6; Mason 1st, 20; Onelda, 3. *Monroe*—Coldwater, 6 09. *Petokey*—Harbor Springs 1st sab-sch, primary class, 4; Mackinaw City, 2. *Saginaw*—Alma, 5; Bad Axe 1st, 3. 473 30

MINNESOTA.—*Duluth*—Brainerd, 2; Duluth 1st, 50. *Mankato*—Amboy, 4; Blue Earth City, 5; Delhi, 7; Jackson, 1; Lake Crystal, 3; Mankato, 25 23; Tracy, 4. *Red River*—Crookston, 9; Fergus Falls 1st, 78 cts; Maine, 2. *St. Paul*—Crystal Bay, 2; Long Lake, 2; Minneapolis Stewart, 14 78; — Westminster, 105 39; North St. Paul, 3; St. Paul Central, 15 64; — Goodrich Avenue, 2; — Knox, 2; Warrendale, 2. *Winona*—Albert Lea, 15 63; Frank Hill German, 2; Winona 1st, 20 90; — German, 2. 303 43

MISSOURI.—*Kansas City*—Brownington, 2; Deepwater, 7; Jefferson City, 7 72; Kansas City 6th, 20; Sedalia Broadway, 35; Sharon, 3 46; Tipton, 1. *Ozark*—Carthage Westminster, 15 30; Mount Vernon, 4; Ozark Prairie, 1; Springfield 2d, 2 25. *Palmyra*—Hannibal 1st, 40; Knox City, 2; Milan, 1; Moberly 1st, 7; Newark, 1; New Providence, 2; Pleasant Prairie, 2; Wilson, 1. *Platte*—Akron, 1; Hamilton, 11; Martinsville, 1. *St. Louis*—Cuba, 4; De Soto, 3; Kirkwood, 9 85; Salem 1st, 2; St. Louis 2d, 100; — 1st German, 5; — Carondelet, 21 80; — North, 10; — Washington and Compton Avenue, add'l, 50; — West, 30 58. 403 96

NEBRASKA.—*Hastings*—Beaver City, 2; Bloomington, 1 50; Hansen, 3 20; Hastings 1st, 9 85; Mount Pleasant German, 5; Rosemont, 3. *Kearney*—Grand Island, 3; North Platte 1st, 10; St. Edwards, 3. *Nebraska City*—Burchard, 4; Falls City, 1 67; Little Salt, 1; Raymond, 3; Seward, 7; Staplehurst, 2; Tamora, 2. *Nebraska*—Cleveland, 1 50; Ponca 1st, 15; Winnebago Indian, 5. *Omaha*—Bellevue, 16; Bethlehem, 1; Craig, 10 37; Grandview, 1; Plymouth, 1; South Omaha, 2; Webster, 1. 114 99

NEW JERSEY.—*Corisco*—Batanga, 8; Benita, 10; Gaboon, 4. *Elizabeth*—Bayonne City, 25; Connecticut Farms, 10; Lamington sab-sch, 15 89; Lower Valley, 15; Plainfield Hope Chapel, 3; Rahway 1st, 20; Roselle, 10 98; Springfield, 36. *Jersey City*—Englewood, 15; Hackensack 1st, 7; Paterson 1st, 31; — 1st German, 5; — 2d, 129 60; — Broadway German (sab-sch, 1), 6; — Redeemer, 60; — Westminster, 2; West Milford, 2. *Monmouth*—Allentown, 20; Barnegat, 2; Bordentown 1st, 7 13; Columbus, 6 23; Cranbury 1st, 30; — 2d, 5; Jamesburgh, 20; Keyport, 4; Manalapan, 2 77; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10. *Morris and Orange*—Chester (sab-sch, 2), 15; Dover, 73 52; — Welsh, 5; German Valley, 5; Hanover, 15; Madison, 6 75; Mine Hill, 5; Morristown South Street, 226 20; Parsippany, 7; Schooley's Mountain, 15; Succasunna, 10 20; Summit Central, 118 95. *Newark*—Montclair Trinity, 10; Newark 6th, 5; — 1st German, 20; — 2d German, 10; — 3d German, 10; — Bethany, 3; — High Street, 25 02; — Knox, 2; — Park, 14 27. *New Brunswick*—Dayton, 4 50; Frenchtown (sab-sch, 2), 8; Hopewell 1st, 5; Kingston, 25; Kingwood, 2; Kirkpatrick Memorial, 8; Milford, 23 37; New Brunswick 2d, 5; Pennington 1st, 5; Princeton 2nd, 11 40; Titusville, 5; Trenton 1st (chapel), 3; 3d (sab-sch, 7 15), 22 15. *Newton*—Branchville, 15; Danville, 4; Greenwich, 4; La Fayette, 5; Musconetcong Valley, 10; Wantage 2d, 9 18. *West Jersey*—Bridgeton 1st, 100; Camden 1st, 60; — 2d, 20; Deerfield, 20; Millville, 10; Osborn Memorial, 2; Tuckahoe, 2; Wenonah (sab-sch, 10), 25; Woodstown, 8. 1,553 96

NEW MEXICO.—*Arizona*—Pima 1st, 2. *Rio Grande*—Albuquerque 1st sab-sch, 5; — Spanish (2d), 4; Las Cruces 1st, 30 cts; Pajarito, 1; Socorro 1st, 1. *Santa Fe*—Santa Fe 1st, 2. 15 50

NEW YORK.—*Albany*—Albany 4th, 100; — 6th, 3; — Madison Avenue, 25; — State Street, 42 73; Bethany, 65 90; Bethlehem, 2; Gloversville 1st, 75 15; Hamilton Union, 3; Jefferson 1st, 1 50; Johnstown, 25; Sand Lake, 4 75; Stephentown, 3; Voorheesville, 3. *Binghamton*—Binghamton 1st, 79 24; — North, 10; Cortland, 12 80; Coventry 2d, 5 15; Marathon, 5 10; Union, 10. *Boston*—Boston 1st, 3 44; — Scotch, 5; Lawrence German, 10; Lonsdale, 1; owell, 5; Newburyport 1st, 22 50; Somerville Union

Square, 10; South Boston 4th, 15; South Ryegate 1st, 5; Woonsocket 1st, 2. *Brooklyn*—Brooklyn Ainslie Street, 5; —Fredenskirche, 6; —Prospect Heights, 15; —Ross Street, 58 50; —South 8d Street sab-sch, 25. *Buffalo*—Alden, 6; Buffalo 1st, 400; —Bethany, 25 30; —Calvary, 26 10; —Central, 173 13; —Westminster, 54 34; Ellicottville, 6; Gowanda, 3; Hamburg Lake Street, 1; Sherman, 40; Westfield 1st, 34 61. *Cayuga*—Auburn Calvary, 20; —Central, 6; Dryden 1st, 12; Genoa 1st, 12 15; —3d, 54 cts. *Champlain*—Beekmantown, 2; Belmont, 10. *Chemung*—Elmira 1st, 15; —Franklin Street, 2; Southport, 7. *Columbia*—Centerville, 1; Windham Centre, 21. *Genesee*—Attica, 37 33; Byron, 5. *Geneva*—Branchport, 1; Geneva North Y. L. M. S. (Dr. Hogarth), 5; Gorham, 8 31. *Hudson*—Clarkstown German, 3; Congers, 2; Denton, 5 25; Good Will, 1 53; Hempstead, 1 35; Hopewell, 10; Liberty, 3; Middletown 1st, 50; —2d, 2 77; Milford, 13; Monticello, 4; Mount Hope, 3; Nyack German, 2; Palisades, 10 05; South Centerville, 1 44; West Town, 10. *Long Island*—Sag Harbor 1st, 10 25; Selden, 1; Yaphank, 6. *Lyons*—Palmyra, 5 77; Sodus Centre, 2. *Nassau*—Hempstead Christ Church, 13 50; Newtown 1st, 50; Smithtown, 23 50. *New York*—New York 1st Union, 20; —5th Avenue, 5,594 91; —Bethany (sab-sch, 5), 12; —Central sab-sch, 20 77; —Christ, 19; —Madison Avenue, 104 99; —Madison Street German, 5; —Puritans, 37 14; —Rutgers Riverside, 261 75; —Scotch, 212 35; —Tremont 1st, 5; —West Farms, 3; —Zion German, 4. *Niagara*—Albion, 17; Lewiston, 5; Lockport 1st, 21; Wilson 1st, 2 17. *Osteo*—Delhi 1st, 25; —2d, 35 67; Stamford, 20. *Rochester*—Avon Central, 2; Brighton, 10 77; Caledonia 1st, 5 62; Groveland 8 73; Nunda, 10; Ogden Centre, 1 40; Rochester 1st, 163 50; —4th, 17; —Calvary, 3; —Central, 10; —Memorial 3; —St. Peter's, 40; Springwater, 2. *St. Lawrence*—Oswegatchie 1st, 12; Sackett's Harbor (Capt. A. B. MacGowan), 10; Waddington, 25 63; Watertown Stone Street, 10. *Steuben*—Arkport, 1 19; Bath, 40; Campbell 1st, 10; Cuba, 19 73; Hammondport, 5; Jasper 1st, 4 61; Pulney, 2. *Syracuse*—Baldwinsville, 4; East Syracuse, 5; Fulton, 15; Hannibal, 5; Marcellus, 11; Mexico 1st, 18; Oswego Grace, 41 66; Whitelaw, 2. *Troy*—Brunswick, 8 45; Glens Falls, 71 93; Hebron, 3; Melrose, 3; Pittstown, 2; Schaghticoke, 2; Troy 1st, 56 46; —2d sab-sch, 25; Waterford 1st, 8 51. *Utica*—Little Falls 1st, 14. *Westchester*—Croton Falls, 2; Huguenot Memorial, 95; Mt. Kisco, 15; Port Chester, 5; South East, 7; Yonkers Day Spring, 15. 7,154 33

NORTH DAKOTA.—Bismarck—Bismarck 1st, 5. *Fargo*—Lisbon 1st, 3 10; Sheldon, 4. *Pembina*—Arvilla, 8 50; Inkster, 3 50. *Pembina*, 3. 31 20

OHIO.—Athens—Athens 1st sab-sch, 4; Guysville, 2; Nelsonville, 25 52; New Matamoras, 5; Pomeroy 1st, 5 50. *Bellefontaine*—Bellefontaine 1st, 7 05; DeGraff, 9 03; Kenton, 17 61. *Chillicothe*—Chillicothe 1st, 28 79; —3d, 6; Greenfield 1st, 14 55; Hillsboro add'l, 5; Wilmington, 2. *Cincinnati*—Cincinnati 2d German, 2; Elmwood Place, 2; Lebanon 1st, 21; Montgomery, 11; Morrow 1st, 37; New Richmond, 3; Norwood, 3; Somerset sab-sch, 2; Wyoming sab-sch, 25. *Cleveland*—Ashland 1st, 9 34; Cleveland 1st, 117 23; —Geckwith add'l, 2; Case Avenue, 16; —Miles Park, 14 60; —North sab-sch, 18; —Wilson Avenue, 11; Northfield, 5; Parma, 3; South New Lyme, 2. *Columbus*—Circleville sab-sch, 30; Lancaster, 8. *Dayton*—Camden, 1; Dayton 3d Street, 258; —Park, 57 53; —Riverside, 6 30; Eaton, 6; New Jersey, 1 80; Somerville, 3; Springfield 2d, 67 02. *Lima*—Findlay 1st, 50; Lima Main Street, 2; North Bethel, 3 67; Ottawa, 5; Van Wert, 12. *Mahoning*—Canfield, 10; Canton 1st, 34 61; East Palestine, 5; Niles, 6; Salem, 10; Youngstown 1st, 63 69. *Marietta*—Delaware, 25; Marion, 10. *Maumee*—Defiance, 11 65; Delta, 7; Mount Salem, 3; Paulding, 2; West Unity, 3. *Portsmouth*—Ironton, 18; Jackson, 6 40; Portsmouth German, 3; Winchester, 2. *St. Clairsville*—Bellair 1st, 7; Bethel, 4. *Steubenville*—Amsterdam, 10; Bloomfield, 2; Buchanan Chapel, 2; Carrollton, 14; Cross Creek, 5; Denison, 8; Harlem, 10; New Philadelphia sab-sch, 5; Oak Ridge, 4; Ridge, 2; Salineville 1st, 8. *Wooster*—Mansfield 1st, 31; Orange and Bethel, 6. *Zanesville*—Granville 1st, 13 77; Jefferson, 5; Keene, 9; New Concord, 1; Norwich, 1; Warsaw, 3; Zanesville Putnam, 35. 1,346 57

OREGON.—Southern Oregon—Ashland, 4. *Portland*—Oregon City 1st, 2; East Portland 1st, 8 53. *Willamette*—Albany 1st, 10; Yaquina Bay, 5. *East Oregon*—Grass Valley, 4 10; Pendleton 1st, 5; Enterprise, 45 cts. 39 08.

PACIFIC.—Bentley—Arcata, 6; Big Valley, 1; Lakeport, 5; Napa, 20; Petaluma 5; St. Helena, 22; Shilo, 2; Los Angeles—Azusa, 6; Ballard, 1; Calvary, 8; Colton, 12 60; Cucamonga, 4 50; Los Alamos, 3; Los Angeles Boyle Heights, 14; —Spanish, 2; —Welsh, 2; Los Nietos Spanish, 1; Los Olivos, 2; Monrovia, 1 35; Palms, 3; Pomona, 21 95; San Gabriel, 1; San Geronimo, 5; San Pedro, 5; Santa Monica, 3 15. *Oakland*—Danville, 3; North Temescal, 3. *Sacramento*—Chico, 15; Colusa, 6; Davisville, 3; Red Bluff, 5; Sacramento 14th Street, 4; Westminster Tre-

mont, 2. *San Francisco*—San Francisco Trinity, 18 6. *San Jose*—Pleasanton, 11 10; San Jose 2d, 7. *Stockton*—Columbia, 2; Merced 1st, 8; Sonoma, 4; Visalia 1st, 2. 245 33

PENNSYLVANIA.—Allegheny—Allegheny 1st German, 3; —Bethel, 7; —McClure Avenue, 53; —Providence, 66; Bull Creek, 8; Cross Roads, 2 32; Emsworth sab-sch association, 10; Sewickly add'l, 44 85. *Blairsville*—Ebensburgh 1st, 6; Murrysville, 9; Union, 2 03. *Butler*—Concord, 5 35; Fairview, 1; Harlansburgh, 5; Martinsburgh, 2; Mount Nebo, 4; Petrolia, 1; Prospect, 4 05; Scrub Grass, 10. *Carlisle*—Duncannon, 25; Green Castle, 11; Harrisburgh Elder Street, 1; Steelton 1st, 6; Waynesboro, 5 80. *Chester*—Christiana, 4 54; Darby Borough sab-sch, 11 60; Great Valley, 6 50; Lansdowne 1st sab-sch, 20; New London, 15; Phoenixville 1st, 4; Rutledge Calvary, 4 85; Toughkenamon, 1; Unionville, 1; West Chester 2d, 1. *Clarion*—Brookwayville, 7 70; Brookville, 17; Johnsonsburg, 55 cts; Leatherwood, 5; New Bethlehem, 5; Richardsville, 1 30; Wilcox, 65 cts. *Erie*—Atlantic 1st, 2; Belle Valley, 3; Concord, 1; Georgetown, 1; Mercer 1st, 14; New Lebanon, 2; Tideoute, 14; Union City, 14; Warren, 164 24; Waterloo, 1. *Huntingdon*—Altoona 2d, 56; Bald Eagle, 8; Birmingham, 18 50; Coalport, 3; Curwensville, 5; East Kishacoquillas, 15; Everett, 4; Irona, 5; Little Valley, 7 35; Mann's Choice, 1; Peru, 4; Pine Grove Mills sab-sch, 33 cts; Saxton, 2; Shellburg, 3; Sinking Creek, 1 04; Upper Tuscarora, 5. *Kittanning*—Atwood, 1; Bethel, 8; Bethesda, 4; Clinton, 2 80; Currie's Run, 10; East Union, 1 35; Gligal, 4; Glade Run, 10; Harmony, 8; Mechanicsburgh, 3; Middle Creek, 2 50; Mount Pleasant, 2; Rockbridge, 3; West Lebanon, 2. *Lackawanna*—Bennett, 3; Montrose 1st (sab-sch, 25), 60; Mountain Top, 3; New Milford, 5 61; Orwell 1st, 2; Pittstown 1st (sab-sch, 17 51), 39 47; Scott, 3; Sugar Notch, 3; Tunkhannock, 25; Wilkes Barre 1st, 50. *Lehigh*—Bangor, 10; Catsaqua 1st L. Association, 15; Easton 1st, 13; Ferndale Ladies Aid, 12; Hokendauqua sab-sch, 5; Lock Ridge, 9; Mahanoy City (sab-sch, 16), 29 10; Reading, Washington Street, 4; Shawnee (sab-sch, 1 50; C. E., 1 50), 3; Shenandoah, 6; Stroudsburg 1st, 10; Weatherly, 10. *Northumberland*—Chillisquaque, 5 50; Emporium 1st, 1; Grove, 66 40; Jersey Shore, 42; Williamsport sab-sch, 9 35; Orangeville, 15; Renova, 20; Lycoming 1st, 20; —2d, 12 24. *Parkersburg*—Bethel, 3; Hughes River, 2 34; Morgantown, 6; Sugar Grove, 2. *Philadelphia*—Philadelphia 4th, 11 52; —10th (sab-sch, 18), 1 15; —Evangel, 10; —Greenwich St., 10; —Lombard Street, Central, 5; —Union, 10; —Walnut Street add'l, 25; —Arch Street, 94 40; —Beacon, 5; —Bethlehem, 34; —Carmel German, 2; —Central, 48 31; —Corinthian Avenue German, 3; —North, 13 90; —North Broad Street, 165 93; —Northminster, 153; —Temple, 45; —West Park, 15; —Zion German, 2. *Philadelphia North*—Ashbourne, 34; Chestnut Hill Trinity, 10 65; Edge Hill Carmel, 2; Frankford, 14 47; Germantown Market Square, 21 94; —Redeemer, 91 45; Jeffersonville 21 25; Lawndale, 2; Macalester Memorial, 2; Neshaminy Warwick, 14 43; Newtown sab-sch, 22 49; Norriton and Lower Providence, 15; Springfield, 3; Thompson Memorial, 9. *Pittsburgh*—Amity, 5; Chartiers, 18 50; Knoxville, 6 60; Lebanon, 10; Monongahela City 1st, 30; Mount Washington, 6 15; Pittsburgh Bellefield, 34 29; —East Liberty, 108; —Grace Memorial, 3; —Park Avenue, 22 50; —Shady Side (L. H. M. Soc'y, 100), 143 50; —South Side 1st, 14. *Redstone*—Belle Vernon, 3; Dawson, 3; Fayette City, 1; Leisenring 17 48; Suterville, 2; Tyrona, 2. *Shenango*—Enon, 5. *Washington*—Bethlehem, 4; Cross Roads, 8; Lower Ten Mile, 2; Mount Olivet, 2; New Cumberland, 14; Washington 2d, 24; West Alexander, 20; West Liberty, 4. *Wellsboro*—Antrim, 5; Arnot, 3; Beecher Island, 2. *Westminster*—Chanceford, 7 55; Donegal, 3; Lancaster 1st, 24; Little Britain, 5; Mount Joy (sab-sch, 2), 20; Slate Ridge, 12; Stewartstown, 16. 3,968 72

SOUTH DAKOTA.—Aberdeen—Leola, 2; Pembroke, 1. *Black Hills*—Rapid City, 14 47. *Central Dakota*—Miller 1st, 2 50; Pierre, 2; St. Lawrence, 1. *Dakota*—Ascension, 2; Good Will (Rev. M. Adams, 5), 7. *Southern Dakota*—Canton, 2; Parker 1st, 9; Parkston, 2; Scotland, 3 35; White Lake, 1. 49 32

TENNESSEE.—Birmingham—Thomas, 3. *Holston*—Greenville, 34; Jonesboro, 11 98. *Union*—Baker's Creek, 1; Cloyd's Creek, 1; Eusebia, 2; Knoxville 2d, 69 44; Mt. Zion, 2. 124 43

TEXAS.—Austin—Austin 1st (a member), 5; Galveston German, St. Paul's, 2. *North Texas*—Henrietta, 5; Throckmorton, 1 50; Wichita Falls, 6 50. *Trinity*—Baird 1st, 1; Dallas Exposition Park, 3; Pecan, 1; Windham, 1. 28 00

UTAH.—Utah—Hyrum Emmanuel, 1; Mendon, 2; Nephi, 1; Smithfield, 1 15. *Wood River*—Boise City, 12; Caldwell, 1. 18 15

WASHINGTON.—Olympia—Olympia 1st, 8; South Bend, 2. *Puget Sound*—Port Townsend Bay, 1. *Alaska*—North-

ern Light, 3. *Walla Walla*—Lewiston, 5; Prescott 1st, 3; Moscow 1st, 3. *Spokane*—Cœur d'Alene, 2. 33 00
 WISCONSIN.—*Chippewa*—West Superior 1st, 10. *La Crosse*—La Crosse 1st and sab-sch, 2 84. *Lake Superior*—Ishteping, 3 43; St. Ignace, 5. *Madison*—Brodhead, 4; Cottage Grove, 2; Janesville, 5; Madison German, St. Paul's, 1; Middleton, 1; Poynette, 7 04; Reedsburgh, 15. *Milwaukee*—Alto Holland, 5; Cedar Grove W. Miss. Soc'y, 10; Manitowoc 1st, 1; Milwaukee Holland, 10; — Westminster, 3 60; Oostburg, 3; Ottawa, 68 cts. *Winnebago*—Depere, 4; Marshfield 1st, 5 40; Shawano, 4. 107 99

From the churches.....\$ 19,656 49

FROM INDIVIDUALS.

Rev. Wm. Irvin, D. D., N. Y., 25; Nannie L. Carrothers, Fresno, Calif., 3; Rev. Geo. T. Crissman and wife, Longmont, Colo., 10; "In memoriam," San Francisco, Cal., 10; John D. Thompson, East Los Angeles, Cal., 500; Rev. Donald McLaren, D. D., Brooklyn, N. Y., 20; Rev. Wm. Sidebotham, Port Austin, Mich., 1; Morris K. Jesup, New York, 200; Rev. Thos. J. Shepherd, D. D., Glenwood, Md., 10; Anonymous, West Point, N. Y., 25; Rev. A. S. Bilingaly, Statesville, N. C., 1 95; Mrs. Todd, Fond du Lac, Wis., 2; "W." Creston, Ill., 2; Miss Jane L. Cathcart, York, Pa., 30; Miss Jane C. Latimer, York, Pa., 5; "G. M. T.," Albany, N. Y., 25; Mrs. R. L. Peritt, St. Augustine, Fla., 5; Rev. J. S. McCarnack, Red Lake Falls, Minn., 2; Rev. E. T. Lockard, Ballard, Calif., 2; Rev. H. M. Walker, Marselles, O., 12; Rev. J. W. Allen, D. D., St. Louis, Mo., 25; Rev. E. W. Beebe, Comanche, Iowa, 1; "A friend," Glendale, O., 5; Rev. Wm. T. Double-day, Binghamton, N. Y., 5; H. Mignet, Hazleton, Iowa, 1; Rev. John Newton, Pensacola, Fla., 5; Rev. J. H. Marshall, Mediapolis, Ia.,

5; Walter J. McIndoe, New York, 150; "C. Penna.," 13; Rev. W. L. Tarbet and wife, Pisgah, Ill., 80 cts; Miss Mollie Clements, Antonito, Colo., 5; Rev. H. T. Scholl, Big Flats, N. Y., 7; Rev. R. M. H., 1; Rev. A. M. Lowry, Pa., 5; "H. T. F.," 5; Through the "Christian Steward," 5 80; Mrs. A. B. Essick, Columbia, Pa., 10; Tithe Payer, 1; Rev. E. W. McDowell, Persia, 2 25; Rev. J. E. McGee, Fredericktown, O., 3; S. C. McElroy, Forestport, N. Y., 5; Rev. S. Murdock, Oaks Corner, N. Y., 5; M. R. Hall, Elderton, Pa., 9; Rev. Samuel Whaley, Riverhead, N. Y., 5; W. F. Willson, Ironton, O., 4; John Taylor Johnston, N. Y., 200; Rev. O. D. Covert, Du Page, Ill., 20; Rev. Joseph D. Smith, Delta, Pa., 1; Rev. W. C. Cattell, D. D., Philad'a, 100; Anon. 50 cts. 1,493 30
 Interest from permanent fund 7,268 10

For current fund\$ 28,419 89

PERMANENT FUND.

(Interest only used.)

Donation of 1st Church, Cleveland, O., 500;
 Donation of Rev. R. G. Keyes, Watertown, N. Y., on which an annuity is to be paid, 1,000;
 Estate of Mrs. Jane Lyons, Washington, Pa., 100; Legacy of Mrs. Maria Harris, of the Presbyterian church of Harrisville, Pa., less tax, 475; Legacy of Miss Alice N. Lowry, per the Foreign Board, 55. 2,130 00

Total for March, 1892.....\$ 30,549 89

Total for current fund since April 1, 1891, less \$44 31 which was for Church Erection, from the La Porte church, Indiana 161,714 43

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1892.

ATLANTIC.—*Fairfield*—Carmel sab-sch, 2; Good Will, 1 50; Lebanon sab-sch, 1 10. *Knox*—New Hope, 2. *McClelland*—Mattoon, 1. 7 60
 BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d, 4 40; — Madison Street, 2; — Westminster sab sch, 16 90; Elliott City, 12 27; Govanstown sab sch, 4; Granite, 30 cts; Hagerstown sab-sch, 59 75; Mount Paran, 30 cts; New Windsor, 60 cts. *New Castle*—Chesapeake City, 10; Elkton, 30; Green Hill sab-sch, 20; White Clay Creek, 15 65; Wilcomico, 22 70; Wilmington Olivet, 1. *Washington*—Hyattsville, 63 cts; Washington City 6th, 10; — 15th Street, 10; — Gurley Memorial, 50 cts; — New York Avenue, 25 25; — Western sab-sch, 72. 358 26
 CATAWBA.—*Catawba*—Lloyd's, 20 cts; New Hope, 3 cts. *South Virginia*—Holbrook, 1. *Yadkin*—Winston, 4 10. 5 88

COLORADO.—*Boulder*—Valmont, 7 cts. *Denver*—Denver Highland Park, 1 50; South Denver, 50 cts. *Pueblo*—Antonito, 1; Canon City, 9; Cinicero, 1; Costilla, 4; La Luz, 2; Pueblo, 1 20. 20 27

COLUMBIA.—*Alaska*—Juneau sab-sch, 1; Northern Light, 3. *East Oregon*—Enterprise, 15 cts. *Idaho*—Cœur d'Alene, 3. *Oregon*—Yaquina Bay, 4. *Puget Sound*—South Bend, 2. 13 15

ILLINOIS.—*Alton*—Alton (sab-sch, 2 65), 16; Belleville, 5; Greenfield, 3 75; Greenville, 2. *Bloomington*—Hoopeston, 3; Onarga sab-sch, 5; Prairie View, 1; Urbana, 1. *Cairo*—Anna, 5; Carbondale, 5; Centralia (sab-sch, 2 25), 12 28; Mount Carmel, 2; Tamora, 3 25. *Chicago*—Chicago 1st, 25 34; — 2d, 31 40; — 9th, 2; — Central Park, 5; — Grace, 1; — Holland, 3; — Olivet, 10 85; Herscher, 5; Oak Park, 10; South Chicago, 5; Wheeling German sab-sch, 3. *Freeport*—Cedarville (sab-sch, 2), 3 33; Linn and Hebron, 5; Rockford Westminster, 2 54. *Mattoon*—Arcola, 5 cts; Kansas, 3; Redman, 2. *Ottawa*—Kings, 3 35; Morris, 3; Sandwich, 6. *Peoria*—Ipava, 16; Yates City, 3 55. *Rock River*—Dixon sab-sch, 36 85; Fulton, 4; Geneseo, 3; Spring Valley, 1; Sterling, 25. *Schuyler*—Clayton, 2; Hersman, 10. *Springfield*—Brush Creek, 3; Decatur, 25; Farmington, 2; Petersburg, 5 75; Pisgah, 1 58; Unity, 50 cts. 332 37

INDIANA.—*Indianapolis*—Bloomington Walnut Street, 8 40; Indianapolis Tabernacle, 22. *Logansport*—Lucerne sab-sch, 5 07; Logansport 1st, 5 75; Monticello, 5; Valparaiso, 1 85. *Muncie*—Marion, 4; Peru, 16 32; Wabasha, 4 24. *New Albany*—Brownstown sab-sch, 3; Madison 1st (sab-sch, 27 32), 34 53; — 2d, 7 35; Monroe sab-sch, 3 12; New Albany 2d, 15 87; New Washington, 2; Vernon sab-sch, 8. *White Water*—Hopewell, 1; Knightstown (sab-

sch, 2), 5; Lewisville, 2; Sparta, 1; Versailles, 1. 155 60
 INDIAN TERRITORY.—*Cherokee Nation*—Girty Spring, 50 cts; Pleasant Valley, 90 cts. *Muscogee*—Wewoka, 5 40

IOWA.—*Cedar Rapids*—Blairstown, 8 25; Cedar Rapids 1st sab-sch, 10. *Council Bluffs*—Adair, 2 75; Afton church and sab-sch, 8; Audubon, 6; Casey, 2 25; Creston, 3; Griswold, 2 71; Menlo, 2; Missouri Valley, 1. *Des Moines*—Earlham, 2 50; Knoxville, 7; Oskaloosa, 1 05. *Dubuque*—Centretown German, 1; Dyersville German, 1; Independence German, 2. *Fort Dodge*—Alta sab-sch, 1 05; Fort Dodge sab-sch, 22 73; Ida, 15; O'Brien Co. Scotch, 3 63; Rockwell, 1. *Iowa*—Keokuk Westminster, 4 60; Libertyville, 2 50; Middletown, 15 cts; West Point sab-sch, 5. *Iowa City*—Malcom, 2; Muscatine 1st, 21; Sugar Creek, 3; Washington, 2 10; Wilton Junction, 12. *Waterloo*—Aplington, 2; Kamrar, 4. 157 26

KANSAS.—*Emporia*—Clear Water, 3; Indianola, 1; Marion sab-sch, 8. *Larned*—Anthony, 2. *Neosho*—Carlisle, 21 cts; Columbus, 5 62. *Osborne*—Osborne, 2. *Solomon*—Minneapolis sab-sch, 63 15. *Topeka*—Oak Hill, 1; Riley Centre German, 1 50. 87 51

KENTUCKY.—*Ebenezer*—Ashland, 21 04; Augusta, 6 49; Ebenezer, 2; Greenup, 2; Mount Sterling (sab-sch, 3 50), 3 75. *Louisville*—Louisville 4th, 2; Owensboro 1st, 10; Plum Creek, 5. *Transylvania*—Harrodsburgh, 3 90; Paint Lick, 5 93. 62 11

MICHIGAN.—*Detroit*—Detroit Central sab-sch, 5; — Fort Street, 112 04. *Kalamazoo*—Kendall, 5. *Lansing*—Brooklyn sab-sch, 11 25; Homer sab-sch, 5 25; Jackson, 6; Onelda, 2. *Monroe*—Coldwater, 1 50; Hillsdale, 21; La Salle, 1 30; Raisin, 3 70. *Potoskey*—Mackinaw City, 2 90. *Saginaw*—Gaines 1. Westminster, 16 75. 193 73

MINNESOTA.—*Duluth*—Duluth Lakeside sab-sch, 5. *Mankato*—Amboy, 1; Blue Earth City, 2; Lake Crystal, 1; Tracy, 3; Worthington Westminster, 16 16. *Red River*—Fergus Falls, 7 05; Maine, 2; Red Lake Falls, 2. *St. Paul*—Long Lake, 2; North St. Paul, 1; St. Paul Central, 7 30; — Knox, 1. *Winona*—Claremont, 3; Frank Hill German, 1; Le Roy, 7; Winona German sab-sch, 2. 63 51

MISSOURI.—*Kansas City*—Kansas City 1st, 17 13; — 2d, 6 50; Tipton, 2. *Ozark*—Mount Vernon, 2; Ozark Prairie, 1. *Paimyra*—Kirksville, 13 45; Knox City, 1. *St. Louis*—St. Louis 2d, 100; — 1st German, 5; — West, 24 16. 172 24

NEBRASKA.—*Hastings*—Axtel sab-sch, 6 64; Edgar sab-sch, 6; Hastings, 2 50; Lebanon sab-sch, 5. *Kearney*—Lexington sab-sch, 2 94. *Nebraska City*—Beatrice sab-sch, 25; Hickman German, 7; Little Salt, 1; Plattsmouth

German, 3; Seward, 3; Staplehurst, 2. *Niobrara*—Inman, 5. *Omaha*—Plymouth, 1; Webster, 1. 71 90
 NEW JERSEY.—*Corrigo*—Batanga, 3; Benita, 2; Gaboon, 3. *Elizabeth*—Bayonne City, 5; Connecticut Farms, 29; Cranford (sab-sch, 16 88), 24 86; Elizabeth, Madison Avenue sab-sch, 16; — Marshall Street, 29 26; Liberty Corner, 2 50; Lower Valley, 5; Plainfield Hope Chapel, 2; Rahway 1st, 10 08; Roselle, 3 66. *Jersey City*—Hackensack, 5; Jersey City 1st, 48 46; Paterson 1st, 16 36; — 1st German, 3; — 2d sab-sch, 30; — Broadway German (sab-sch, 4), 6; — Redeemer, 25; — Westminster, 3; Rutherford sab-sch, 78 58; West Milford sab-sch, 5. *Monmouth*—Allentown, 20; Bordentown, 7 33; Cranbury 2d, 5; Forked River, 2; Freehold, 33 61; Jamesburgh, 10; Keyport, 1; Manalapan, 2 77; Matawan, 38 37; Oceanic, 2; Point Pleasant, 4; Red Bank sab-sch, 20. *Morris and Orange*—Chester sab-sch, 15; Dover, 28 53; German Valley, 5; Madison, 2 35; Mendham 1st, 6; Mine Hill, 5; Myersville German, 1; Orange 1st sab-sch, 100; Parsippany, 4; Pleasant Grove, 10; Schooley's Mountain, 10. *Newark*—Montclair Trinity, 11; Newark 6th, 5; — 2d German, 5; — 3d German, 5; — Bethany, 2; — High Street, 32; — Park, 13 43. *New Brunswick*—Dayton, 10 50; Frenchtown sab-sch, 5 33; Kingwood, 1; Kirkpatrick Memorial sab-sch, 5 30; Princeton 2d, 13 19; Trenton Prospect Street sab-sch, 1. *Newton*—Blairstown, 22 93; Danville, 2; Greenwich, 4; Newton sab-sch, 25; Stewartsville sab-sch, 14 61; Wantage 2d, 3 06. *West Jersey*—Blackwoodtown, 10; Bridgeton 1st, 40; — West, 72 37; Deerfield, 8; Millville, 5; Wenonah, 25; Woodstown, 3. 1,065 31
 NEW MEXICO.—*Rio Grande*—Albuquerque Spanish (2d), 2; Las Cruces 1st, 50 cts; Pajarito, 1; Santa Teresa, 1. *Santa Fe*—Santa Fe, 2. 6 50
 NEW YORK.—*Albany*—Albany 4th, 30; — 6th, 2; — State Street, 14 24; Bethlehem, 2; Gloversville, 64 65; Hamilton Union, 3; Johnstown, 10; Sand Lake, 3 50; Stephentown, 3; Voorheesville, 3. *Binghamton*—Binghamton 1st, 52 84; — North, 6 25; Oswego sab-sch, 10; Virgil, 15. *Boston*—Litchfield, 15 53; Lowell, 5; Quincy, 2; South Ryegate, 3. *Brooklyn*—Brooklyn Ainslie Street, 5; — Friedenskirche, 4; — Prospect Heights sab-sch, 13 75; — South 3d Street sab-sch, 10; — Throop Avenue, 25. *Buffalo*—Buffalo 1st, 100; — Bethany, 8 81; — Calvary, 12 66; — Westminster, 55 80; Hamburg Lake Street, 1; Gowanda, 3; Sherman, 8; Westfield, 8 66. *Cayuga*—Auburn Calvary, 5; Genoa 3d, 54 cts. *Champlain*—Beekmantown, 3. *Chemung*—Elmira 1st, 1. *Columbia*—Centerville, 1. *Genesee*—Attica, 13 67. *Geneva*—Canandaigua, 8 76; Geneva North, 50; Ovid sab-sch, 21 69. *Hudson*—Amity, 2 20; Centerville, 48 cts; Clarkstown German, 3; Congers, 7; Denton, 1; Good Will, 51 cts; Hempstead, 45 cts; Middletown 1st, 25; — 2d sab-sch, 100 92; Monticello, 3; Port Jervis sab-sch, 10; Ramapo sab-sch, 30; Washington 1st sab-sch, 18 20; West Town, 3. *Long Island*—Matituck sab-sch, 11 66; Sag Harbor, 10; Selden, 1; Yaphank, 2. *Lyons*—Wolcott 1st, 5. *Nassau*—Far Rockaway, 7; Glen Cove, 6; Huntington 1st, 21 45; Newtown, 10; Smithtown, 30 21; Springfield, 12. *New York*—New York 4th Avenue, 35; — 13th Street, 25; — Bethany, 3; — Dodge Memorial, 1; — Harlem, 20; — Furmans, 12 37; — Zion German, 3. *Niagara*—Albion, 4 50; Holley sab-sch, 6 93; Lewistown, 5; Niagara Falls (sab-sch, 7 90), 24 15. *North River*—Little Britain, 7. *Oneida*—Delhi 2d, 13 50. *Rochester*—Avon Central, 2; Dansville, 3 50; Genesee Village, 25; Ogden, 47 cts; Pittsford, 1; Rochester 1st, 92 86; — Calvary, 1; — Central, 4; — Memorial, 3; Springwater, 1. *St. Lawrence*—Adams sab-sch, 13 68; Dexter, 2; Potsdam, 5; Sackett's Harbor, 10; Waddington Scotch sab-sch, 29. *Steuben*—Arkport, 40 cts; Belmont, 3; Cuba, 7 90; Pultney, 6. *Syracuse*—Baldwinsville, 3; Fulton, 5; Hannibal, 5; Marcellus (sab-sch, 8 17), 15 78; Mexico, 24; Oswego Grace, 14 23; Skaneateles, 4 58. *Troy*—Hebron, 1; Waterford, 4 26. *Utica*—Kirkland, 2; Turin sab-sch, 1 05. *Westchester*—Croton Falls, 3; Darien sab-sch, 5 10; Mt. Kisco, 5; Port Chester, 5; South East (sab-sch, 4), 8; Stamford, 31 35; Yonkers Dayspring, 5. 1,424 70
 NORTH DAKOTA.—*Bismarck*—Bismarck, 3. *Pembina*—Arvilla, 3 30. 5 30
 OHIO.—*Bellefontaine*—Bellefontaine, 2 35; Bucyrus sab-sch, 13; Rushsylvania, 14. *Chillicothe*—Chillicothe 1st, 12 93; — 3d, 4; Greenfield, 16 93; New Petersburg, 5. *Cincinnati*—Elmwood Place, 2; Montgomery, 9 50; Morrow, 2 66; Pleasant Run, 1; Somerset, 2 35; Venice, 1 50. *Cleveland*—Cleveland 1st, 39 10; — 2d sab-sch, 50; — Case Avenue, 12; — Miles Park, 4; — North sab-sch, 6; Parma, 3; South New Lyme, 2. *Dayton*—Dayton 3d Street sab-sch, 62 73; Eaton, 4; Middletown, 4 09; Somerville, 1. *Lima*—Ottawa, 4. *Mahoning*—Clarkson, 4 91; East Palestine, 2; Salem, 5; Vienna, 2. *Marion*—Delaware, 12; Marysville, 5 47. *Maumee*—Delta, 4; Paulding, 3; West Unity, 2. *Portsmouth*—Jackson, 6 70; Portsmouth German, 8. *St. Clairsville*—Bellaire 1st, 3; Bethel, 8; Crab Apple, 6 36; Short Creek, 5. *Steubenville*—Cross Creek,

2; Dennison, 5; Harlem, 5; Oak Ridge, 3; Ridge, 2; Salineville, 5; Scio sab-sch, 12 48. *Wooster*—Bethel, 1 50; Orange, 1 50. 333 00

PACIFIC.—*Benicia*—Big Valley, 1; Petaluma, 4; Shiloh, 1. *Los Angeles*—Azusa, 3; Ballard sab-sch, 2; Los Alamos sab-sch, 4; Los Olivas sab-sch, 3; Los Angeles Calvary, 10; — Spanish, 2; Monrovia, 45 cts; Palms, 3; San Gabriel, 1; Santa Monica, 1. *Sacramento*—Chico, 10; Davisville, 2; Red Bluff, 1; Sacramento 14th Street, 2 35. *San Francisco*—San Francisco Howard Street, 6 22. *San Jose*—San Jose, 7. 68 02

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 2 50; — School Street sab-sch, 25; Cross Roads, 2; Glenshaw sab-sch, 45 67; Sewickly, 33. *Blairsville*—Ebensburgh, 3 30; Murrysville, 3; Union, 1 39. *Butler*—Concord, 5 35; Princeton, 5. *Carlisle*—Duncannon, 11 47; Great Conewago, 30 cts; Green Castle, 3; Harrisburgh Elder Street, 1; — Westminster, 4; Steelton 1st, 4; Waynesboro, 1 93. *Chester*—Chichester Memorial sab-sch, 5; New London, 15; Oxford 1st, 51 64. *Clarion*—Leatherwood, 3; Marlborough, 28; New Bethlehem, 3; Wilcox, 22 cts. *Erie*—Fairfield, 3; Georgetown, 1; Sandy Lake sab-sch, 7; Sugar Creek, 1; Waterford, 2; Waterloo, 1. *Huntingdon*—Birmingham, 7; Mann's Choice, 1; Pine Grove sab-sch, 31 cts; Shellsburgh, 1; Upper Tuscorora (sab-sch, 4), 8. *Kittanning*—Atwood, 1; Bethel sab-sch, 4; Boiling Spring, 3; Centre, 2; Currie's Run, 6; East Union, 1; Gilgal, 1; Glade Run, 13; Harmony, 3; Mechanicsburgh, 7; Mount Pleasant, 1; Rockbridge, 1; Washington sab-sch, 37; West Lebanon, 2. *Lackawanna*—Brooklyn, 5; Kingston sab-sch, 25; Monroeton, 3; Orwell, 1; Pittston (sab-sch, 8 22), 17 33; Scott, 3; Scranton 1st, 85; Sugar Notch, 2. *Lehigh*—Lock Ridge, 9; Mountain, 2 37; Stroudsburg, 5. *Northumberland*—Berwick sab-sch, 5; Briar Creek, 1; Grove, 24 44; Orangeville, 1 93; Renovo sab-sch, 10. *Philadelphia*—Philadelphia 4th, 13 51; — Greenwich Street, 10; — Union, 5; — Walnut Street, 168 94; — sab-sch, 46 13; — West Spruce Street, 223 53. *Philadelphia Central*—Philadelphia Beacon, 5; — Central, 12 95; — Cohocksink sab-sch, 12; — Covenant, 9; — Gaston, 20 15; — North, 8 34; — Temple, 20; — Zion German, 2. *Philadelphia North*—Edge Hill, 2; Frankford, 14 47; Germantown 2d, 123 78; — Market Square, 34 01; — Wakefield sab-sch, 20; Lawndale, 1; Neahaminy of Warwick, 21 17; Springfield, 4 19. *Pittsburgh*—Amity, 5; Chartiers, 4 50; Monongahela City, 25; Pittsburgh 1st sab-sch, 3; — 2d, 4 05; — Bellefield, 11 43; — East Liberty, 33; — Grace Memorial, 6; — Park Avenue, 7 50. *Redstone*—Mount Pleasant, 18; Sutersville (sab-sch, 2), 4; Tent, 5; West Newton, 10 15. *Shenango*—Leesburgh, 3 30; Sharon, 7 20. *Washington*—Cross Creek, 37 94; Washington 2d, 15; Wheeling 3d, 1. *Wellsboro*—Antrim, 1; Beecher Island, 3; Covington, 3. *Westminster*—Chaceford, 11 44; Donegal, 3; Lancaster 1st, 2; Little Britain, 5; Slate Ridge, 12. *West Virginia*—Morgantown sab-sch, 18 30. 1,606 42

SOUTH DAKOTA.—*Black Hills*—Hill City, 3; New Castle, 1; Rapid City, 10. *Central Dakota*—Huron, 61 65; Miller, 1; Pierre, 2; St. Lawrence, 1; Woonsocket, 2. *Dakota*—Good Will, 1 50. *Southern Dakota*—Kimball sab-sch, 8 86; Lennox 1st German, 6; White Lake, 2. 96 01

TENNESSEE.—*Holston*—Greenville, 16. *Union*—Baker's Creek, 1; Cloyd's Creek, 1; Mt. Zion, 1; Rockford, 1. 20 00
 TEXAS.—*Austin*—Galveston German, 3. *Trinity*—Dallas Exposition Park, 1; Terrell, 1. 4 00

UTAH.—*Montana*—Bozeman, 17 75; Butte City, 48; Mendon sab-sch, 8. *Utah*—Kaysville sab-sch, 10. *Wood River*—Caldwell, 2; Franklin Centennial sab-sch, 3. 87 75

WISCONSIN.—*Chippewa*—West Superior, 10. *La Crosse*—La Crosse 1st (sab-sch, 24 62), 30 30. *Lake Superior*—Ishpeming, 8 51; Menominee, 15 44; St. Ignace, 11. *Madison*—Brodhead, 3; Portage sab-sch, 1 50; Reedsburgh, 4. *Milwaukee*—Cedar Grove sab-sch, 3; Manitowoc, 1; Milwaukee Holland, 3; — Westminster, 8 60; Oostburg, 3; Ottawa, 23 cts. *Winnebago*—Marshfield, 1 30; Stockbridge Indian sab-sch, 3. 107 27

Total from churches, March, 1893..... 5,025 79
 Total from Sabbath-schools, March, 1893..... 1,554 96

Total from churches and sab-schs, March, 1893, 6,580 75

MISCELLANEOUS.

F. L. Janeway, New York City, 100; Rev. M. D. A. Steen, Woodbridge, Cal., 2; E. A. D., Fond du Lac, Wis., 1; Antioch sab-sch, N. Car., 1 12; Durham sab-sch, N. Car., 1 49; T. R. Durham, N. Car., 1; Potomac sab-sch, Montana, 8 70; Pennnebog sab-sch, Mich., 10; South Sanelac sab-sch, Mich., 4 75; Schultz sab-sch, Michigan, 3; M. H. Hagler, Arkansas, 3 45; Doers sab-sch, Iowa, 5; Hartley M. E. sab-sch, Iowa, 1 06; Hartley Pres. sab-sch, Iowa, 2 50; Keene Union sab-sch, Iowa, 10;

Indianapolis, Indiana, 4; "C." Penna, 2; Rev. W. L. Tarbet and wife, Ill., 1 80; Miss M. Clements, Antonio, Colorado, 5; Rev. "R. M. H.," 1; Johnsonburg church, Penna., 18 cts.	2,749 88
Total receipts, March, 1892.....	\$9,330 63
Amount previously acknowledged.....	87,351 59
Total contributions for year ending March, 31, 1892.....	96,682 22

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia, Pa.

SESSIONS WITHIN THE SYNOD OF NEW JERSEY, 1892, TO APRIL 1, 1892.

Bridgeton 1st, add'l, 57 67; Trenton 3d, 127; — Prospect St., add'l, 1.	461 91
Newton—Asbury, 50; Danville, 31; Deckertown, 20; Greenwich, 15; Lafayette, 16; North Hardiston, 13 33; Phillipsburgh Westminster, 11 38; Stanhope, 10 80.	157 51
West Jersey—Atco sab-sch, 4 56; Bridgeton 2d, 44 53; — 1st, 89; Cape Island, 7 21; Deerfield, 35; Haddonfield, 14 11; Janvier, 3 75; May's Landing, 30; — sab-sch, 8; Pleasantville, 7; Salem, 50; — sab-sch, 25 11; Tuckahoe, 6; Union, 40; Williamstown, 20; Woodstown, 8.	409 16
Contributions as above.....	\$ 3,868 28
Friend, for credit of New Brunswick Presbytery, 200; Frank L. Janeway, 250; A member of the First Church, Trenton, 150.	
Donations as above.....	600 00
Received in three months.....	\$ 4,468 28
Previously acknowledged.....	1,515 01
Received since October 1, 1891.....	\$ 5,978 29

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

CONGREGATIONS, MARCH, 1892.

— Grace, 1; — Holland, 3; — Olivet, 2; Glenwood, 1; Highland Park, 14 02; Homewood, 1; Joliet 1st, 15; Lakeview, 105; Manteno, 37; Moreland, 50 cts; Oak Park 1st, add'l, 1; South Chicago, 6 40. **Freeport**—Cedarville, 2 18; Durand, 2; Freeport 3d German, 7; Linn and Hebron, 5; Marengo, 12; Rockford Westminster, 5 24; Rock Run, 50; Woodstock, 2 50. **Mattoon**—Arcola, 5; Bethel, 4; Charleston, 10; Marshall, 3; Morrisonville, 2. **Ottawa**—Landota, 16; Morris 1st, 5; Sandwich, 7. **Peoria**—Delavan, 1; Farmington, 10; French Grove, 2 50; Ipava, 17 80; Gloria Calvary, 4. **Rock River**—Alexia, 7 50; Ashton, 5; Franklin Grove, 5; Fulton, 5; Garden Plain, 5 77; Newton, 66; Rock Island Broadway, 3 45. **Schuyler**—Appanoose, 1; Carthage 1st, 31; Clayton, 3; Ellington Memorial, 2; Hersman, 11; Kirkwood, 13; Liberty, 2; Plymouth, 3 32. **Springfield**—Brush Creek, 2; Decatur 1st, 25; Farmington, 1; Maroa, 5; Petersburg, 5 25; Pisgah, 1 58; Unity, 88; Virginia, 5. 737 78

INDIANA—Crawfordsville—Attica, 2; Darlington, 3 30; Hopewell, 2; Lexington, 14; Newport, 2; Sugar Creek, 50. **Fort Wayne**—Kendallville, 11 84; Ligonier, 4; Ossian, 1; Warsaw 1st, 9. **Indianapolis**—Greenwood, 4 92; Indianapolis 2d, 83 25; — Tabernacle, 36. **Logansport**—Logansport 1st, 7; Monticello, 10; Valparaiso, 5 70. **Muncie**—Anderson, 5; Elwood 1st, 2; Hartford City, 8; Marion, 5; New Cumberland, 5; Noblesville, 9; Peru 1st, 13 01; Tippecanoe, 5; Wabash, 7 23; Winchester, 8. **New Albany**—Madison 1st, 7; New Albany 2d, 15 88; — 3d, 20; New Philadelphia, 2; New Washington, 2; Seymour, 5. **Vincennes**—Brazil, 20; Koken, 2; Spencer, 3; Washington, 8. **White Water**—Cold Spring, 1; College Corner, 3; Connersville, 15; Dunlapville, 3; Ebenezer, 1; Hopewell, 1; Lewisville, 1; Rising Sun, 10; Sparta, 3; Versailles, 1. 400 63

INDIAN TERRITORY—Cherokee Nation—Claremore, 2; Fort's Spring, 1; Pleasant Valley, 90 cts. **Chickasaw**—Casper, 2. **Muscogee**—Muscogee, 5; Wewoka, 5. 15 90

IOWA—Cedar Rapids—Blairtown, 5 05; Garrison, 5; Highland Centre German, 9 50; Scotch Grove, 6; Vinton, 2; Wyoming, 2 50. **Council Bluffs**—Audubon, 10; Cornett 1st, 6 50; Griswold, 3 30; Guthrie Centre, 3; Lenox, 20; Marnie, 2 35; Menlo, 3; Missouri Valley, 4; Norwich, 25; Shelbyville, 2; Sidney, 7 75; Yorktown, 1. **Des Moines**—Derby, 1 55; Laurel, 2; Lucas, 5; Okaloosa, 3 05.

Dubuque—Centretown, 1; Coggon German, 4; Dyersville German, 2; Farley, 2 50; Hazleton, 4; Independence German, 5. **Fort Dodge**—Bethel, 2; Carroll, 3 50; Coon Rapids, 2; Fort Dodge 1st, 21 75. **Iowa**—Bloomfield, 1; Keokuk Westminster, 7 58; Martinsburg, 7 58; Middletown, 1 25; Ottumwa, 11 92. **Iowa City**—Cedar Valley, 2; Davenport 1st, 5; Keota, 3; Malcom, 3; Muscatine 1st, 18; Sugar Creek, 4; Washington, 17 81; West Liberty, 3; Wilton, 20. **Sioux City**—Battle Creek, 4; Ida Grove, 13; Larrabee, 2; Odebolt, 5; Paullina, 3 67; Sac City, 3; Sanborn, 3; Sioux City 2d, 3 35; Storm Lake, 1; Vail, 7. **Waterloo**—Ackley, 20; Albion, 4; Aplington, 2; Cedar Falls 1st, 6 80; East Friesland German, 20; Kamrar German, 10; State Centre, 5. 377 15

KANSAS.—**Emporia**—Argonia, 2 31; Big Creek, 2; Cottonwood Falls, 3 50; Indianola, 1; Mayfield, 3; Mulvane, 3; Quenemo, 4; Wellington 1st, 12; Wichita West Side, 9 75. **Highland**—Blue Rapids, add'l, 1 68; Corning, 4; Horton, 6; Nortonville, 2 31; Vermillion, 4. **Larned**—Arlington, 2; Hutchinson 1st, 20; McPherson, 23; Medicine Lodge, 1; Spearville, 2. **Neosho**—Carlyle, 13 45; Cherokee, 9; Columbus, 26; Garnett 1st, 1 50; Milliken Memorial, 3 17; Neosho Falls, 3 94; Oswego, 8; Parsons, 6; Parker, 1. **Osborne**—Osborne, 6; Rose Valley, 5. **Solomon**—Bashan, 4; Delphos, 6; Glen Elder, 3; Saltville, 40 cts; Wilson 1st, 3. **Topeka**—Oak Hill, 1; Olathe, 1; Oaklawn, 2; Riley Centre German, 1 50; Topeka 2d, 5; Wamego, 4 50. 321 01

KENTUCKY.—**Ebenezer**—Aahland 1st, 27 19; Augusta 1st, 9 07; Covington 1st, 2; Ebenezer, 2; Flemingsburg, 47 81; Greenup, 5; Mayville, 21 50; Mount Sterling 1st, 3 15; New Concord, 1; Sharpsburg, 1. **Louisville**—Louisville 4th, 3; Central, 98 71; — Olivet Chapel, 1; Owensboro 1st, 25; Pewee Valley, 5; Princeton 1st, 5; Shelbyville 1st, 10 31. **Transylvania**—Danville 2d, 125; Harrodsburg, 3 50; Livingston, 2. 398 64

MICHIGAN.—**Detroit**—Detroit 1st (King's Daughters, 100), 225 01; — 3d Avenue, 12 75; — Fort Street, 153 75; — Hamtramck, 1; Howell 1st, 5; Marine City 1st, 10; Milford Y. P. S. C. E., 10; White Lake, 6; Ypsilanti 1st, 50 25. **Flint**—Verona Mills, 3; Cass City, 8 50; Fenton, 2. **Grand Rapids**—Grand Rapids 1st, 11; Muir, 3. **Kalamazoo**—Kalamazoo 1st, 46 31; Kendall, 45; Martin 1st, 8 41. **Lansing**—Albion 1st, 15; Battle Creek, 10; Jackson 1st, 12 20; Lansing 1st, 5 10; — Franklin Avenue, 4 07; Mason 1st, 17; Ononda, 2. **Monroe**—Adrian 1st, 10; Blissfield, 3; Coldwater, 4 41; Hillsdale, 12; Quincy, 5. **Petoskey**—Elk Rapids, 3; Mackinaw City, 2. **Saginaw**—Calkinsville, 2; Mount Pleasant, 5. 638 86

MINNESOTA.—**Duluth**—Duluth 2d, 7; Two Harbors, 3. **Mankato**—Amboy, 4; Beaver Creek 1st, 5 50; Blue Earth City, 6; Jackson 1st, 1; Lake Crystal, 3; Mankato 1st, 30 03; St. Peter's Union, 6; Tracy, 3; Worthington Westminster, 14 82. **Red River**—Fergus Falls 1st, 43 cts; Maine, 2; Red Lake Falls, 2; Warren, 5. **St. Paul**—Crystal Bay, 2; Farmington, 2; Long Lake, 2; Minneapolis Elm, 1; — Bethany, 1; — Stewart Memorial, 2; North St. Paul, 4; Rush City, 2; St. Paul Central, 8 55; — Dayton Avenue, 25; — Knox, 1; — Goodrich Avenue, 2; Vermillion, 3; Warendale, 2. **Winona**—Frank Hill German, 2; Winona German, 2. 156 33

MISSOURI.—**Kansas City**—Deepwater, 4; Jefferson City, 5; Kansas City 1st, 45 25; — 2d, 1; — 3d, 1; — Hill Memorial, 1; Linwood, 1 80; Osceola 1st, 3 50; Sedalia Broadway, 50; Sharon, 1 91; Tipton, 3. **Ozark**—Mount Vernon, 2; Ozark Prairie, 1; Webb City 1st, 12. **Palmyra**—Bethel, 1 65; Birdseye Ridge, 11 25; Brookfield 1st, 5; Knox City, 1; Macon, 5; Moberly 1st, 5; New Providence, 1. **Platte**—Akron, 1; Carrollton, 5; Martinsville, 2; New Hampton, 1. **St. Louis**—Bethel German, 5; Cuba, 5; De Soto, 5; Pleasant Hill, 2; Rock Hill, 5; St. Louis 2d, 150; — 1st German, 10; — Lafayette Park, 100; — North, 10; — West, 9 45; Webster Grove (sab-sch), 2 68. 30. 502 31

NEBRASKA.—**Hastings**—Beaver City, 3; Bloomington, 1; Hansen, 3 20; Hastings 1st, 8 35; Rosemont, 3. **Kearney**—Kearney German, 1; Ord, 2; St. Edwards, 3; Sumner, 50 cts; Wood River, 2 53. **Nebraska**—Adams, 2; Falls City, 6 80; Little Salt, 1; Raymond, 3; Seward 2d, 4; Staplehurst, 2; Sterling, 3; Tamora, 2. **Niobrara**—Cleveland, 1; Emerson, 2; Wayne, 2 50; Winnebago, 15. **Omaha**—Bellevue, 16 21; Craig, 5; Grandview, 1; Omaha 1st, 30 97; — 2d (Y. P. S. C. E.), 35 50; Plymouth, 3; Tekamah, 8 74; Wahoo, 2; Webster, 1. 175 30

NEW JERSEY.—**Corrigo**—Batange, 3; Benita, 5; Gaboon, 2. **Elizabeth**—Bayonne 1st, 5; Clarksburg, 2; Clinton (sab-sch, 15), add'l, 75; Connecticut Farms, 7; Elizabeth 1st German, 5; — Madison Avenue, 5; — Lamington, 15; Liberty Corner, 3; Lower Valley, 6; Perth Amboy sab-sch, 25; Plainfield Hope, 2; Rahway 1st, 14 05; Roselle, 6 10; Springfield add'l, 5; Westfield, 15 32; Woodbridge 1st, 7. **Jersey City**—Hackensack 1st, 8; Jersey City 1st, 54 70; — J. Knox, 5; — Scotch, 10; Passaic 1st sab-sch, 4 16; Paterson 1st, 15; — Broadway German (sab-sch, 1),

6; Redeemer, 25; Ruthford 1st, 78 53; Tenafly, 20; West Hoboken 1st, 10; West Milford, 5. **Monmouth**—Allentown, 20; Asbury Park Westminster, 2; Bordentown, 5 05; Calvary, 5 62; Columbus, 4; Cranbury 2d, 15 38; Englishtown, 1; Freehold add'l, 5; Jamesburgh, 20; Keyport, 6; Lakewood, 10 50; Manalapan, 2 77; Matawan, 42; Plattsburgh, 3; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10; Tuckerton, 2; Whiting and Shamong, 1. **Morris and Orange**—Boonton, 15; Chester (sab-sch, 5), 12; Dover, 39 92; — Welsh, 3 50; Flanders, 3; German Valley, 5; Madison, 91 43; Myersville German, 5; Orange 1st, 3 30; — 1st German, 1; Parsippany, 8; Pleasant Grove, 3; Schooley's Mountain, 5; South Orange 1st, 5 19. **Newark**—Montclair Trinity, 10; Newark 1st, 60 25; — 2d, 16 70; — 3d German, 10; — 6th, 5; — 1st German (sab-sch, 4) 24; — 2d German, 5; — Bethany, 2; — Calvary, 1 41; — High Street, 71 31; — Park, 22 61; — South Park, 77 95; — Wickliffe, 8 73. **New Brunswick**—Amwell 1st, 7; — United 1st, 4; Dayton, 2 50; Ewing, 10 37; Frenchtown sab-sch, 2; Hopewell 1st, 5; Kingston, 10; Kingwood, 2; Lawrenceville, 22 75; Princeton 2d, 12 82; Titusville, 5; Trenton 1st, 234 35; — 1st Chapel, 3; — 3d, 95 05; — 4th, 25; — Prospect Street, 35. **Newton**—Andover, 2 88; Blairstown, 200; Danville, 4; Deckertown 1st, 7 10; Delaware, 8; Greenwich, 4; Musconetcong Valley, 6; Stanhope 1st, 13 30; Wantage 2d, 5 10. **West Jersey**—Atlantic German, 5; Billingsport, 1; Bridgeton 1st, 40; — West, 49 56; Camden 1st, 25; Cape May, 7; Cedarburg 1st, 7 40; Cold Spring, 5; Deerfield, 9; Elmer, 7; Gloucester 1st, 2; Millville 10; Salem 1st, 53 11; Swedesboro, 2; Tuckahoe, 3; Vineland, 10; Wenonah, 25; Woodbury Jericho, 50 cts; Woodstown, 2, 446 48

NEW MEXICO.—**Arizona**—Socorro 1st, 1. **Rio Grande**—Albuquerque 1st, 5; — Spanish (2d), 3; Las Cruces 1st 50 cts; Pajarito, 1. **Santa Fe**—Santa Fe 1st, 2. 11 50

NEW YORK.—**Albany**—Albany 4th, 75; — 6th, 12; — Madison Avenue, 25; — State Street, 25 74; Batchellerville, 5; Bethlehem, 1; Charlton, 15; Gloversville 1st, 83 03; Hamilton Union, 2; Jermain Memorial, 1; Johnstown, 15; Mayfield Centre, 2 51; New Scotland, 10; Sand Lake, 3; Schenectady 1st, 61 30; Stephentown, 2; Voorheesville, 3. **Binghamton**—Binghamton 1st, 52 44; — North, 15; Conklin Y. P. S. C. E., 3; Cortland, 6 52; Marathon, 2 53; Nineveh, 12 48; Oswego 1st, 10; Union, 15. **Boston**—Boston 1st, 43 53; — Scotch, 3; Londale, 2; Lowell, 5; New Bedford 1st, 7; Providence 1st, 3; Quincy, 2; Roxbury, 12 80; Somerville, 10; South Ryegate, 2; Taunton 1st sab-sch, 1; Woonsocket 1st, 2. **Brooklyn**—Brooklyn 3d sab-sch, 10; — Alsalle Street, 5; — Cumberland St., 8; — Friedenskirche, 3; — Greene Point, 10; — Prospect Heights, 9. **Buffalo**—Buffalo 1st, 200; — Bethany, 14 03; — Calvary, 21 11; — Wells Street, 2; — Westminster, 18 44; Clarence, 3; East Aurora 1st, 5; Hamburgh Lake St., 1; Elliotville, 5; Gowanda, 4; Orchard Park (sab-sch, 2), 5; Sherman, 32; Tonawanda, 1st, 10; Westfield 1st, 27 53. **Cayuga**—Auburn 2d, 14 40; — Calvary, 6; Genoa 3d, 63 cts; Ithaca 1st, 191 75. **Chemung**—Burdett, 2 50; Elmira 1st, 17 16; — Franklin Street, 3; Mecklenburgh, 1; Southport, 10; Spencer, 3. **Columbia**—Centreville, 1; Valatie, 6. **Genesee**—Attica, 10 93; Batavia, 58 55; Byron, 3; Castile, 20 06; Corfu, 5; Elba, 3; Leroy, 23; Warsaw, 42. **Genesee**—Dresden, 3; Geneva 1st, 50; Manchester 1st, 5; Naples 1st, 2 48; Ovid, 30 40; Phelps, 25 63; Romulus, 10 74; Seneca Castle, 5; Trumansburgh, 22. **Hudson**—Amity, 3 19; Centreville, 80 cts; Clarkstown German, 5; Coeocheton, 12; Good Will, 85; Hempstead, 75 cts; Liberty, 2; Middletown 1st, 30; — 2d, 1 54; Millford, 9; Montgomery 1st, 3; Monticello, 2; Mount Hope, 3; Nyack German, 2; Ramapo, 8; Ridgebury, 60 cts; Rockland 2d, 1 50; West Town, 6. **Long Island**—Sag Harbor 1st, 10; Selden, 1; Yaphank, 2. **Lyons**—Fairville, 3; Lyons 1st, 19 80; Palmyra, 4 63. **Nassau**—Astoria, 5; Far Rockaway 1st, 8; Glen Wood, 2; Newton 1st, 100. **New York**—New York 7th, 6; — 13th Street, 35; — Adams Memorial, 6; — Bethany (sab-sch, 5), 14; — Bohemian, 5; — Calvary, 10; — French Evangelical, 5; — Madison Street German, 5; — Mount Washington, 50 20; — Puritans, 20 63; — Sea and Land, 5; — West Farms, 2. **Niagara**—Albion, 10 75; Lewiston, 5; Mapleton, 2; Medina, 9 17. **North River**—Amenia South, 20; Millerton, 5. **Otsego**—Delhi 1st, 30; — 2d, 40. **Rochester**—Avon Central, 3; Brighton, 10 77; Dansville, 4; Genesee Village, 30; Groveland, 7 11; Moscow, 3; Nunda, 10; Orden Centre, 78 cts; Piffard, 1; Rochester 1st, 139 29; — Calvary, 7; — Emmanuel, 1 76; — Memorial, 5; Springwater, 1. **St. Lawrence**—Cape Vincent, 2 50; Chaumont, 6; Dexter, 3; Oswegatchie 1st, 11; Waddington Scotch, 20; Watertown 1st, 94 50; — Stone Street, 15. **Steuben**—Angelica, 1 79; Arkport, 66 cts; Bath, 60; Corning 1st, 4 26; Cuba, 17 22; Fulton, 6. **Syracuse**—Baldwinsville, 2; Fulton, 8; Hannibal, 3; Jordan, 3; Mexico 1st, 16 80; Oswego Grace, 23 14; Syracuse 1st, 30 31; Whitelaw, 2. **Troy**—Cohoes, 10 10; Fort Edward, 25 cts; Hebron, 2; Lansingburgh 1st,

40 24; Melrose, 2; Pittstown, 2; Sandy Hill, 11 50; Schaghticoke, 8; Troy ist, 56 83; Waterford ist, 8 51. *Utica*—Augusta 1st, 4 80; Clinton, 15; Little Falls, 9; Lowville, 10; Oneida, 10 63; Utica Cochran Memorial, 10; —Olivet, 5; Vernon Centre, 2 99. *Westchester*—Croton Falls, 2; Katonah, 5; Mt. Kisco, 9; Mt. Vernon, 108 40; Peekskill 2d sub-sch, 15; Pleasantville, 2; Port Chester, 5; Rye, 50; Sing Sing, 7 50; South East, 3; Yonkers Day-spring, 5. 3,145 46

NORTH DAKOTA.—Bismarck—Bismarck 1st, 2. *Fargo*—La Moure, 1; Lisbon 1st, 5; Mapleton, 2. *Pembina*—Arvilla, 3 70; Inkster, 1. 14 70

OHIO.—*Athens*—Athens 1st sub-sch, 5; Gallipolis 1st, 7; Guy'sville, 3; Logan 1st, 23 15; Marietta 4th Street, 8 70; Nelsonville, 7. *Bellefontaine*—Bellefontaine 1st, 8 91; Kenton, 14 12; Rushsylvania, 3; Urbana 1st, 14 73. *Chilli-cothe*—Bourneville, 5; Chillicothe 1st, 21 55; —2d, 4; Greenfield Men's Society, 12 73; New Petersburgh, 5; Wil-mington, 1. *Cincinnati*—Cincinnati Pilgrim Chapel, 2; Elmwood, 2; Loveland, 10 89; Montgomery, 2 20; Morrow 1st, 7; Norwood, 3; Pleasant Ridge, 18; Pleasant Run, 1; Somerset, 2 87; Williamsburgh sub-sch, 8. *Cleveland*—Cleveland 1st, 65 16; —Calvary, 20; —Beckwith, 1; —2d, 40 50; —Miles Park, 9; —North sub-sch, 10; —Woodland Avenue, 100; Milton sub-sch, 3; Parma, 3; South New Lyme, 2. *Columbus*—Columbus 2d, 84 09; —5th Avenue, 15; —Broad Street, 2 50; —Westminster, 9. *Dayton*—Dayton 3d Street, 201; —Wayne Avenue, 10; —Park, 26 55; Eaton, 7; Franklin, 5; Jacksonburg, 1 60; Middle-town, 36 02; New Jersey, 2 80; Somerville, 3. *Huron*—Fostoria, 5; Norwalk 1st, 13 65; Tiffin, 12. *Lima*—Delphos 1st, 2; Findlay 1st, 40; Lima Main Street, 2; Ottawa, 6; Sidney, 24 81. *Mahoning*—Alliance 1st, 5 93; Canfield, 15; Canton 1st, 1; East Palestine, 5; Leetonia, 5; Middle Sandy, 5; Mineral Ridge, 2; North Benton, 5; Poland, 6; Salem, 23; Warren 1st, 7 50. *Marion*—Delaware, 20; Marion, add'l, 5. *Maumee*—Eagle Creek, 2; Montpelier, 4; Paulding, 2; West Unity, 2. *Portsmouth*—Jackson, 7 45; Portsmouth 2d, 30 10; —1st German, 10. *St. Clairsville*—Barnesville, 7; Bethel, 3; Buchanan, 2; Cadiz, 16 50; New Castle, 2; St. Clairsville, 20; Woodsfield, 2. *Steubenville*—Amsterdam, 10; Bethel, 5; Bethlehem, 5; Bloom-field, 3; Buchanan Chapel, 13; Centre Unity, 2; Cross Creek, 3; Harlem, 10; Linton, 2 15; Minerva, 3; New Cumber-land, 5; New Philadelphia sub-sch, 4; Oak Ridge, 3 50; Richmond, 3 05; Ridge, 3; Salineville, 5; Steubenville 3d, 5; Two Ridges, 5; Waynesburgh, 5. *Wooster*—Creston, 2 81; Jackson, 2 36; Loudonville, 1; Orange Bethel, 3; Perryville, 4 15; Wayne, 4 90. *Zanesville*—Jefferson, 3; Keene, 5; Madison, 12; Mt. Vernon, 12 84; New Concord, add'l, 1; Norwich, 1; Pataskala, 5; Warsaw, 2; Zanesville Putnam, 35. 1,843 66

OREGON.—*East Oregon*—Grass Valley, 4 10; Union, 4 40; Pendleton 1st, 3 50; Enterprise, 25 cts. *Portland*—Oregon City, 5; Missah, 6; Portland Calvary, 64; Tautlin Plains, 2. *Southern Oregon*—Ashland, 1; Medford, 2. *Willamette*—Yacuinna Bay, 2; Albany 1st, 9; Salem, 4; Lafayette, 1 85. 106 20

PACIFIC.—*Benicia*—Arcata, 10; Big Valley, 5; Lakeport, 4 65; Napa, 20; Petaluma, 3; Shiloh, 1; Vallejo, 15. *Los Angeles*—Azusa, 6; Carpinteria, 4; Colton, 4 25; El Monte City, 2 90; Hueneme, 50; Los Olivos, 1; Los Alamos, 2; Los Angeles 1st, 15 25; —2d, 5; —Boyle Heights, 8; —Calvary, 12; —Spanish, 2; Monrovia, 75 cts; Palms, 3; Gabriel, 1; Santa Barbara, 20; Santa Monica, 1 20. *Oak-land*—Danville, 3; East Oakland Centennial, 6; Brooklyn, 10. *Sacramento*—Chico, 12; Colusa, 5; Davisville, 2; Red Bluff, 5; Sacramento Westminster, 16. *San Francisco*—San Francisco 1st, 80; —Franklin Street, 10; —Trinity, 10 38; —Westminster, 26 35; Valona, 2 50. *San Jose*—Milpitas, 2; San Jose 1st, 29 80; —2d, 7; Santa Clara, 10; Santa Cruz 1st, 5. *Stockton*—Fowler, 5; Merced, 5; Visalia 1st, 3. 450 83

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 3; —Central, 53 48; —North, 88 28; Avalon, 6; Bull Creek, 5; Cross Roads, 2; Hoboken, 5; Millvale, 12 25; Tarentum, 10 30. *Blairsville*—Braddock (Y. P. S. C. E., 2 75), 10 83; Derry, 18 31; Ebensburg 1st, 6; Kerr, 1; Johnstown, 36 26; Latrobe, 20; Manor, 4; Murrysville, 5; New Alex-andria (sub-sch, 4 55), 19 40; Salem, 11 21; Union, 2 06. *Butler*—Butler, 51 30; Grove City, 18 17; North Butler, 7; Portersville, 8. *Carlisle*—Bloomfield, 5 74; Dauphin 1st, 2; Dickinson, 3; Green Castle, 4 41; Harrisburg Covenant, 2 85; —Elder Street, 2; —Westminster, 6; Millerstown, 2; Steelton 1st, 4; Waynesboro, 8 22; Valley Spring, 40. *Chester*—Chester 1st, 10; —3d, 44 71; Fagg's Manor, 31; New London 15; Phoenixville, 6; Ridley Park, 7; Rutledge Calvary, 6 15; Toughkenamon, 1; Unionville, 1; West Chester 1st, 49 43; —2d, 8. *Clarion*—Brookville, 17; Elkton, 3; Johnsonburg, 30 cts; Leatherwood, 4; New Beth-lehem, 4; New Rehoboth, 2; Plogah, 8; Punxsutawney, 10 27; Reynoldsville, 5; Sugar Hill, 1 87; Wilcox, 35 cts. *Erie*—Belle Valley, 3; Cool Spring, 1 61; Corry, 4 20; Erie

1st, 15; —Central, 50; Georgetown, 1; Hadley, 2; Harbor Creek, 5; Mercer 1st, 17; Pleasantville, 8; Sugar Grove, 1; Union City, 11; Waterloo, 1. *Huntingdon*—Altoona 2d, 29; Bald Eagle, 2; Bedford, 11 87; Birmingham, 10 72; Coalport, 2; Curwensville sub-sch, 3; Duncansville, 1; East Kishacoquillas, 15; Everett, 2; Gibson Memorial, 2; Irvona, 5; Logan's Valley, 5; McVeytown, 9; Mann's Choice, 1; Newton Hamilton, 1; Peru, 4 85; Pine Grove Mills sub-sch, 53 cts; Port Royal, 12; Sexton, 1; Shells-burgh, 1; Shirleysburgh sub-sch, 3; Spring Mills, 1; Upper Tuscarora, 5; Warrior's Mark, 9 36. *Kittanning*—Bethel, 3; Bethesda, 2; Centre, 4; Clarksburgh, add'l, 10; Clinton, 2; Currie's Run, 8; East Union, 1 10; Ebenezer, 12; Free-port, 11 47; Gilgal, 2; Glade Run, 9; Harmony, 10; Homer City, 5 40; Indiana, 30; Jacksonsville, 10; Leechburg, 12; Mechanicsburgh, 7; Mount Pleasant, 9; Rockbridge, 2; Saltsburgh (sub-sch, 10), 33; West Lebanon, 2. *Lacka-wanna*—Athens, 8 50; Bennett, 2; Franklin, 1; Herrick, 4; Honesdale, estate of Rev. S. Torrey, 73; Monroeton, 2; Montrose (sub-sch, 30), 101; Mountain Top, 2; Orwell 1st, 1; Pittston (sub-sch, 17 14), 28 69; Scott, 1; Sugar Notch, 2; Troy, 15; West Pittston 1st, 30; Wyalusing 1st, 6; —2d, 2. *Lehigh*—Allentown, 22; Audenreid, 20; Bangor, 2 57; Catasauqua 1st, 10; Easton 1st, 4; Lock Ridge, 6; Pen Argyle, 5; Port Carbon, 10; Portland, 2; Reading Olivet, 88; —Washington Street, 10; Stroudsburg 1st, 7; Summit Hill (Jamestown sub-sch, 77 cts, Summit Hill sub-sch, 2 94), 9 11; Upper Mount Bethel, 2; Weatherly, 15. *North-thumberland*—Beech Creek, 1; Berwick, 5; Briar Creek, 2; Buffalo, 4; Chillisquaque, 4 25; Emporium 1st, 1; Grove, 35 67; Lycoming, 6; New Berlin, 7; Northumberland 1st, 10 15; Orangeville, 6; Pennsdale, 3; Renova, 10; Shiloh, 2; Sunbury, 18; Trout Run, 1; Williamsport 1st, 10; —3d, 7 73. *Philadelphia*—Philadelphia 1st, 326 14; —4th, 8 50; —Clinton Street Immanuel (Beginners at Jerusalem), 50; —Grace, 15; —Greenwich Street, 12; —Lombard Street Central, 4; —South Western, 6 82; —Tabernacle (sub-sch, 41 42), 177 58; —Tabor, 94; —Walnut Street, 360 74; —Arch Street, 126 22; —Beacon, 5; —Bethlehem, 40; —Central, 49 42; —Corinthian Avenue German, 5; —Gaston, 18 10; —North, 15 85; —North 10th Street, 3; —Temple, 26 65; —Trinity, 8; —West Park, 10; —York Street, 10. *Philadelphia North*—Carmel, 3; Trinity, 10 63; Falls of Schuylkill, 35; Forestville, 6; Frankford, 14 47; German-town 1st, 255 76; —Market Square, 43 89; —Redeemer (Mrs. Geo. Wiggan, Redeemer), 5; Hermon, 35; Huntingdon Val-ley, 4; Lawndale, 1; Leverington, 15; Lower Merion 1st, 4; Macalester Memorial, 2; Mount Airy, 20; Neahaminy of Warminster, 6 40; Overbrook, 14; Providence, 20; Spring-field, 2. *Pittsburgh*—Amity, 4; Bethany, 13 85; Bethel, 20 50; Concord, 3; Chartiers, 7 50; Forest Grove (sub-sch, 3), 9; Monongahela City, 35; Mount Carmel, 1; Mount Washing-ton, 5 80; North Branch, 3; Oakdale, 35 34; Phillipsburg, 2; Pittsburgh 1st sub-sch, 8; —2d, 6 75; —3d, add'l, 10; —43d Street, 10; —Bellefield, 19 05; —Central, 3; —East Liberty (sub-sch, 63 08), 137 64; —Grace Memorial, 2; —Park Avenue, 24 50; —Shady Side, 54 38; Point Breeze, 150; Valley, 4. *Redstone*—Belle Vernon, 4; Dunlap's Creek, 18; Fayette City, 1; Jefferson, 1; Leisening, 14 20; Mount Pleasant, 28; Pleasant Unity, 3 60; Suttersville, 2. *Shenango*—Enon, 6. *Washington*—Allen Grove, 2; Bethlehem, 3; Burgettstown, 8; East Buffalo, 17 80; Forks of Wheeling, 15; Unity, 1; Upper Buffalo, 25; Upper Ten Mile, 5; Washington 2d, 17; Waynesburgh, 4; Wellsburgh, 5; West Alexander, 20 75; Wolf Run, 1. *Wellbora*—Antrim, 1; Arnot, 3; Beecher Island, 2; Elkland and Osceola, 15; Wellbora, 3 53. *Westminster*—Chancellor, 4 77; Chestnut Level, 9 98; Donegal, 2; Hopewell, 10; Lancaster 1st, 14; Little Britain, 5; New Harmony, 4; Pequea, 11; Slate Ridge, 5; Stewartstown, 20; Strasburg, 2; York Calvary, 23 04. *West Virginia*—Bethel, 2 37; Grafton, 10; Hughes River, 2 17; Morgantown, 10; Par-kersburgh 1st, 20; Ravenswood, 2; Sugar Grove, 2, 4 83 90

SOUTH DAKOTA.—*Aberdeen*—Leola, 2; Pembroke, 1. *Black Hills*—Rapid City, 14. *Central Dakota*—Brookings, 6 02; Miller, 3; Pierre, 3; St. Lawrence, 1. *Dakota*—Ascension, 1; Good Will, 3; Poplar Creek Agency, 2. *Southern Dakota*—Turner Co. 1st German, 2; White Lake, 2. 39 02

TENNESSEE.—*Birmingham*—Thomas, Ala., 3. *Holston*—Chucky Vale, 1; Greenville, 34; Jonesboro, 7 71; Mount Olivet, 1; St. Mark's, 3. *Kingston*—Bethel, 2; Dayton 1st, 5. *Union*—Baker's Creek, 1; Cloyd's Creek, 1; Knoxville Belle Avenue, 3; Mt. Zion, 1. 62 71

TEXAS.—*Austin*—Fort Davis, 5; Galveston St. Paul Ger-man, 2. *North Texas*—Henrietta, 4; Throckmorton, 55 cts. *Trinity*—Dallas East Park, 2; Terrell, 1. 14 55

UTAH.—*Montana*—Bozeman, 22; Butte 1st, 18; Lewis-town, 5. *Utah*—American Fork, 1 14; Ephraim, 5; Gun-nison, 1 25; Mendon, 2; Mantli 1st, 8; Nephi, 5; Salina Mission, 1 25; Springville, 3. *Wood River*—Caldwell, 2. 68 64

WASHINGTON.—*Alaska*—Aberdeen, 2; Juneau, 3. *Olym-*

<i>plia</i> —Vancouver 1st, 1. <i>Puget Sound</i> —Seattle 1st, 23; Ellensburg, 5 75; Sumner, 3 15. <i>Spokane</i> —Rathdrum, 3; Cosur d'Alene, 1. <i>Walla Walla</i> —Waitsburg, 2. 43 90
WISCONSIN.— <i>Chippewa</i> —West Superior, 15. <i>La Crosse</i> —Greenwood, 1; La Crosse 1st, 3 45. <i>Lake Superior</i> —Ford River, 4 40; Iron Mountain, 4; Ishpeming, 6 51; St. Ignace, 2. <i>Madison</i> —Baraboo 1st, 9 81; Broadhead, 3; Cottage Grove, 2; Hurricane, 2; Janesville 1st, 12; Lodi, 2 65; Marion German, 8; Portage, 8; Poynette, 3; Reedsburgh, 10. <i>Milwaukee</i> —Alto Holland, 5; Cedar Grove, 10; Manitowoc, 1; Milwaukee Holland, 5; — Westminster, 3 60; Oostburg, 3; Ottawa, 37 cts. <i>Winnebago</i> —Depere, 3; Fond du Lac, 5; Marshfield, 3; Marinette Pioneer, 15; Stevens Point, 2; Wausau, 33 17; Weyauwega sab-sch, 2 66. 206 12
Receipts from churches from March 1 to April 16, 1892.....\$ 16,745 87
Receipts from sab-schs from March 1 to April 16, 1892.....814 85
Total.....17,060 72

LEGACIES.

Estate of Mary J. Lyons, Freeport, Pa., 100;
Estate of Alice H. Lowrie, 55.....155

INCOME ACCOUNT.

27; 33; 36; 30; 49; 106; 79; 50.....359 50
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REFUNDED.

51.....81

GRATITUDE FUND.

5; 10; 10; 3; 3; 4; 5; 5; 25; 5; 5; 5; 5; 5; 1;
7; 5; 10; 2; 3; 50; 5; 1; 5; 5; 5; 10; 3; 5; 5; 5;

10; 5; 5; 10; 5; 10; 50; 5; 3; 3; 5; 10; 3; 1;
50; 10; 10; 5; 2; 5; 5; 5; 5; 5; 5; 5; 2; 5; 50;
10; 5; 8; 10; 5; 5; 5.....576

MISCELLANEOUS

V. F. Romen, 50 cts; Miss Mary Matthews, 10;
Rev. J. C. Hume, 5; Cash, 1; Rev. W. B. Klink,
3; G. L. K., 10; X. Y., 15; Rev. F. M. Baldwin, 5;
Rev. A. W. M. Connell, 5; F. L. Janeway,
Esq., 100; Rev. J. D. Smith, 5; Rev. T. J.
Shepherd, D.D., 10; Peerson Stamp, 25 cts; E.
N. D., 2; W., 3; Rev. J. B. Woodward, 10; Rev.
C. F. Richmond, 10; Mrs. C. H. Asay, 3; Rev.
Wm. Irwin, D.D., 20; Rev. J. R. McGlade, 10;
Special for student, 20; C. Penna, 4; Rev. W.
L. Tarbet and wife, 1 90; Rev. A. T. Aller,
2 75; H. T. F., 5; R. M. H., 1; Miss Nellie
Clements, 5; Sarah E. Annan, 15; Through
the Christian Steward, 4 90; Rev. J. F. Hink-
house, 10; Tithe Payer, 1; Rev. W. H. Rob-
inson, Chill, 15; Rev. E. W. McDowell, 1 25;
Rev. J. E. McGee, 5; J. W. Hollenback, 25;
M. R. Hall, 4; J. S., 1; E. W. Conner, 1; Miss
M. Harris, 5; Rev. C. D. Jacobs, 2 50; Rev.
E. M. Halbert and wife, 2; Rev. Luke Dor-
land, 2; John Taylor Johnston, Esq., 100; J.
Holland, 1 25; Phila., Ed. Socy, 105; Cash,
9 51.....\$577 11

Total receipts from March 1st to April 16, 1892.....\$18,809 33
Total receipts from April 16, 1891.....\$32,235 12

JACOB WILSON, Treasurer,
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Rev. Luther Calvin Stevens and his wife, late of Great Falls, N. H., were eminently consecrated and useful Christians, and by careful economy accumulated quite a fortune from the moderate salary Mr. Stevens received in his various pastorates. Some time ago Mr. Stevens gave to the Missionary Union a fund of \$6,000 on condition that he and his wife receive an annuity during their lives. Mr. Stevens passed to his reward about two years ago; and recently, when Mrs. Stevens was called home, she left all their remaining property, about \$6,000, to the Missionary Union. Who can estimate the good which shall be accomplished by the waves of influence set in motion by these two consecrated servants of God? Mr. Stevens' two sons cheerfully acquiesce in this disposal of their father's property, and only ask for themselves his books and manuscripts.—*Baptist Missionary Magazine*.

A good many years ago a lad was playing about the street one Sunday afternoon, about a mile east of the Bowery. Some one took him into the Hope chapel Sunday school. He could

not read a word of English, but he sang lustily. On a recent Sunday he was present again at Hope Presbyterian chapel, and was able both to sing and to read English. Few men have been privileged to do a greater work than R. F. Sulzer, a synodical missionary in Minnesota, who in the last four years, working under the Presbyterian Board of Publication and Sunday-school Work, has, with the aid of seminary students sent out in the summer months, organized more than six hundred and sixty Sunday-schools, and the number of children gathered in these schools has averaged four thousand a year. Thirty-five of the schools have become Presbyterian churches, with an aggregate of twelve thousand members; of these twenty-five own church buildings, with property valued at \$27,000, much more than has been spent in the whole State for the efforts which have produced them. Few more thrilling speeches have been made at the popular meetings of the General Assembly during the last three or four years than those made by Rev. N. Sulzer, the German lad from East Fourth Street.—*N. Y. Observer*.

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Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

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